INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 7: Bombay, 1901-1921

Adam Matthew Publications

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Indian Newspaper Reports, c1868-1942
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Part 7: Bombay, 1901-1921

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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 7: Bombay, 1901-1921

Introduction

Bombay, known as Mumbai since 1995, is the capital of the state of Maharashtra. It is the world's most populated city, with an estimated population of 13 million and is the commercial and entertainment capital of India, housing the headquarters of the large Indian banks and Bollywood, India's Hindi film and television industry. The early decades of the twentieth century were very significant in shaping the future of this modern metropolis.

The town of Bombay was the East India Company's first port in 1668 and in 1687 became the Company's headquarters. During the American Civil War (1861-1865) the city became the world's chief cotton trading market and the opening of the Suez canal in 1869 transformed it into one of the largest seaports on the Arabian Sea.

By 1906 it had a population of one million, making it the second largest city after Calcutta. It was the capital of the Bombay Presidency and was a major base for the Indian independence movement – especially boycotts of non-Indian goods, the political activities of prominent moderates and their demands for Dominion status, the All India Home Rule League and the protests from the large migrant labour force such as the general strike of Bombay mill workers in January 1919. Later on, it was in Bombay that the Quit India movement was launched in August 1942. After India's independence in 1947 it became the capital of Bombay state.

Criticism of British rule, British agents and the administration of justice throughout the Bombay Presidency increased in the period after 1880. Lord Ripon's repeal of Lytton's Vernacular Press Act in 1881 saw the abolition of the Press Commissionership. The relaxation in the attempted exercise of political control by the British over the press in India opened the way for vigorous debate on the future of India. The writings of the Indian intelligentsia found their way into an increasing number of new newspapers, Anglo-Indian and Vernacular. The increasingly active independence movement later formed into two separate camps in 1907. There was the *Garam Dal* (the extremists or "hot faction") of Bal Gangadhar Tilak, who founded the Marathi daily *Kesari* (The Lion), and the *Naram Dal* of Gopal Krishna Gokhale (the moderates or "soft faction"). Gokhale was a champion of public education and a mentor to men such as Mahatma Gandhi and Mohammed Ali Jinnah, the future founder of Pakistan. Tilak was arrested and tried for sedition in 1908 after he had defended the Bengali youths who had killed a District Judge. *"In spite of the verdict of the Jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations and it may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free"*. These were his last words at his trial and they are now imprinted in the wall of Room No 46 at the Bombay High Court. The Press Act of 1914 only served to exacerbate problems with its imposition of even stricter censorship on the press. Any editor who disregarded the rules on what could be published was liable to find himself in prison.

These reports of the Bombay newspapers, 1901-1921 cover landmarks in India's history - the repercussions of Lord Curzon's arrival as Viceroy in 1899, the partition of Bengal in 1905, the founding of the *Bombay Chronicle* in 1910, the Press Act of 1914, Gandhi's arrival in Bombay in 1915, the new Government of India Act and Rowlatt Act of 1919, the Amritsar Massacre of the same year and the growth in the demand for Home Rule.

Sir Pherozeshah Mehta, founder of the *Bombay Chronicle* in 1910, and a member of the Bombay Legislative Council from 1893, is recognised as a significant figure in Indian history. He is known as 'the Father of Municipal Government in Bombay'. He had been municipal commissioner in 1873 and was chairman of the Municipal Council in 1884-5 and again in 1905. He had been responsible for drafting the Bombay Municipal Act of 1872 setting out the duties of the municipal corporation in key areas such as sanitation and health, the water supply, the creation and maintenance of roads, the management of hospitals, refuse collection and disposal, sewerage, cemeteries, crematoria, parks, public spaces, beaches and building works. When Gandhi arrived in India from South Africa, Mehta presided over the public meeting held to welcome him. He was twice President of the reception committee when the Congress sessions met in Bombay in 1899 and 1904. Mehta had also presided over the Congress meeting in Calcutta in 1890. In his dual role of political activist and newspaper owner Mehta made his English language weekly into an important nationalist voice of its time documenting the political upheavals of a volatile pre-independent India.

The Indian National Congress, formed in 1885, was comprised chiefly of members of the western-educated professional elite. The very first meeting of Congress was in Bombay. Public opinion had started to turn against the British government of India and it sought to represent the views of the populace from both urban and rural areas. There was an undercurrent of feeling that British rule was unfair and this is reflected in the newspaper reports contained in this collection. Agitation and disturbances in the streets were common and the media played a huge role in re-enforcing feelings of real and imagined grievances. Congress during the first two decades of the twentieth century continued to be a moderating influence with the professional elites keeping the upper hand.

During the First World War the newspaper reports provide a good indication of the mixed reactions to Indian involvement in the conflict. The Indian National Congress decided that the cause of Indian Independence would be best served by helping the British Empire as much as possible – but many people in India disagreed. Despite this, 800,000 troops fought in the various different theatres of conflict. Some 1.5 million volunteered to fight. Tilak was released from prison in Burma in 1914. He re-united with his fellow nationalists and rejoined the Indian National Congress in 1916.

With lots of Indian soldiers fighting on behalf of the British Empire there were growing demands for Dominion status for India. The All India Home Rule League was founded in 1916 by Annie Besant, Muhammed Ali Jinnah and Tilak to demand self government for India. Jinnah headed up the League's Bombay branch. Although Tilak was a critic of Gandhi's strategy of non-violence, in his later years he mellowed considerably and favoured political dialogue and discussion as an effective way to obtain political freedom for India. Gandhi paid his respects at Tilak's cremation in Bombay in 1920 along with 200,000 people.

The Government of India Act of 1919 was passed by the British to enable more Indians to participate in the government of India. The Act provided for a dual form of government whereby in each province some areas of government were answerable to a Provincial Council and other areas of government remained under the control of the Viceroy. The Indian National Congress was unhappy at these reforms and condemned them, believing they did not go far enough in political reform.

Mahatma Gandhi returned to India from South Africa in 1915. His struggle from this point to 1921, when he was invested with executive authority on behalf of the Indian National Congress, can be followed in these newspaper reports. He believed that Indian independence could be obtained not by violence but by non-cooperation and peaceful resistance and under his leadership the National Congress was reorganised with the goal of "Swaraj" (self rule). As part of his strategy he adopted the "swadeshi" policy, the aim of which was to boycott foreign made goods, especially British goods. He also encouraged Indians to wear homespun cloth (khadi) and to actually spin the material themselves in support of the independence movement. He took a major role as peacemaker after the Amritsar massacre on April 1919 when innocent civilians were massacred in the Jallianwala Bagh near the Golden Temple in the Punjab by British troops. After the disturbances at Chauri Chaura in Uttar Pradesh in February 1922 when Gandhi felt that his movement was becoming violent he called off the campaign of civil disobedience. He was arrested in March 1922 for sedition and was sentenced to six year's imprisonment of which he only served two owing to ill health. He spent most of the 1920s out of the limelight but returned to prominence in 1928 when he resumed his campaign for Indian independence and for Home Rule.

The Rowlatt Act of 1919 was passed by the British to extend "emergency measures" after the end of the First World War and was aimed at controlling public unrest. It singled out the Bombay Presidency and the Punjab as "centres of dangerous conspiracy". It had powers to imprison without trial any person suspected of terrorism in India. It caused great upheaval and Gandhi among other leaders was extremely critical of the Act. It was to lead to the massacre at Amritsar when two leaders of the Congress were arrested and a demonstration took place.

As well as much on political life in India, there is also lots of information to be found on advances in communications and living standards in the country which had begun in the late nineteenth century, with the construction of major roads linking the main cities and regions and the development of the railway system. An enormous amount of detail about the impact of the railways can be found in the newspaper reports together with information on the expansion of education, the increase in industrialisation, the growth of agriculture and the development of the first suburbs.

Indian Newspaper Reports

The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts taken from Anglo-Indian and Vernacular newspapers for the various different regions of India.

The reports were completed weekly and consist of typewritten abstracts of the contents of Indian newspapers with some extracts, translated by an official translator whose name is given at the end of the week's report. An extremely wide variety of newspapers was looked at weekly, ensuring that a wide spectrum of ideas, views and politics was addressed. The reports list the languages of the newspapers, where the papers were published, with a note on the number of issues published, how often and the name, age and religion of the editor.

Part 7: Bombay, 1901-1921

The newspaper reports for Bombay included in Part 7 cover the years 1901-1921 and complete those for Bombay started in Part 6. The abstracts and extracts contained in the reports will provide scholars with an invaluable insight into Indian social and political events, urban and rural conditions, criticisms of the British government, popular protest and the development of nationalist feelings.

The lists of Native Papers (from 1913 called Indian Papers) contain around 165 newspapers each week (over twice as many as those of the average list in Part 6), divided into the following languages: English; Anglo-Gujarati; Anglo-Kanarese; Anglo-Marathi; Anglo-Portuguese; Anglo-Sindi; Anglo-Urdu; English, Marathi and Gujarati; English, Marathi and Kanarese; Gujarati; Hindi; Kanarese; Marathi; Sindi; Urdu; Marathi and Kanarese; Marathi and Urdu; Portuguese and Konkani. The largest amount of papers consulted are in Marathi and Gujarati. In the early years of this part the report for each week has a list of the papers consulted but by the latter part the list is only given at the beginning of each year.

Extracts from the lists for the weeks ending 2 April 1910 and 29 March 1913 will give an idea of the names of papers listed, the editors and the circulation figures:

English

Indu of Bombay	Bombay	Daily	John Wallace, C of E, English, Age 50	1,000
East and West	Bombay	Monthly	Behramji Merwanji Malobari Parsi, Age 55	1,000

Anglo-Gujarati

Gujarati	Bombay	Weekly	Manilal Ichchharam Desai Hindu, Age 32	8,000

Anglo-Sindi

Sindhi	Sukkur	Weekly	Mulchand Bhagchand Hindu, Age 34	1,000

Sindi

Zemindar Gazette	Mirpur Khas	Weekly	Gurudinomal Tahilsing Sadarangani Hindu, Age 31	600

Marathi

Pudhari	Baroda	Weekly	Vasudev Purshottam Sathe Hindu, Age 32	1,000

Urdu

Mufide Rozgar	Bombay	Weekly	Haji Mahomed Hussain Muhamedan, Age 43	600

Gujarati

Satsang	Surat	Weekly	Chunilal Bapuji Modi Hindu, Age 61	1,500

Hindi

Bharat	Bombay	Weekly	Gaurishankar Jugal Kishore Brahmin, Age 30	400
Hindi Jain	Bombay	Weekly	Kasturchand Jbavarchand Jain Hindu, Age 25	600

By 1921 circulation figures of Bengal newspaper reports had grown tremendously as the Indian population became more literate as the figures given below illustrate. It should also be noted that some papers were discontinued over the years and new papers were added.

English

Servant of India	Poona	Weekly	V S Shriniwas Shastn Hindu, Age 48	2,000

Anglo-Gujaratii

Gujarati	Bombay	Weekly	V S Shrinowas Shastn Hindu, Age 48	19,003

Gujarati

Navijan	Ahmedabad	Weekly	Mohandas Karamchand Ghandi Hindu, Age 53	23,000

Marathi

Sandesh	Bombay	Daily	Achyut Balvant Kolhatkar Hindu, Age 41	7,000

The contents of the abstracts for each week are divided into the following sections:

Politics and the Public Administration
Legislation
Education
Railways
Municipalities
Native States
Intelligence extracted from the Press

The early reports such as those for 1901 and 1905 contain mostly detail concerning social and economic conditions and give only an intimation of the problems to come. Topics include:

- Agrarian problems and news from the Forestry Department
- Bombay Legislative Council
- Indian National Congress
- Famine and orphanages
- Indian budget
- Indian census
- Spirit of Independence in European countries
- News on colleges and schools and related conferences
- Extravagance of native chiefs
- Land Revenue Bill
- Lord Curzon speeches
- Visit of Lord Northcote to Kathiawar
- Dacoities in Dharwar
- Visit of Prince of Wales
- Protest meetings against Lord Curzon's Convocation Address
- Railway grievances
- Housing problems
- Proposed demolition of Hindu temples by the Bombay City Improvement Trust
- Oppression of Muhammedans by the Hindu authorities of Mundi
- Riots by mill-hands in Bombay
- Complaints about British rule in India, the possibility of India's political regeneration and "Swadeshi" meetings
- Hospitals
- Sind politics – usually a large section dealing with all kind of matters relating to the area

- Partition of Bengal

By 1910 the topics to be found in the papers start to reflect wider feelings of unrest and the growth of discontentment against British rule in India with articles on topics such as:

- How can India be regenerated?
- Warnings to white colonials to beware of the future
- Workings of the new Press Act of1914
- Training of Anglo-Indian officials
- Treatment of political prisoners
- Oppression in the state of Idar
- Hostile attitude of Parsi newspapers to Moslems
- Disturbances at sittings of the All India Moslem League

By 1921, with the influence of Gandhi and the introduction of the Rowlatt Act, the amount of space devoted to political agitation, nationalism, Home Rule and Gandhi had expanded enormously and large sections under Politics on Non-Cooperation, British Rule, the Governor, Indian Reforms and the Press Act were featured. Subjects included are:

- Appeal to the public to agitate for the repeal of the Rowlatt Act
- Comments on letters from Gandhi to the press regarding agitation
- Comments by Tilak on non-Brahmin representation on the council
- Calls for the Press Act to be repealed
- Bombay's government's attitude to non-cooperation and their warnings of revolution in India
- Extracts from Gandhi's letters on a wide range of topics including non-cooperation, civil disobedience, the Afghan war, the moderates
- Reports on interviews between the Viceroy and Gandhi

The following extracts provide an idea of the richness of the material:

The report for the week ending 20 April 1913 includes the following comments from the *Dnyan Prakash* concerning the formation of a United India League:

"At the last session of the Moslem League held at Lucknow the Honourable Mr Shafi made a suggestion for the formation of an United India League wherein all creeds and castes would join hands. Now that the Honourable gentleman has addressed a letter to the press urging the same idea, we should like to point out that there is no necessity for organising a new body, for we have already amongst us the India National Congress which has been carrying on its propaganda on strictly constitutional and unsectarian lines. The Muhammedans would do well to join it in the interests of all concerned…."

The same paper in the newspaper report ending 27 May 1916 comments on home rule agitation which had grown during the First World War:

"…. Because small demands of the Congress and of other institutions were systematically ignored, the Home Rule agitation has received such an impetus now. So long it was said that political agitation was carried on by a handful of educated men but those who read the proceedings of the Congress and of the Legislative Councils will see the wide public character of our movement. Merchants want Home Rule for commercial purposes. Other professionals want Home Rule as it would encourage their professions…. The demand for Home Rule is becoming universal in this manner in India and the present war has made it quite an insistent question…."

The report for the week ending 14 March 1920 includes the following from the *Gujarati* concerning amendments to the Press Act of 1914:

"Commenting upon the assurance given in the Imperial Legislative Council by Sir William Vincent that the Press Act will be amended, the Gujarati remarks:The most objectionable portion of the Press Act is that section of it which enumerates the offences under the Act. As long as that section stands intact the Press will have to dance to the tune of the bureaucrats or the judges, in spite of any amendments that might be carried out as suggested by Sir Shivaswami Iyar…."

The report for the week ending 13 August 1921 includes the following from *Young India* giving Gandhi's views on the non-Cooperation movement and the use of violence:

"I have never believed and I do not now believe that the end justifies the means. On the contrary it is my firm conviction that there is an intimate connection between the end and the means so much so that you cannot achieve a good end by bad means…. I am fully aware that I am trying a most dangerous experiment – that of inducing thousands of Mussalmans and for that matter, Hindus too, to become and remain strictly non-violent…"

Liz Sargut
April 2008

TECHNICAL NOTE

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Attention should be drawn to the nature of the material. As with all printed sources the inking is variable. Darker and lighter inks, or a dark ink and a light pencil note, can appear on the same page. There are instances when the paper has been badly stained, discoloured, or faded with exposure to light over a period of time. Some pages are torn, crumpled or cropped. Occasionally volumes have been tightly bound and material is slightly obscured in the inner margin. The curvature towards the spine of such volumes inevitably results in some distortion of the text. Sometimes the original paper is quite thin and this results in showthrough which can make the print difficult to read. Every effort has been made to minimise these difficulties and some openings are microfilmed more than once in an attempt to bring out all the features of the original. Nevertheless these original characteristics present difficulties of image and contrast which stringent tests and variations of density cannot entirely overcome.

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INDIAN NEWSPAPER REPORTS, c1868-1942
from the British Library, London

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd January 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Dee[illegible] Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patră	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwáduo Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitrá	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Ábáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	PoonaVaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra,* it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

The Delhi Durbar, the King-Emperor's message to the Indian people and the Viceroy's speech at the Durbar.

Bombay Samáchár (53), 2nd Jan.; *Jám-e-Jamshed* (64), 2nd Jan.

1. The great historic event, to which every eye was turned, has at last come to pass, and the important State ceremonial, which was to take place in the Amphitheatre at Delhi, is over. The Durbar will, no doubt, create a very favourable impression abroad about the loyalty and devotion of the Indian people to the British *raj* and convince other nations that India is no longer a source of weakness to England, but the basis of her security—nay, the principal condition of her strength. The most important part of the ceremonial was the reading of the Emperor's message to the Indian people, and next to it came the speech of the Viceroy. The Indian people will, no doubt, be delighted to read His Majesty's words in which he expresses his sense of their earnest and loyal devotion to his Throne and his heartfelt sympathy and interest in their well-being. They will also read with boundless satisfaction the announcement of the approaching visit of their Royal Highnesses the Prince and Princess of Wales to India. But what, above all, will please them most is His Majesty's assurance of his desire to follow in the footsteps of his revered mother, the Queen-Empress, in governing this country. The Indians look upon Her late Majesty's Proclamation of 1858 as their Magna Charta, and if but the principles embodied in that priceless document were to be faithfully followed in carrying on the administration of India, the sphere of the rights and liberties enjoyed by the Indians at present would be greatly extended and most of their grievances cease to exist. If His Majesty will only be careful to see that the pledges of the Proclamation are given effect to, he will have the pleasure and the satisfaction of having augmented the liberties of his Indian subjects during his reign. Coming now to the Viceroy's speech, it must be admitted that His Excellency rose to the solemnity of the occasion; but a perusal of the speech will create feelings of keen disappointment in those who expected an announcement therein of some boon or concession to the people. The people looked forward to the auspicious event of the Coronation of their Emperor with anxious expectancy, and hoped that it would be signalised by the bestowal of some gift or privilege upon them. Many were the expectations formed in this respect, and the abolition or partial reduction of the salt tax or the income tax was eagerly anticipated. But such hopes and expectations were destined to disappointment. His Excellency remarked in the course of his speech:—"In the midst of a financial year it is not always expedient to make announcements, or easy to frame calculations. If, however, the present conditions continue, and if, as we have good reason to believe, we have entered upon a period of prosperity in Indian finance, then I trust that these early years of His Majesty's reign may not pass by without the Government of India being able to demonstrate their feelings of sympathy and regard for the Indian population by measures of financial relief, which their loyal conduct in years of depression and distress renders it especially gratifying to me to contemplate." The Viceroy is thus not in a position to announce definitely what taxes, if any, would be remitted and to what extent. Perhaps he will do so at the Budget meeting of the Supreme Council, but an unseasonable announcement will not carry with it much grace, and the present inability of the Viceroy to take the people into his confidence on the subject must, therefore, be deemed unfortunate. It is to be hoped, however, that the Viceroy will be able to confer some practical benefits upon this country before he leaves its shores. [The *Jám-e-Jamshed* writes in a similar strain, and enters an humble but emphatic protest against the huge outlay incurred in holding the Durbar.]

Voice of India (14), 3rd Jan.

2. "The first thought that cannot but strike one on reading His Majesty the King-Emperor's message to the Princes and peoples of India is that sovereignty sits so naturally upon King Edward VII that, when he speaks with the simple affection of a man, he speaks with the magnanimity of a sovereign. There was no occasion to reproduce in the message of 1903 the solemnity of the much-admired periods of the Proclamation of 1858, when India for the

first time came directly under the Crown. The assurances given by the august Mother are re-affirmed by the dutiful Son; only they are conveyed in a less stately, but not less Imperial, setting—suited to a different occasion. Lord Curzon intimated at one time that the Queen's Proclamation of 1858 would be hung up in a prominent place in the Victoria Memorial Hall to be erected in Calcutta. We suppose the King-Emperor's message, too, will be conspicuously exhibited in that building. We should, with submission, like to ask whether, if His Majesty has written out his message in his own handwriting, facsimiles of it may not be made available to his subjects. An account of the Delhi Durbar, containing such a rare autograph, will be regarded by many as a precious possession."

Voice of India (14), 3rd Jan.

3. The same paper comments as follows on the Viceroy's speech at the Delhi Durbar:—"It goes without saying that Lord Curzon rose to the majestic height of the occasion. He was standing in an arena where nearly one-fifth of the human race was represented. What did the great assemblage signify? No one could answer that question more felicitously than he when he said:—'All are animated by a single feeling and all bow before a single throne, and should it be asked how it is that any one sentiment can draw together these vast and scattered forces and make them one, the answer is that loyalty to the Sovereign is synonymous with confidence in the equity and benignity of his rule. It is not merely the expression of an emotion, but the record of an experience and the declaration of a belief, for, to the majority of these millions, the King's Government has given freedom from invasion and anarchy; to others it has guaranteed their rights and privileges; to others it opens ever-widening avenues of honourable employment; to the masses it dispenses mercy in the hour of suffering; and to all it endeavours to give equal justice—immunity from oppression, and the blessings of enlightenment and peace. To have won such a dominion is a great achievement: to hold it by fair and righteous dealing is a greater: to weld it by prudent statesmanship into a single and compact whole will be, and is, the greatest of all. Such are the ideas and aims that are embodied in the summoning of this Coronation Durbar.' It had been suggested that, according to Indian notions, a Coronation Durbar would be defective without the grant of some substantial benefit or privilege to the subjects. Never was there a time, said His Excellency, when the Government was more desirous than at present that the administration should be characterised by generosity and lenience. And he proceeded to make the following announcement:—'The Princes of India have offered their soldiers and their own swords in the recent campaigns of the Empire, and in other struggles, such as those against drought and famine, they have conducted themselves with equal gallantry and credit. It is difficult to give them more than they already enjoy, and impossible to add to a security whose invincibility is beyond dispute. Nevertheless, it has been a pleasure to us to propose that Government shall cease to exact any interest for a period of three years upon all loans that have been made or guaranteed by the Government of India to Native States in connection with the last famine, and we hope that this benefaction may be acceptable to those to whom it is offered. Other and more numerous classes there are in this great country to whom we would gladly extend, and to whom we hope before long to be in a position to announce, relief. In the midst of a financial year it is not always expedient to make announcements, or easy to frame calculations. If, however, the present conditions continue, and if, as we have good reason to believe, we have entered upon a period of prosperity in Indian finance, then I trust that these early years of His Majesty's reign may not pass by without the Government of India being able to demonstrate their feelings of sympathy and regard for the Indian population by measures of financial relief, which their loyal conduct in years of depression and distress renders it especially gratifying to me to contemplate.' It is a pity that His Excellency was not in a position to give any indication of the kind of relief which he hoped to announce before long. But notwithstanding the guarded manner in which His Excellency expressed himself, we hope the financial relief will come, and that it will not be nominal. Supposing that the measure of the relief will not be handsome when reckoned in rupees, annas

and pies, several concessions may be made by relaxing some of the harshest laws that afford facilities for the oppression of the poor. Assuming, for example, that no substantial reduction can be made in the salt tax, some of the provisions of the law which guard the Government monopoly with extreme rigour may be relaxed, so that no poor man may hereafter be prosecuted for scraping from the surface of the earth a pinch of that material which God has so bounteously placed within the reach of man. However, these thoughts may be pursued on a different occasion. Let us be thankful that the Durbar passed off gloriously and successfully. We are glad to see it announced that His Majesty the King-Emperor has ordered the release of certain classes of military prisoners in the Native as well as the European army. For further remissions and concessions, the public have to wait yet a while. So far, the Delhi Durbar is a disappointment—the people have had no direct benefit from it. But we are not without hope."

Comments on the Delhi Durbar.

Gujaráti (16), 28th Dec., Eng. cols.

4. "The Coronation Durbar at Delhi has come in for a severe and searching criticism at the hands of the President of the Indian National Congress held at Ahmedabad. The hollowness and unreality of the whole situation has been exposed in its darkest colour in the presidential speech. The sentiments therein expressed find complete corroboration in the hearts of the nation, which is looking with dismay and consternation at the enormous extravagance of public money in puerile rejoicings unfitted to the afflicted and misery-trodden condition of the people. Without meaning any disrespect to the British Throne, one cannot but fearlessly say that the Indian nation, practically speaking, is taking but an impersonal part in the grand and picturesque ceremony at Delhi. The Durbar and its concomitant fixtures for pleasure and rejoicing, though they are being celebrated in the name and for the edification of the Indian people, have yet no corresponding response in the public mind. The Indian ways and methods of doing homage to their Sovereign, and of celebrating such auspicious occasions, are conceived differently from those adopted in the present instance."

Native Opinion (35), 31st Dec.; *Vrittasár* (149), 29th Dec.

5. In a few days Lord Curzon will have accomplished the great object of his life, *viz.*, of holding a grand Imperial Durbar and taking a leading part in a gorgeous State procession at Delhi and displaying the same to his wife and his wife's relations as well as to his countrymen as the crowning achievement of his Viceroyalty. The pageant will cost crores of rupees to the starving Indians, and a large portion of the cost will find its way into the pockets of Lord Curzon's countrymen. It is with mingled feelings of pain and surprise that we look upon the sports, banquets and festivities to be held at Delhi, under the pretext of a Coronation Durbar, at a time when the country has been reduced to a most wretched plight. Those who are responsible for holding the Durbar would most certainly have condemned the action of Moghul or Maratha rulers, if they had been guilty of holding a similar function under even less unfavourable circumstances and would have denounced them as heartless and vainglorious. It is no wonder that Lord Curzon should not be willing to miss the golden opportunity of enjoying, and participating in a gorgeous spectacle at the cost of a country with whose affairs he will sever all connection after the expiration of his term of office. But it argues dense ignorance and utter incompetence or indifference on the part of those who take credit to themselves of being statesmen that they should consent to saddle the enormous outlay incidental to the Durbar upon this impoverished country. In the first place, where was the necessity of holding a separate Coronation Durbar in India? And if it was at all necessary to hold it, not of course for the glorification of Lord Curzon or the gratification of *burra loq* but for affording an opportunity for the demonstration of India's loyalty to the British Crown, was it not equally necessary that the people of this country should have been made happy and contented, say, by the reduction of the salt tax or by throwing open to them the Government forest reserves? The Coronation of the Sovereign is a State function and, according to eastern notions of etiquette and propriety, the presence of the Sovereign or his son thereat was

indispensably necessary. His Royal Highness the Duke of Connaught is of course to be present at the Durbar, but the principal seat of honour is to be occupied by the Viceroy, the Agent of the Emperor! Thirdly, the Coronation ceremonies which are to take place at Delhi differ materially from those that were gone through in England. In England, the Coronation was a solemn religious ceremonial and, as such, deeply impressed the spectators. At Delhi, there is to be no religious ceremony at all excepting a solitary State Service. The people of India are eagerly solicitous to know the contents of the Royal Proclamation, but if it is to contain mere self-praise and to confer no boon upon the people, we beseech Lord Curzon to spare himself the trouble of reading it. We are fully cognisant of the might and glory of England, and no Imperial Durbar was needed to demonstrate these to the people of India. It is said that the Durbar is held in order to proclaim the fact that the Emperor places the Crown of all India upon his brows, but this does not mean that the Emperor will henceforward rule this country personally. Though the people might cheer and bless the Emperor, the country will continue to be virtually governed by Lord George Hamilton. But if Lord Curzon wishes by means of the Royal Proclamation to announce to the Indians that King Edward is henceforward their Emperor, let His Excellency show by inaugurating a beneficent policy in future that Lord George Hamilton's rule has come to an end. [The *Vrittasár* makes somewhat similar comments and deplores the exclusion of the poor Indian *rayat* from any active participation in the Durbar ceremonial. The paper compares the Durbar to the ceremony of the consecration of an idol by Brahmins, from which the low castes are strictly excluded, the only function assigned to them being that they should provide a sumptuous feast to the Brahmins.]

Native Opinion (35), 31st Dec., Eng. cols.

6. "The eyes of the whole nation are just now very naturally turned towards the Coronation celebrations at Delhi, where the Proclamation Durbar will be held to-morrow. The State entry of the Viceroy into Delhi on the 29th instant was a unique and grand spectacle and the Durbar will be a crowning piece of Lord Curzon's administration. The one argument that is advanced by the apologists of the Durbar is that the emperors who sat on the throne of Delhi in the past held more pompous, more gorgeous and more imposing *tamashas* on the occasion of their coronation. But the apologists of the Durbar conveniently forget that State extravagance in olden days was a distinct gain to the rayats, as every article that was utilized in connection with the occasion was of indigenous production and manufacture. In the present Durbar additional evidence of the drain of India's wealth is found in the patronage given to European merchants and artizans in securing innumerable articles for use in the Amphitheatre and the several camps erected for the viceregal, royal, and official guests. A decent and unassuming programme would have made a sufficient, nay, greater and more enduring, impression on the minds of the poor rayats, and the money spent on the Durbar would have been more judiciously expended in relieving the famine-stricken and the plague-stricken people. Had His Majesty Edward VII been consulted in the arrangements of the Durbar, we feel pretty confident that a response quite in consonance with the wishes of the people would have been received. No judicious sovereign on the face of the earth desires to see State funds, in other words the people's money, squandered away in pageantry and pomp, and we are fully pursuaded that our kind and gracious Sovereign would have certainly advised his ministers to spend as little as possible on shows and to keep the State coffers open for works of public utility. The Durbar is a sacred and solemn affair, but so much expense on its account was superfluous. It is, however, an old story and we do not want to repeat it at this eleventh hour. The Durbar comes off to-morrow and we expect that some real concessions will be granted to the people to memorialize the event."

Mumbai Vaibhav (120), 29th Dec.

7. It is the bounden duty of the people of this country to demonstrate their loyalty to the British Crown by means of festivities and rejoicings on the occasion of the Coronation Durbar at Delhi, while it is no less the duty of our rulers to show their appreciation of the people's loyalty in a practical manner by bestow-

ing some boon upon them. Experience must have taught our rulers by this time that the loyalty of the Indians stands unsurpassed in the whole of the British Empire, and that they have not only proved it in the wars in China and South Africa, but maintained it unshaken and unimpaired even under such trying ordeals as famine and plague. It is but meet that such loyalty should be rewarded by the British in any one of the three following ways on the occasion of the Coronation Durbar:—The salt tax, which presses heavily upon all classes of the population, should be reduced at least to one-half of its present amount, or Government might confer upon the Indian youth the privilege of forming Volunteer Corps, or they might remove the existing disabilities under which the Indians labour at present and thereby place them on a footing of equality with other British subjects.

The Indian National Congress and the Delhi Durbar.
Arunodaya (88), 28th Dec.

8. There is a striking contrast between the Ahmedabad Congress and the Delhi Durbar. The first is organised by the conquered class, who can only make humble petitions to Government; the second is to be held by our rulers who are all powerful and can do anything they like. Another point of contrast between the two gatherings is that the subscriptions for holding the Congress were paid voluntarily by the people; but in the case of the Delhi Durbar the people were unwilling to pay the money required for the function. Lord Curzon, however, set the people's opposition at naught and is going to spend their money for his own gratification. The fire-works and illuminations at Delhi may dazzle the eyes of the spectators, but the impression produced by them will be merely temporary and will be succeeded by a feeling of everlasting disappointment. There can never be any room for such disappointment in the case of the Congress, because the people voluntarily exert themselves on its behalf.

Comments on the Viceroy's speech in opening the Art Exhibition at Delhi.
Voice of India (14), 3rd Jan.

9. "In opening the Exhibition at Delhi, His Excellency the Viceroy explained in a happy speech that he intended it to be an Art Exhibition—not industrial or economic—that he would have nothing European or *quasi*-European in it, and that he would have only the best. He was very candid when he said: 'In so far as the decline of the Indian art represents the ascendancy of commercialism, the superiority of steam power to hand power, the triumph of the test of utility over that of taste, then I have not much hope. We are witnessing in India only one aspect of a process that is going on throughout the world, that has long ago extinguished the old manual industries of England, and that is rapidly extinguishing those of China and Japan. Nothing can stop it.' But, if Indian patriotism is discriminating and effective, it may prevent a similar fate overtaking the artistic heritage of the people—at least for some time to come.......... His Excellency said that he would like to see a movement spring up among the Indian Chiefs and nobility for the expurgation, or at any rate, the purification, of modern tastes, and for a reversion to the old-fashioned but exquisite styles and patterns of their own country. As to the purpose of the Exhibition itself, His Excellency explained that 'it is intended as an object-lesson; it is meant to show what India can still imagine and create and do; it is meant to show that the artistic sense is not dead among its workmen, but that all they want is a little stimulus and encouragement. It is meant to show that for the beautification of an Indian house or the furniture of an Indian home there is no need to rush to the European shops at Calcutta or Bombay, but that in almost every Indian State and province, in most Indian towns and in many Indian villages, there still survives the art, and there still exist the artificers who can satisfy the artistic as well as the utilitarian tastes of their countrymen.' The Exhibition has suggested to us one question, which we should like to ask. Why should not the Government do throughout the year in its museums and schools of art, all over the country, what it has done on a special occasion and for a few days at Delhi? That Dr. Watt and his assistant, Mr. Percy Brown, had so much difficulty in securing the exhibits shows that they are not to be had in the Government museums and schools of art. If the rare products of Indian art

are kept and sold in these institutions, until private enterprise takes up that duty, the Art Exhibition at Delhi will have led to some permanent good to the neglected artisan and to the art which is threatened with extinction. Let the Exhibition immortalize itself in that way."

Bombay Samáchár (53), 31st Dec.; *Akhbár-e-Soudágar* (51), 31st Dec.

10. The *Bombay Samáchár* comments as follows upon the Viceroy's speech in opening the Art Exhibition at Delhi:— It is remarkable that Lord Curzon, while exhorting the Native Princes and Chiefs to encourage and patronise indigenous arts and industries, has not a word to say about the duties and obligations of Government in this respect. No doubt the Native Chiefs are morally bound to do all in their power to revive Indian arts, but the responsibility of Government to promote and facilitate the revival is none the less clear. Perhaps we may anticipate a different attitude on the part of Government towards indigenous arts and industries in future and the Exhibition at Delhi may itself be taken as an indication of a new and enlightened policy. It is the duty of Government to show more zeal and energy than they have done hitherto in encouraging the spread of technical education and patronising, as far as possible, articles of indigenous manufacture. They will also do well to establish Technical Institutes throughout the country with a more liberal hand and to hold Industrial Exhibitions every second or third year. They cannot justify their attitude of aloofness in this respect by shifting the responsibility of encouraging and developing Indian arts and industries to the shoulders of Native Chiefs but are bound to do everything that lies in their power for improving and ameliorating the economic condition of the country. By such a beneficent policy alone will the Coronation festivities leave an abiding impression upon the minds of the Indians. [The *Akhbár-e-Soudágar* dilates on the importance of the Delhi Art Exhibition for stimulating the decaying arts of India, and expresses the hope that Government will continue as at present to extend their sympathy and support to movements which have for their aim the revival of indigenous arts and industries.]

Kál (108), 2nd Jan.

11. If one were to compare the speeches made by His Highness the Gaekwar and the Viceroy in opening the Ahmedabad Industrial Exhibition and the Delhi Art Exhibition respectively, one cannot fail to notice a striking contrast between the two utterances. The Gaekwar expressed a sanguine hope that new industries, conducted by steam power, should be established in India on a gigantic scale and exhorted his brother Chiefs to help in the starting of such industries within their respective States. What advice has the Viceroy to offer to the Native Chiefs? He wants them to buy the relics of Indian art and to patronise Indian manufacturers, who could turn out Indian curios! But the question is, 'what is India's need at the present day?' If there is any legitimate use for the money of the Indian Chiefs, it should be employed in financing industries conducted by steam power. If India's salvation lies in any thing, it is in her industrial emancipation. The Viceroy knows that manual industries must erelong be extinguished by industries manipulated by the power of steam. Why should then His Excellency advise the Native Chiefs to encourage and prop up industries which are doomed to extinction? If the Chiefs were to spend money upon such art-products, it would be a sheer waste of funds. If India is to hold her own in the modern industrial and commercial competition, every effort must be made to adopt the methods of European Nations which are at present in the van in the race. To exhort the Native Chiefs to patronise works of ancient art under these circumstances is to invite them deliberately to court their ruin from an industrial point of view. What India primarily needs at present is the starting of new industries conducted by steam and it is the duty of our British rulers, no less than of Native Chiefs, to put forth efforts to start such industries in our midst. Does the duty of the British end with the spoliation of India? Did they care for the preservation of Indian art in the past? If so, why was Lord Curzon obliged to send for specimens of Indian art from London; why could they not be procured in India?

Press representatives at the Delhi Durbar.

Rást Goftár (25), 28th Dec., Eng. cols.; *Dnyán Prakásh* (32), 1st Jan.

12. "Our representative at the Delhi Durbar sends in his first contribution in Gujarati, which we publish to-day elsewhere. Amongst other subjects he dwells upon the excellent arrangements that have been made by the Government for the representatives of Indian newspapers. Every small detail for the comfort of the Editors has, it seems, been carefully attended to and nothing is left wanting. The general supervision of this portion of his guests has been entrusted by the Viceroy to an energetic gentleman who spares no efforts to treat those under his charge with the greatest consideration." [The representative of the *Dnyán Prakásh* writes that the arrangements for the accommodation and convenience of the Press representatives in the Press Camp are satisfactory and thanks Government for the consideration shown by them in the matter.]

Bombay Durbaris at the Delhi Durbar and a complaint about the alleged insulting treatment accorded to one of them.

Bombay Samáchár (53), 3rd Jan.; *Sánj Vartmán* (75), 20th Dec.

13. We learn from our Delhi correspondent that Mr. Mulji Barbhaya, President of the Bombay Municipal Corporation, who was detained in Bombay till the 27th ultimo as he had to read the Corporation's address of welcome to their Royal Highnesses the Duke and Duchess of Connaught, reached Delhi late by a day or two and was not able to obtain tickets for the various Durbar functions there. At the opening ceremony of the Art Exhibition Mr. and Mrs. Mulji, owing to some misunderstanding, did not get seats as befitted the civic dignity of the former but were obliged to stand behind the rows of chairs. It is curious that an honoured guest of Government should receive such an insulting treatment because he happened to be detained in Bombay for discharging a loyal and civic function and could not reach Delhi in time. It is meet that Government should make an inquiry into the matter and try to appease the wounded susceptibilities of their esteemed guest. [The *Sánj Vartmán* laments the invidious distinction made between natives and Europeans generally at the Delhi Durbar.]

Comments on the Coronation List of Honours.

Voice of India (14), 3rd Jan.

14. "Barring stray exceptions here and there, for which one must be prepared on such an occasion, the Coronation List of Honours is suggestive of solid good sense. The foremost name we take to be that of Lady Curzon of Keddleston, who has worked strenuously for the success of, at least, two public movements to improve the condition of the people. His Majesty has added to the value of the Kaiser-i-Hind Medal by conferring it on the first lady in the Indian Empire. Here we must not omit noticing the honour done to His Majesty's Secretary of State for India. We have agreed so little with Lord George Hamilton in regard to certain broad lines of policy that it is a special pleasure to us now to note this recognition of his hard, and often thankless, labours in the House of Commons.......... The three names of most interest to us—pressmen—are those of Messrs. J. O'Brien Saunders, T. J. Bennett and H. Beauchamp. Bombay is not likely soon to forget the service rendered by the *Times of India* in connection with the famine, especially through its gallant special correspondent marching over Gujarát, Káthiáwár and Rájputána, and the equally valuable service done in guiding the revenue policy of the Government, who welcome honest helpful criticism. Here comes in appropriately the name of Sir James Monteath. He has put in hard incessant work, which we recognize more readily than passing differences of opinion. Many will miss in this place the name of an equally strenuous worker in the districts. Another name for special mention is that of our respected Chief Justice. The K. C. I. E. comes rather superfluous in his case, but it marks the appreciation by Government of his sterling independence. The officials seem to have been honoured not so much for the success of their routine work as for extra work or exceptional merit of one kind or another. In this category we gladly place Sir Andrew Fraser of the Central Provinces, Sir Edward Law, the Honourable Mr. E. T. Candy, Sir George Watt, and others. The most notable native names seem to be those of the

Maharaja of Nabha, Prof. J. C. Bose of Calcutta, and so on. We are pleased to notice the name of Mrs. Adams-Wyllie, who is doing good work at Bombay, among the recipients of Coronation Honours. Another characteristic feature of the Honours List is the inclusion of the names of humble workers like a railway station-master and an engine-driver; also the bestowal of two special pensions."

Akhbár-e-Soudágar (51), 2nd Jan.

15. The Coronation Honours List is, so far as its length is concerned, quite satisfactory. But as usual the official element largely preponderates therein, while the names of those who have devoted their lives to the service of their countrymen are conspicuously absent. We similarly regret that there are no names in the list either of eminent scholars or of liberal benefactors or of those engaged in the arduous task of extending the trade or developing the resources of the country. Public honours should not by any means be made cheap or placed within easy reach of all and sundry, but in selecting recipients for these, Government would do well to restrict their choice to those who already command respect and esteem at the hands of the public.

Jám-e-Jamshed (64), 1st Jan.; *Bombay Samáchár* (53), 1st Jan.

16. So far as the Honours that actually fall to the share of this Presidency are concerned, we approve of the choice of Government. But the list on the whole is disappointing. It is somewhat surprising that Lord Curzon, who is known to appreciate patriotism and public spirit, should have failed to bestow honours upon those, who have performed signal and meritorious services to the country and its people, with a more liberal hand on such a solemn and auspicious occasion as the Coronation of the King-Emperor. [The *Bombay Samáchár* observes that the list is for the most part crowded with the names of officials and that the representation of the non-official class therein is meagre and almost insignificant. The paper approves of the distinctions conferred upon certain representatives of the Anglo-Indian Press, but regrets at the same time that no native journalist was found worthy of being similarly honoured.]

Coronation celebrations in Bombay and a suggestion to the local Coronation Committee.

Native Opinion (35), 31st Dec., Eng. cols.

17. "The Bombay Coronation Festivities Committee have, it is to be regretted, not made any provision for giving alms to the poor. When thousands and thousands of rupees are to be expended on illuminations and fire-works, it is really surprising to find that the Bombay Committee have not seen their way to set apart a decent sum for distributing food to the poor. Important and solemn occasions like the Coronation ceremonies are longer remembered by acts of charity towards the poor than by illuminations and fire-works. The latter are the emblems of joy and are intended for satisfaction of the middle classes, but the poor cannot be neglected altogether in these rejoicings. The Coronation festivities in England were mainly characterized by large charities to the poor out of money voted by the British Parliament in memory of the auspicious occasion. We hope the local Committee will properly utilize the subscriptions collected by it and will arrange to feed the poor at least for one day. A children's fête is proposed to be arranged only if the funds allow it. Is not the total sum of Rs. 50,000 sufficient to include it in the list of celebrations? If it is not, why not curtail the expenditure on fire-works and illuminations? This should be done, and we think that children ought to be fêted and the poor served with one meal."

Grievances of Indian settlers in South Africa.

Mahrátta (8), 28th Dec.

18. "One of the most important subjects, which were taken up for discussion at the recent session of the Congress, was the grievances of Indian settlers in South Africa. Almost all the speakers on the resolution pertaining to the above subject were men who had visited South Africa and who could, therefore, tell their doleful tale from personal experience. The position of the Indian settlers in South Africa at the present moment is exactly the same as that of the conquered races in barbarous ages. They are slaves in every sense of the term. The attitude of the South African whites towards the

blacks will be apparent from the following extract from the *Rand Daily Mail* of Johannesburgh. In the course of a leading article, our contemporary of the *Rand* observes:—'The Indian relies on the sentimental plea of his being a British subject. It is questionable, however, the Imperial Government notwithstanding, whether that fact entitles him to be placed on a level with Europeans. It may be noted further that in all Colonies where British Indians live in numbers, from India downwards, the Indian is not treated as an equal to the white man, and that the latter enjoys privileges which the former does not. It must, therefore, be generally allowed that the "British Subject" plea may be dismissed as untenable. The question then resolves itself into one of colour—whether the Asiatic shall be classed as a European or not. It will be readily admitted by all who know the Asiatic that his habits of life and methods of business are not such as conduce to the welfare of the community in general, and that being so, it is not apparent where his special claim comes in for more consideration than is accorded to any other coloured person. The Indian especially is fully alive to the situation, and a very strong movement is afoot for the purpose of pushing his interests. It therefore behoves all white men who have an interest in this Colony, and wish it to remain a white man's country, to face the situation and make a representation to high authority, in order that the trading operations of the Asiatic shall be confined to locations, so that the country may be saved from becoming a vast Chinese and coolie bazaar as Natal is at the present time.'......... From the extract quoted above, the most unjust and disgraceful attitude of the colonial white settlers towards their black brethren is as clear as daylight. Will John Bull rouse himself to right the glaring wrong, or will he, in the all-absorbing influences of Imperialism and with a censurable self-sufficiency, allow the grievances of Indian settlers to stand as they are?"

The Eighteenth Indian National Congress.
Mahrátta (8), 28th Dec.

19. "The National Congress which met at Ahmedabad last week was a complete success. The fact deserves to be specially noted, as many a cold sympathiser of the institution had predicted that the overshadowing influence of the Durbar at Delhi would practically extinguish the flickering flame of the national spirit which had, for so many years in the past, attracted representative men from all parts of the country to meet once a year. But the proceedings of the Ahmedabad Congress proved that these cold sympathisers were false prophets. In the first place, most of the leaders of the Congress were present, and though the Durbar was a counter attraction, yet the proceedings of the Congress took place in the usual manner and with the usual patience. As for the enthusiasm shown by the Ahmedabad people, it was remarkable for two reasons. First, Ahmedabad is practically a backward city, and the people thereof take least interest in politics. Secondly, the activity of the city is mostly commercial, and it was thought that the wealthy merchants of the city would look askance at the political meeting which was to be held there. It is an open secret that Government look with disfavour upon the Congress, and it was likely that the wary merchants of Ahmedabad would not risk their ease and incur official ill-will simply out of regard to the wishes of the political leaders of the city. But, as was remarked in his address by Dewan Bahadur Ambalal Sakarlal Desai, the surmise did not prove correct and the *Shethias* paid in their subscriptions with a readiness which showed that they were not only not misapprehensive of the real nature of the Congress movement, but that they were drawn to it by a sentiment higher than mere liking.......... The Congress proceedings lasted for three days; and most of the important topics of the year were adequately dealt with. The presidential address was exhaustive. The address began with a well-worded reference to the propriety of the Congress being held at Ahmedabad. The Congress programme, which was strictly political in its aspect in the beginning, has now been widened, and the interlinking between the industrial and political problems, which was dormant in the public mind in the beginning, has now come into bold relief. The institution of an Industrial Exhibition as an adjunct to the Congress testifies to the above fact, and Mr. Surendranath Bannerji rightly claimed

that if the men of the Congress cannot be said to be the originators of the industrial movement, this, at any rate, must be fairly placed to their credit that they have stimulated the forces of industrial activity and deepened the impulses which have brought it about.......... The Delhi Durbar was the topic next touched upon, and in this connection the President remarked that the Durbar would fail of its purpose if it aspired only to be a grand pageant and nothing else. 'The Durbar,' Mr. Bannerji pointed out, 'needs to be consecrated by the touch of a higher statesmanship; it is a great historic event and it should be commemorated by some boon which would remind us and our children, for all time to come, of the occasion and the principal actors therein.' As regards the Universities Commission, Mr. Bannerji severely criticised the secrecy observed in the matter of the proceedings of the Simla Conference. No useful purpose, he said, could be served by investing educational problems with a *quasi-political* character and raising them to the dignity of State secrets.......... Another subject dealt with in Mr. Bannerji's address was the economic problem which has at present become the most controverted question between the official and non-official exponents of opinion. After briefly reviewing the evidence which has from time to time been elicited in the enquiries on the subject, Mr. Bannerji directly charge England with having destroyed Indian industries, and appealed for a sympathetic treatment from the British Government in this matter. No doubt, the people must help themselves, but it is none the less the positive duty of the Government to lend a helping hand to the people, whose struggle without such help is doomed to prove unsuccessful. Besides the usual subjects of thereorganisation of the public services and the opening of a military career for Indians, the topic on which Mr. Bannerji dilated at some length was that of the grievances of Indians in South Africa. And we may note that this subject was never ventilated before the Congress so well as it was this year, owing to the fact that no less than four speakers on the subject were residents of South Africa and had personally endured these grievances. The peroration of Mr. Bannerji was conceived in excellent spirit, and while the speaker asserted that permanence of British rule was at his heart, he at the same time boldly claimed that the people of India were ultimately bound to win in their struggle for national liberty."

Kesari (112), 30th Dec.

20. In spite of many adverse circumstances, the Ahmedabad Congress was, in the opinion of everyone who attended it, a great success. In this Presidency the Congress was held at Poona and Bombay in the past; on both those occasions, however, subscriptions were invited from the whole Presidency to meet the expenses of the Congress gatherings. But the city of Ahmedabad alone raised Rs. 16,000 this time and what is still more noteworthy, the greater portion of this amount came from the pockets of persons of ordinary means. The young men of Ahmedabad also deserve not a little of the credit of the success of the national gathering, because they spared no pains in exerting themselves for the national cause. If the political awakening which has just now come over Gujarát were to become a permanent characteristic of that province, the whole country is likely to be benefitted. The Gujarátis have at last realised that it is not expedient to divorce commercial from political activity as the two are naturally interlinked, and as a result of this conviction we hope that in future they will not fail to extend their whole-hearted support to the cause of the Congress. If those, who pursue trade or commerce, have any grievances or labour under any disabilities, the only course for them to get these redressed or removed is to appeal to the authorities that be through a political body. The Industrial Exhibition at Ahmedabad was held as an adjunct to the Congress, but owing to some reason or other no industrial topics were brought forward for discussion at any of the sittings of the Congress. The idea of holding an Industrial Exhibition in connection with the Congress is no doubt worthy of all praise, but the scope of such exhibitions requires to be extended. Instead of merely collecting specimens or products of indigenous industries, the Exhibition should contain models of machinery with which particular articles are manufactured in foreign countries. In conclusion, we thank the people of Ahmedabad for making the Congress a complete success and hope that their interest in the cause will not wane in future.

Gujaráti (16), 28th Dec., Eng. cols.

21. "The Eighteenth Indian National Congress met at Ahmedabad on Tuesday last, amidst the fervid enthusiasm of the people. There were present nearly five thousand visitors and one thousand delegates. The Congress *pandal* was crowded to its fullest capacity. We are glad to see that the learned President of the Reception Committee, in his opening speech welcoming the delegates, was able to say that the Government officials had observed an attitude of benevolent neutrality towards the Congress movement. This is a noteworthy feature, and we may hope that the day is not distant when the official world will look upon the Congress with the same eye of friendliness as it does upon the industrial movement.......... Mr. Ambalal frankly admitted that Gujarát had been content to devote its energies exclusively to agriculture, trade and commerce for a long time. 'Money-making,' he said, 'was our principal aim and we quietly bore the deserved reproach that Gujarát was dead to the importance of political movements.' But the Currency Legislation, the high taxes occasioned on account of the huge annual drain of 30 crores of rupees, and the annihilation of indigenous industries by the influx of foreign goods, have at last contributed to a vivid realisation that trade is largely influenced by political conditions. The flagrantly unjust treatment of emigrants to South Africa, the obnoxious excise duty that the cloth-mills have to pay, and the increasing poverty of the agricultural classes, have made the people of Gujarát fully aware that 'commercial pursuits to the total exclusion of political activity are under the modern conditions of life highly suicidal.'......... It is not possible for us to touch on all the points dwelt upon by the President of the Reception Committee in his speech. Among others, he observed that the British policy towards us Indians should be one of trust, and as a step towards that policy he very rightly recommended that the stringency of the Arms Act might be relaxed with discriminate leniency."

Poona Observer (10), 30th Dec., Eng. cols.

22. "One of the objections which are brought from year to year against the National Congress, and which may be brought this year with more show of reason than ever, is the multifariousness of its programme. The leaders of the Congress would probably be the last to dispute the fact on which the criticism is based. They would naturally reply that it is not their fault, or the fault of those whom they represent, that, as year follows year, their task grows in magnitude, but that of the system which excludes the people of India from all effective voice in the country's administration. If the charge of multifariousness is unreasonable, not less so is the objection often made to the methods of the Congress, that it meets year after year for the purpose, not of effective discussion, but of passing merely cut and dried resolutions. The objection would have force only if the Congress opponents could point to a single one of its resolutions which either contains an essentially unreasonable prayer or concerns a matter which is not of grave national importance. So far, however, from their being able to do this, a large proportion of the resolutions either claim the redemption of pledges actually given by the rulers or prefer requests about the justice of which a general consensus of opinion exists among Congressmen. And this brings us to what at first sight is apt to seem the most serious of the charges levelled against the Congress, namely, that it does not represent the opinions of the general body of the people. Now, in the sense that the great mass of the population of India have no political aspirations, and in the sense, again, that a considerable number of those who have such aspirations either consider it useless, on general grounds, to agitate, or, for selfish reasons, are disinclined to join in agitating, for what they believe their rulers to be unwilling to grant, this is unquestionably true. But, as a test of the real value of the criticism, let us ask those who make it, the following question: If the British Government were to proclaim to-morrow that it was ready to accept and act upon the result of a plebiscite on the question whether any or all of the requests of the Congress should be granted or not, is there a shadow of reasonable doubt as to what the popular verdict would be? Let them single out any one of the resolutions of the Congress, and say sincerely whether they believe the request contained in it to be one which the great majority of the people thus appealed to would not endorse."

Káthiáwár Times (7), 27th Dec.; *Phœnix* (9), 31st Dec.; *Praja Bandhu* (23), 28th Dec.

23. "The great work of the Eighteenth Indian National Congress was completed yesterday at Ahmedabad. And we are able to say that this great national political body has achieved a brilliant success. For, we are all aware that Gujarát has not yet freed itself from the disastrous effects of the terrible calamities of famine and plague, which have been devastating the province from one end of it to the other for the last half a dozen years or so, and consequently it was not an easy task to collect the necessary funds for such a great movement and to rouse the population to the high sense of their duties and responsibilities towards a cause which aims principally at promoting the welfare of the people or bringing about the re-generation of the whole country. The second great obstacle which stood greatly in the way of the success of this year's Congress was the Coronation Durbar at Delhi. The people of Gujarát deserve great credit and commendation for their patriotic efforts in leading the eighteenth session of the Indian National Congress to so signally successful a termination, though the National Assembly was held for the very first time in the province. The Gujaratis have proved to the outside world that they are in no way inferior to their fellow-brethren in other parts of India. The people of Káthiáwár, too, have every reason to be proud of the brilliant success of this year's Congress." [The *Phœnix* writes in a similar strain and gives full credit to the people of Ahmedabad for the admirable manner in which they acquitted themselves of the task that devolved upon them and made the eighteenth session of the Indian National Congress a complete success. The *Praja Bandhu* makes similar remarks.]

Rást Goftár (25), 28th Dec., Eng. cols.

24. "The Eighteenth Indian National Congress has come and gone, leaving the country little the wiser or the better for it.......... That the Congress, if wisely conducted, can be made to serve much useful purpose, and be an effective instrument of control over the doings of a bureaucratic Government, we have never denied. But is the Congress so conducted, is its business so managed as to make it deserving of the confidence of the rulers to whom it presumes to dictate, or of the ruled whom it claims to represent? How much of the criticism levelled against the Government at the last sitting, for instance, was merely captious and advanced for mere show and to belittle the acts of officials; and how much of it was offered by way of helping the authorities and removing the difficulties which confront them? How far was the President's ponderous inaugural address, howsoever admirable from a rhetorical point of view, calculated to give Lord Curzon and his coadjutors generally, that practical help and assistance which they sorely need in making the burden of a foreign yoke press as lightly as possible upon the people and making British rule more beneficial and worthy of popular support? As might have been expected from a Herculian effort of such ambitious proportions, the address is pretty equally divided between fine but worn-out platitudes and commonplace criticisms, more suited to obtain the plaudits of those assembled to applaud than to convince and help those actually engaged in the work of administration. Richer perhaps in ringing phrases than the less pretentious efforts of his predecessors, Mr. Surendranath Bannerji's speech certainly lacks that sweet reasonableness, which one finds in the Congress addresses of later years. For instance, his diatribes against the Delhi Durbar would appear to be a little too inflated, coming as they do after a prolonged discussion on the subject in the press for so many months.......... Instead of condemning the Durbar in such unequivocal terms, from the presidential chair of the Congress, he should have remembered that he could as easily find people who are in favour of holding the *tamasha* as those who are against it. 'Public opinion,' it must be remembered, is too big a term to be used in a country like India; but moderation is the last thing that one expects from the foremost Bengalee orator of the day."

Suggestions for altering the present lines of activity of the Indian National Congress.

Voice of India (14), 3rd Jan.

25. "When huge meetings like those of the National Congress are held year after year without the people at large deriving any tangible benefit out of them, it is natural that the question should be asked: 'What in the world is the good of these annual gatherings?' The President of the last Bombay Provincial Conference was of opinion that 'the function of the Congress and the Conference is mainly to give a united and authoritative expression to views on which the country, so to say, is agreed.' The *Mahrátta*, however, would not agree in this view, and insisted that 'the Congress must be a living body, but it cannot be so unless its activity is visible throughout the year.' The *Indian Nation* recently complained that, although the Congress agitated year after year for Police reform, when a Commission was appointed, it had 'no witness to send up, no evidence to offer, no systematic records that could speak for themselves, no organisation even to attend to these matters.' The *Káyastha Samáchár* has, of late, repeatedly expressed dissatisfaction with the 'united expression' theory, and there are evidently others who would have the Congress do something more than record public opinion in neat summaries or oft-repeated resolutions. Mr. Kali Nath Ray sends us a pamphlet in which he complains that 'the country is very nearly tired' of the Congress as that organization is at present conducted. In his opinion, the utility of a Congress passing resolutions on certain grievances depends upon the official recognition extended to such a body and the readiness of the Government to listen to its representations. The fundamental assumption on which such a theory of the Congress can be based is that the interests of the Government and the people are identical. Mr. Ray, however, contends that these are not always identical, and, therefore, very little will be gained by the annual representations. He would have a smaller Congress, elected by provincial committees, which should themselves be elected by smaller political bodies. These committees should examine and make an effort to improve the condition of things in agriculture and industries, in trade and education, as well as politics. At the end of the year they should submit their reports and their accounts to the annual session of the Congress. That body must be the final authority in all matters of policy, and whatever authority the various committees may possess must be authority delegated by the Congress. Suggestions like those made by Mr. Ray are not now made for the first time, but we believe it has been considered a fatal objection to them that, when the sympathy of members and the corporate feeling stimulated by eloquent appeals and enthusiastic gatherings give place to business-like discussion and direction on the part of a few individuals, the Congress, so far at least as its educative effect is concerned, will practically be dead. We cannot say there is no truth in this view of the utility of large gatherings. As a rule, the speeches made at the Congress contain very little which may be regarded as an original contribution to the discussion of any question. Generally, the press happens to have said all that one hears at the Congress, but cold print does not arouse those emotions which can only be inspired by the living voice and a sea of admiring and eager faces. In all large movements, business has to be combined to a certain extent with emotionalism. Perhaps what 'the country is tired of' is an excess of the latter element, which has made the smallness of the former painfully conspicuous. The golden mean will, perhaps, be attained if, to a scheme such as that suggested by Mr. Ray—and we particularly like the annual-report idea—we add the retention of the annual gathering, which should consist mainly of the local audience, but to which should also be invited a definite and very limited number of delegates from other provinces—so limited that no elaborate arrangements, or wasteful expenditure, should be necessary to accommodate them."

Comments on the presidential address of the Honourable Mr. Surendranath Bannerji.
Mahrátta (8), 28th Dec.

26. "Our Church Gate Street contemporaries have made themselves merry over Mr. Surendranath Bannerji's presidential address to the delegates of the National Congress. But an intrepid Native contemporary has turned the joke against them in a very apt and telling manner. The *Times of India* found fault with the presidential address on account of its verbosity, sameness, and unusual length. 'But who is responsible for such defects,' asks our wide-awake contemporary. Surely not the Congressmen and their chosen leader, but Government who obstinately turn a deaf ear to our cries and wails. The wants and demands of the Indian people are piling up higher and higher each year as it comes and passes by; and as the demands made in by-gone years still remain unsatisfied, it is but meet that the

aggregate of such demands should make a respectably-sized mountain in height and dimensions. And it naturally follows that an address which deals with all these unsatisfied demands would spin out to a great length. Is it any wonder, therefore, that Mr. Bannerji's address to the Ahmedabad national gathering should have assumed unprecedented proportions?......... The address is full of eloquence, wisdom, ingenuity and, above all, of practical hints to those who would take the trouble to look for them."

Proceedings of the Indian National Social Conference.
Dnyán Prakásh (32), 1st Jan.

27. The session of this year's National Social Conference held at Ahmedabad was as great a success as could have been wished. The Conference held two sittings this year, one on Wednesday and the other on Thursday. No doubt, as Mr. Justice Chandavarkar remarked in his address as General Secretary, everyone missed the towering personality of the late Mr. M. G. Ranade whose inaugural addresses invariably formed the most distinctive feature of the Social Conference. The inspiration and hope that his words always breathed, no one else could hope to bring to the hearts of his audience. It was, however, a matter for satisfaction that the proceedings of the Conference this year gave sure indications that the cause of Social Reform is gaining ground steadily and slowly. The fact that the General Secretary had not this year to keep reminding the various reform associations in the country about their reports, and the earnestness and enthusiasm evinced at the Conference itself by those present, were unmistakable signs that the movement was increasing its hold on the popular mind. The President's address was as usual characteristic of his learning and sturdy common sense. He was right in bringing home to his hearers the evil consequences that inevitably result from a policy of drift. There are many among the educated of the present day who would trust everything in matters social to the working of time. "But time is no force," said the venerable doctor, "it is simply a category of the understanding to distinguish one event from another." Time cannot, of itself, bring about anything. The motive must always come from the human mind. It is human effort alone that can advance the object of social movement. Without active work and earnest endeavour, guided and controlled by enlightened reason, no rational progress is possible. We hope the unequivocal terms in which the doctor addressed the Conference would stimulate action in the right direction.

Is the export trade of India a sign of the country's prosperity?
Kál (108), 2nd Jan.

28. A correspondent writes to the *Kál*:—India has now been reduced to extreme poverty. Forty or fifty years ago, corn and other necessaries of life were very cheap in the country but are now extremely dear. It is true that the soil has considerably deteriorated in point of fertility but still it is capable of yielding sufficient produce for the support of the entire population. So long as the people of England lived on animal food, the whole of the corn produce of India remained in the country and the people did not feel any want. But since the English people contracted a liking for the Indian wheat, the greater portion of the corn produce of India began to be exported to England, and the remainder was found insufficient for the support of the Indian population. In consequence of this, famine has, as it were, become permanent in this country. Such being the case, it is the height of meanness to assert that India is becoming richer and richer under British rule. The best portion of the flour of Indian wheat exported to England is consumed by the English, while the refuse such as chaff and husk is ground and sent back to India in the shape of biscuits, &c. Some may perhaps say that India is growing richer because she is able to boast of a large export trade. This might have been true, if only the surplus part of the country's produce had been exported, but we find that Indian exports actually contract the food-supply of the population and have reduced the country to the verge of ruin. Even this wretched plight, to which we are reduced, does not as yet open our eyes. Our condition will not be improved as long as our sympathy for our countrymen is not sufficiently developed. We must learn to love our countrymen as though they belonged to our own family.

The Irrigation Commission and *takávi* loans.

Voice of India (14), 3rd Jan.

29. "One of the most important questions that will have to be sifted by the Irrigation Commission is why the people are so slow to avail themselves of the *takávi* advances which the Government is willing to give for the construction of irrigation wells.......... It is denied that it is the irksome formalities which have to be gone through before a loan is obtained that makes the system unpopular. It is suggested that the conservatism of the people is perhaps a more real cause of their unwillingness to apply to Government for a loan. The *Pioneer*, however, thinks that the demand may be stimulated by proper inducements. The proposal to employ middle-men, and to advance money to them at a lower rate of interest on condition that they re-advance it at a somewhat higher rate, the balance being a margin against risk, is not likely to find favour with Government. The middle-man is the very last person whom the Indian Government is likely to patronise. One reason that we have heard from native officials why they are lukewarm about popularising the *takávi* system is that what is borrowed ostensibly for the construction of wells is too often not used for that purpose, and sometimes what is borrowed at a low rate of interest is really lent at a higher rate of interest, and the officers have no means of preventing this abuse of the Government's generosity, without being too inquisitorial. If this be so, the official mind will all the more dislike a system which explicitly authorises the middle-man to make a profit out of the Government's anxiety to help the poor cultivator. The principle of exempting wholly or partially from land revenue improvements made by private capital is already recognised by Government, though it is not given effect to in all parts of India alike. The extension of the principle to improvements made by *takávi* capital would not be an undue stretch of the Government's generosity."

Mr. J. N. Tata and the iron industry of India.

Kaiser-i-Hind (20), 28th Dec., Eng. cols.; *Kesari* (112), 30th Dec.

30. "The extravagant statements which were some time ago wired to this country from America were, on the face of them, so incredible that we deemed it wise to wait for a correct version of Mr. Tata's industrial visit to America. Now that he has returned to this country and is in our midst, and has given an accurate account of what he actually did there, it is satisfactory to note that there are excellent prospects of an iron industry being started in the country. The various samples of iron ore which that enterprising gentleman some time since had forwarded to one or two of the most well-known iron masters in America have been pronounced to be good, though the chances of the concern proving remunerative will largely depend on the quality of the coal needed to smelt the ore. But even here the prospects are said to be fairly hopeful. Mr. Tata's visit has been more that of the enterprising manufacturer, who is keen on learning all that is valuable and worth knowing about the new industry on which he is anxious to embark. His stay in America and his interview with some of the iron masters there have been so far successful as to enable him to make a fair start. No doubt the first stage will still be a preliminary stage.......... The experiment will be watched in all parts of the country with the keenest interest.......... We dare say that the iron ores of the Central Provinces will, with his enterprise, perseverance and energy, vastly stimulated by that patriotic flame which so steadily burns within him, yield a golden harvest for the country by and by. We are also pleased to learn that the capital Mr. Tata proposes to raise will be indigenous and not borrowed from outside India. Mr. Tata's name is a guarantee that that capital will be easily forthcoming, whenever it is required.......... Under the circumstances we cordially wish Mr. Tata every success in his fresh enterprise, and hope that he may long be spared to deserve the name of the industrial regenerator of India." [The *Kesari* also eulogises the efforts made by Mr. Tata to start an iron industry in India, and particularly praises his desire to raise the necessary capital within the country itself. The paper, however, regrets that the Government of India should not have given as much assistance to Mr. Tata as the Governments of foreign countries would have done under similar circumstances in the shape of bounties, concessions, &c. It remarks:—Those who know that the administration of

India is not at all conducted in the interests of the people will not be surprised at the attitude of indifference shown by the Government of India towards Mr. Tata's enterprise.]

Rást Goftár (25), 28th Dec.

31. From what Mr. Jamsetji N. Tata had to say to a representative of the *Times of India* the other day on his projects of developing the steel and iron industry of India, it is clear that the Parsi capitalist contemplates making pretty extensive experiments; and it is more than probable that those experiments may soon assume formidable proportions. The idea of going in for a nascent industry on such a large scale has been ridiculed in many quarters, but Mr. Tata knows his business well enough; and we are sure he will have, before long, an extremely satisfactory account to give of his venture in this new field of enterprise. In order to succeed, however, official good-will will be essential in more respects than one, and Mr. Tata has indicated the directions in which he wants and expects it. That Government will be both willing and prepared to give it in the fullest measure possible, no one will venture to doubt, knowing the solicitude they have always evinced in such matters.

Suggestions to the Indian Police Commission.

Native Opinion (35), 28th Dec.

32. There are, we must admit, a few honest and upright men in the Police Department, but their number is so small as to exercise no influence for good upon the general character of the force. In recruiting the ranks of the force, considerations of caste rather than of competency are usually allowed to carry more weight and natives are very rarely appointed to the higher posts in the Police service. Unless these anomalies are rectified, it is hopeless to expect any real reform in the department. We request the Police Commission to collect statistics about the educational qualifications of policemen and to inquire how many of them are addicted to vices. The Commission should further ascertain the percentage of offences investigated under the direct supervision of the District Superintendents of Police. Lastly they should endeavour to find out the causes which deter respectable native youths from joining the department. We trust the Commission will direct their attention to all these points and show by the results of their labours that the time and money spent upon the enquiry conducted by them are not lost to the country.

A case of Police *zulum* at Poona.

Mahrátta (8), 28th Dec.; *Pratod* (131), 29th Dec.

33. "In view of the labours of the Police Commission, presided over by no less a person than the Honourable Mr. Fraser, the Lieutenant-Governor-elect of Bengal, the strictures passed by Major Leslie, the Cantonment Magistrate of Poona, on the investigation of a murder case by the Cantonment Police come most opportunely and emphasise once more the urgent need felt throughout the land for a thorough over-hauling of the Police force of the country. On the morning of Sunday, the 23rd of November, the body of a boy of about ten years of age was discovered near the Transport Lines at Poona with a deep gash across the throat and the stomach ripped open. The Police on enquiry found that the boy, who was a beggar by name Tatya Dhondu, was murdered for sacrificial purposes. Two brothers named Nathia and Fakira were placed before Major Leslie, charged with the commission of the horrible deed, the former being represented to be the active perpetrator of the deed. After a trial extending over four days, Major Leslie, who discharged both the accused, delivered judgment which concludes with the following significant remarks :—'It is an insult to the intelligence of the Court for the Police to offer evidence like what this case contains. It is a matter for regret that it was not tried before the Police Commission. It is a terribly significant fact, and shows how urgent the necessity for the appointment of that Commission, that this travesty of justice should have taken place not in some half-savage village, but in a city perhaps the most advanced in India. Meanwhile, the real crime is undetected, and half a score of our fellow-subjects with equal rights, though they belong to what the Gazeteer somewhat pathetically calls "the depressed tribes," have spent a month of misery and barely escaped with their lives. I discharge the accused Nathia and Fakira under

Section 209, Criminal Procedure Code.' Who will compensate the poor wretches for the unspeakable hardships they have undergone at the hands of the Police? Pecuniary compensation will always fall short of the magnitude of the injury; but all the same, bright King's coins have an uncommonly soothing effect, and we would suggest that the Police officers responsible for such despotic methods should be mulcted in a substantial amount and the money so collected awarded to the injured persons. Will our suggestion prove acceptable to the District authorities and the Government?" [The *Pratod* refers to two other cases of alleged fabrication of evidence by the Police, which are said to have occurred in other Presidencies, and observes that such cases point unmistakably to the fact that the Indian Police do resort to reprehensible means in preparing their cases. The paper concludes that such cases should convince the Police Commission of the desirability of recruiting the ranks of the force with men of character and education.]

Rást Goftár (25), 28th Dec., Eng. cols.; *Swadesh Bandhu* (78), 31st Dec.

34. "The strictures passed by the Cantonment Magistrate of Poona against the action of the Police in the case in which two brothers Fakira and Nathia were charged with the murder of a boy named Tatya Dhondu create reflections in the mind which had better not be described. The judgment, above all, brings forcibly to light the methods usually employed by the Indian Police in detecting crime. It would be manifestly absurd to make a sweeping generalisation about the conduct of a huge department on the strength of a solitary case. But the Poona case is by no means a solitary one. If anything it is a typical one, in which the shady doings of the myrmidons of the mofussil Police have once more unexpectedly come to light. The Magistrate's judgment is painful reading from beginning to end, as far as it refers to the action of the Police, and too much praise can never be given to the Magistrate for the patient manner in which he sifted the evidence and prevented a miscarriage of justice. Since Government themselves have at last recognised the dangers of an incompetent and venal Police, and set about searching for remedies whereby the morale and the efficiency of the force may be effectively improved, we need not dilate on the subject to-day beyond asking the following query:—Cannot something be done to get the mofussil Police rid of the black sheep that are found in its fold? There are some eminent Police officers throughout the country, both European and Native, to whom the good name of the service they belong to cannot but be extremely dear......... Would they not come to the help of the public in this matter, and apply their detective skill within the force itself for a while, purging it of the plague spots that infest it? We could name officers on the Bombay side who may, with advantage, be told off for the work for a time. They can, in our opinion, do a great deal in this direction, winning, perhaps for themselves, laurels far greater than any they have won till now." [The *Swadesh Bandhu* makes somewhat similar remarks.]

Comments on the alleged laxity of the Bijápur Police in detecting crimes committed in the town of Bijápur.

Prakáshak (132), 26th Dec.

35. We published in one of our recent issues an account of a shocking murder perpetrated in our town a few days ago. The offence having been committed within a very short distance of a local Police Station, we expected that the perpetrator thereof would be traced and brought to book by the Police. But our expectation has not till now been fulfilled. No doubt the murdered woman was a wretched prostitute and there is no one sufficiently interested in her to press for the investigation of the crime. Yet this cannot be an excuse for the Police, whose duty it is to look to the protection of the lives of all persons alike. Of late, the connivance of the local Police in discovering offenders has created a feeling of alarm and insecurity among all classes of the inhabitants of Bijápur. The number of dacoities committed during the last two years here fully justifies such a feeling. It is feared that if matters are allowed to continue in the same state, the future prosperity of our town would necessarily be affected. We earnestly hope, therefore, that the Collector and the District Superintendent of Police will try their best to remove the feeling of alarm in the pubic mind.

Native States.

Comments on the settlement of the question of the Berars.
Rást Goftár (25), 28th Dec., Eng. cols.

36. "To the credit of Lord Curzon's diplomacy is to be placed the settlement of a very long-standing and highly complicated question, namely that of the Berars. To use a hackneyed phrase, every schoolboy knows how the Berars passed into the hands of the English. But it may be doubted if there are even a score of people outside the official circle, who have an idea of the efforts made during the last thirty years, by the Nizam's Government, and Hyderabad statesmen generally, to get that rich and fertile province back. The settlement has been arrived at not by the Nizam having the Berars restored to him, but by the British Government getting the same leased to them in perpetuity for a rental of twenty-five lakhs of rupees per annum. It is for the Nizam and the Indian Government to judge whether the bargain that has thus been concluded is a cheap one or otherwise. What the public feels certain about in connection with it is that the British Government have done but an act of the barest justice towards a loyal feudatory like the Nizam in thus coming to a definite arrangement in the matter."

Progress of education in Káthiáwár.
Samsher Bahádur (74), 2nd Jan.

37. Education was until recently making fair progress in Káthiáwár but Government have latterly thought fit to transfer the control over the Educational Department in that province to the Káthiáwár Chiefs. The effects of this change of policy have, by no means, proved conducive to the advance of education in Káthiáwár, and we regret to observe that the Educational Department there does not now show the same measure of activity that it once did. It seems that the Chiefs are somewhat lukewarm in their support of educational institutions and that the progress of education is being retarded in consequence. It is to be hoped that the British Government will do something to stimulate the spread of education in Káthiáwár instead of leaving the matter to the discretion of the Káthiáwár Chiefs.

Alleged Zenana intrigue in the Porbandar State.
Káthiáwádno Himáyati (66), 21st Dec.

38. The *Káthiáwádno Himáyati* writes that it has got an inkling of a conspiracy hatched in the Zenana of the Raja of Porbandar for poisoning the Chief and for smuggling a male child into the Zenana. The paper adds that it has in its possession a letter purporting to be in the handwriting of one of the Ranis and that the affair wears an air of probability about it since similar plots against the Chief's life are not unknown in the State. The paper, therefore, advises the Rana of Porbandar to be on his guard, especially against his A. D. C. who is related to one of his Ranis.

Intelligence extracted from the Press.

Comments on His Highness the Aga Khan's inaugural address at the Muhammadan Educational Conference held at Delhi.
Voice of India (14), 3rd Jan.

39. "Though the Universities Commission, without any apparent necessity, pronounced against the recognition of a Muhammadan University in India, the leading Mussalmans are not likely to abandon an idea which is intimately bound up with an intellectual renaissance among them. For State recognition, for manufacturing graduates for the public service, they do not apparently care so much: they care more for a revival of that reputation for learning which the followers of the Prophet enjoyed in their early history. The conclusion of His Highness the Aga Khan's speech at the Muhammadan Educational Conference at Delhi was that Aligarh should be developed into a Muhammadan University—a Moslem Oxford, which should attract students not merely from all parts of India, but even from Turkey, Persia, Afghanistan, and elsewhere. If there is any Moslem in India, who is entitled to advise his brother-Moslems to adapt themselves to the new times, it is His Highness the Aga Khan. According to his calculation the Muhammadan University at

Aligarh would cost a crore of rupees. His Highness's arithmetic is faultless: if ten out of the sixty millions of Moslems would each pay a rupee, the required crore, he said, would be made up. The trouble will, however, no doubt lie in the collection of the rupee."

Coronation celebrations in Bombay, Poona, Thána, &c.
Native Opinion (35), 28th Dec., Eng. cols.

40. "The Bombay Coronation Committee deserves to be thanked for organizing the People's Fair in connection with the local Coronation festivities. The Fair organized on the Esplanade was opened by Mr. Harvey, Municipal Commissioner, last Friday evening, when there was a large gathering of the elite of the town.......... The Fair has been very beautifully arranged and manifests taste on the part of its organizers. The illuminated water-fountain and the Spiral Tobaggon are objects of special interest to the spectators.......... Among the ensuing Coronation celebrations in various parts of India, Bombay is sure to surpass other towns and cities."

Bombay East Indian (1), 3rd Jan.; *Bombay Samáchár* (53), 2nd Jan.

41. "On New Year's day at 10-30 A.M. the Proclamation of His Majesty the King as Emperor of India was read by the Sheriff at the Town Hall in the presence of a large and influential gathering of the citizens of Bombay. The Christian, Hindu and Muhammadan communities vied with one another in giving treats to school children, feeding the poor and holding social gatherings to express their loyalty to their Sovereign on the auspicious day. There were grand illuminations in the evening.......... The People's Fair on the *maidan* was thronged with crowds of spectators. Never was a public fair in Bombay so successful as the present one." [The *Bombay Samáchár* and the other Gujaráti dailies of Bombay contain detailed accounts of several minor Coronation celebrations held in Bombay on behalf of the Parsi, Hindu, Muhammadan and other communities. The principal items in the celebrations were the offering of prayers for the long life and prosperity of Their Majesties the King-Emperor and Queen Alexandra, the distribution of food to the poor and of prizes and sweets to school children.]

Poona Observer (10), 3rd Jan.

42. "The Durbar at the Council Hall (Poona) was an imposing ceremony and the Proclamation Parade on the race course a grand sight. The torchlight tattoo procession, too, with the massed bands of all regiments was a crowning finale to the day's proceedings. Food and clothes were distributed to the poor. In fact, Poona was alive to the occasion and everybody must surely experience a feeling of satisfaction in having taken a part in the celebrations in honour of the Coronation of His Majesty the King-Emperor."

Bombay East Indian (1), 3rd Jan.

43. "On the 1st instant at 7-30 A. M. there was Police Parade and *Feu-de-joie* on the Parade ground at Thána, at 8-30 the boys of High and Middle schools marched in procession from the Railway Station to the Judge's garden, singing the Coronation Ode. After that, all school children received packages of sweets. At 11 A. M. a Durbar was held at the Durbar Room in the Collector's Office. At noon, food and clothing were distributed to the poor.......... On the 2nd instant, there were sports by the town people and fire-works on the *maidan*."

B. V. JOSHI,
for Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 4th January 1903.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 2 of 1903.**

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th January 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st January 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman); 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu; Muhammadan (Khoja); 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory; European; 62; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 50	1,000
	ANGLO-GUJARÁTI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	250
	ANGLO-KÁNARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár; Hindu (Karháda Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Maráthi.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	Anglo-Portuguese.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	English, Portuguese and Concanium.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	Anglo-Sindi.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	Anglo-Urdu.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	English, Mara'thi and Gujara'ti.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69	655
	English, Maráthi and Kánarese.				
47	Karnátak Patră	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	Gujara'ti.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchhháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur ...	Fortnightly ...	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni ; Hindu (Deshasth Bráhman) ; 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 36.	250
96	Chikitsak	Belgaum ...	Do.	Abáji Rámchandra Sávant ; Hindu (Marátha) ; 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre ; Hindu (Karháda Bráhman ; 36.	...
98	Dakshin Vritta	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis ; Hindu (Chándraseniya Káyastha Prabhu) ; 65.	125
99	Deen Mitra	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 26.	1,000
100	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Joshi ; Hindu (Deshasth Bráhman) ; 39.	212
101	Dhárwár Vritta	Dhárwár ...	Do.	Ráo Sáheb Antáji Rámchandra Joglekar ; Hindu (Chitpáwan Bráhman) ; 54.	800
102	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte ; Hindu (Karháda Bráhman) ; 42.	2,400
104	Gurákhi	Do.	Daily	Do. do. ...	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye ; Hindu (Chitpáwan Bráhman) ; 38.	800
106	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar ; Hindu (Chitpáwan Bráhman) ; 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje ; Hindu (Káyasth Prabhu) ; 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,500
110	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman ; 45.	400
111	Karmanuk	Poona... ..	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 35.	3,500
112	Keral Kokil	Bombay... ..	Monthly ...	Krishnáji Náráyan Athle ; Hindu (Karháda Bráhman) ; 47.	2,000
113	Kesari	Poona ...	Weekly ...	Bál Gangádhar Tilak, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 45.	13,000
114	Khándesh Chitragupta ...	Dhulia	Do.	Bháu Ráoji Sindekar ; Hindu (Deshasth Bráhman) ; 23.	400
115	Khándesh Vaibhav ...	Do.	Do.	Balwant Janárdan Karandikar ; Hindu (Chitpáwan Bráhman) ; 52.	500
116	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit ; Hindu (Gaud Bráhman) ; 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve ; Hindu (Chitpáwan Bráhman) ; 38.	150
118	Maháráshtra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha) ; 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
120	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 41.	1,600
121	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,100
122	Nagar Samáchár	Ahmednagar ...	Do.	Narsappa Abanna ; Hindu (Fulmali) ; 45 ...	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar ; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marāthi—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnā	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund Hindu (Deshasth Bráhman); 36.	550
	Sindi.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	Urdu.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrabk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Coronation celebrations at Delhi and in the Bombay Presidency.

Bombay Samáchár (52), 2nd Jan.; *Kesari* (113), 6th Jan.; *Phœnix* (8), 7th Jan.; *Indu Prakásh* (31), 5th Jan.; *Praja Bandhu* (22), 4th Jan.; *Deshi Mitra* (55), 8th Jan.; *Kalpataru* (110), 4th Jan.; *Dhárwár Vritta* (101), 1st Jan.; *Bombay East Indian* (1), 10th Jan.; *Káthiáwár Times* (6), 2nd, 3rd, 6th and 7th Jan.; *Hitechchhu* (62), 8th Jan.

1. Most of the papers of the week are full of the accounts of the Delh Durbar furnished either by their own correspondents at Delhi or borrowed from the English and Vernacular dailies. Translations of the Royal Proclamation, the King-Emperor's message and the Viceroy's speech at the Durbar appear in several of the dailies and weeklies along with accounts of local celebrations held in various parts of the Presidency. The *Voice of India*, the *Bombay Samáchár*, the *Jám-e-Jamshed*, the *Kaiser-i-Hind*, the *Gujaráti*, the *Indu Prakásh*, the *Dnyán Prakásh*, the *Shri Sayáji Vijay*, &c., publish detailed accounts of the Durbar festivities sent by their respective representatives at Delhi, while the rest are content to shine by borrowed light and draw freely upon the columns of Anglo-Indian or Native contemporaries for news about the Coronation Durbar and supplement the same by accounts of local celebrations held in their respective towns or districts. Among the mofussil towns where local celebrations are reported to have been held on the 1st of January the following may be noted :—Karáchi, Ahmedabad, Poona, Surat, Broach, Baroda, Rájkot, Junágadh, Jámnagar, Násik, Sátára, Dhárwár, Belgaum, Sholápur, Pandharpur, Wái, Ratnágiri, &c. At most of these places, a local Durbar was held at which the Royal Proclamation was read, prizes and sweets were distributed among school children and dinners given to the poor in commemoration of the auspicious day.

The Delhi Durbar.

Rást Goftár (23), 4th Jan., Eng. cols.

2. "In the historic capital of the Moguls, King Edward VII has, through his viceregent in the country, received the homage of his loyal feudatories and subjects as their liege-lord and lawful Sovereign. The ceremony, which was performed with a pomp and *eclat* never before witnessed in the country, was well calculated not only to make a lasting impression on the minds of the Orientals, but to give even those who came from the West an idea of the greatness and the might of England. To the people themselves nothing could have been more grateful than to perform an office which they have always looked upon as a part of their religious duties. To those, however, who are unacquainted with the secret of the success of British rule in India, the profound and unwavering loyalty which races, set so far apart from each other, evince towards their Sovereign, would no doubt be incomprehensible. 'Should it be asked,' said Lord Curzon, 'how it is that any one sentiment can draw together these vast and scattered forces and make them one, the answer is that loyalty to the Sovereign is synonymous with confidence in the equity and benignity of his rule....... It is too early as yet to attempt an estimate of India's gains, direct and indirect, from the Durbar. Hopes were entertained throughout the country that the occasion would be signalized by some great concession to the people. We do not know if what has been given will satisfy the public; but we are confident that no one who takes the trouble to ponder over the real significance of the concessions that have been made will find much reason to complain. The King's message declaring it to be his desire 'to maintain unimpaired the same principles of humane and equitable administration,' which were followed by his mother, and conveying other assurances, is by no means to be lightly estimated. The concession to native officers of the army is the next gain of a permanent nature that we have to take note of, and last but not least, there is the Viceroy's pledge of financial relief. Under present circumstances, what more could we have legitimately asked the King and his advisers to give us, to commemorate the auspicious occasion?"

Gujaráti (15), 4th Jan., Eng. cols.; *Jám-e-Jamshed* (64), 5th Jan.; *Bombay Samáchár* (52), 5th Jan.

3. "The Delhi Durbar which had been the topic of conversation throughout the length and breadth of India and the Empire generally for the last six months has come and gone and, in the merciless progress of time, it will ere long become a matter of history. It is not our desire now to revert to the question as to the

utility or otherwise of the great but expensive gathering. Reading the accounts of the memorable events there seems to be no doubt that the Princes and the leading men of India gathered together to render homage to their King in a manner worthy of their best traditions for loyalty and devotion to the Sovereign. Amidst a dazzling concourse of Princes, warriors and statesmen the Viceroy addressed his audience with his usual commanding eloquence. But the most thrilling moment of all must have been the one when he read the message of our most beloved Sovereign to his Indian people. India feels grateful to see that her loyalty is appreciated and she rejoices at the assurance of her new Sovereign to follow in the footsteps of his late mother, the great Queen-Empress. On this solemn and auspicious occasion India prays that those who are and who will in future be entrusted to carry on the administration of the Indian Empire may have strength and resolution to act in the true spirit of the Royal message. We hope that the roseate picture which the Viceroy has drawn of the future that lies before India will be realized in all its details. We are glad to see that on this great occasion the Government have resolved not to exact any interest for a period of three years upon all loans that have been made or guaranteed by the Government of India to Native States in connection with the last famine, and we anxiously await in what manner the promise which the Viceroy openly made of granting some sort of financial relief to the people in commemoration of this eventful occasion is carried out. However, we believe it would have been more satisfactory and more appropriate if the form it is going to take would have been foreshadowed in some manner. There is one mistake which an English visitor to the Delhi Durbar is likely to commit and which we hope that he would guard himself against. The array of glittering elephants with their costly equipages of cloth of gold and gold and silver *howdas*, a long line of richly attired Princes with their bejewelled turbans, their dazzling retinues, a long string of richly caparisoned horses and well-appointed equipages would no doubt lead the visitor to believe that India is still the golden chersonese and all talk of her poverty and diminishing plenty is the outcome of wild and unreasonable agitation. We hope that our English visitors will, before forming any conclusions of the kind, make a tour of the country and find out for themselves whether the financial condition of the masses is in any manner in keeping with the wealth and splendour displayed at Delhi. It is not unlikely that the cost of some part of the display at Delhi might have been defrayed from borrowed funds." [The *Jám-e-Jamshed* observes:—The dazzling display of wealth and jewellery made by the Native Chiefs at the Delhi Durbar and the roseate picture drawn by the Viceroy at the state banquet of the prosperity of India are apt to mislead the European guests at the Durbar about the real condition of India and they are likely to carry away the impression that India is a rich and happy country. We hope these foreign visitors will go about the country and find out for themselves how far the impressions gathered by them at Delhi are borne out by actual observation. The *Bombay Samáchár* makes similar comments.]

Dnyán Prakásh (30), 2nd Jan., Eng. cols.

4. "The grand Durbar of Delhi was a unique scene of pomp and solemnity. The King-Emperor's Proclamation and gracious message, combined with the admirable speech of the Viceroy, will fill every Indian heart with peculiar emotions.......... Many people must have been disappointed by the formal nature of the Proclamation read everywhere throughout the land. Many a person must also have expected the Proclamation to be a worthy successor of the great Proclamation of 1858. But the barrenness of the Proclamation read on the Coronation Durbar was removed by the gracious message of His Majesty read at Delhi and the speech of the Viceroy. Both these contain what loyal subjects might expect on such a solemn occasion. His Majesty has assured all his subjects that he wishes 'to maintain unimpaired the principles of humane and equitable administration of his revered mother and that he has regard for their liberties, respect for their dignities and rights and interest and devotion in their welfare and advancement.' The Viceroy's speech does not make any definite promise of financial relief to the Indian people, who have shown their loyalty, but he has assured his audience that in the immediate future they might expect

such a relief. This is really a gratifying announcement and we cordially thank Lord Curzon for what he proposes to do in the interests of impoverished India."

Indu Prakásh (31), 5th Jan., Eng. cols.; *Sudhárak* (39), 5th Jan.

5. "The Durbar celebration is yet proceeding, and its echoes are not yet drowned. The air is still ringing with the din of the festivities. It is, therefore, not yet time to take stock of our gains from this most eventful State function. Nevertheless, in this utilitarian age, the question most likely to occur to thoughtful minds is *cui bono*. What is the good of all this pomp and display? Why spend so much treasure and time, and undergo such worry and trouble? Why gather so many princes and people, and call spectators from the most distant parts of the earth? The cost as measured in money alone will be enormous. If all the sums that have been spent on account of the Durbar by the different Governments, Imperial and Local, by the Princes and Chiefs, by the guests and visitors are put together they will mount up to a fabulously huge figure. The Durbar will be dear at its price, if it is to result in a mere fortnight's picnic or a tawdry show. For the welfare of our country and the credit of the Government, we trust the result will not be so paltry or futile. We have every hope that under the guidance of Lord Curzon, the Durbar will serve to inaugurate a new era of political and material progress. To celebrate a joyful occasion with becoming splendour seems to be almost a natural instinct of mankind all the world over. ....It has been said that a Proclamation or a mere announcement in the *Gazette* would have served to bring home to the people of India the fact of the accession of the new Sovereign. We might go a step further, and say that even a Proclamation or a statement in the *Gazette* was superfluous, since the fact of the accession was known and incontrovertibly established on the announcement of the demise of the late Queen-Empress. But looking to human nature as it is generally constituted, such a prosaic and matter-of-fact method does not suffice. For political and social ends a more elaborate and formal ceremonial is deemed indispensable. The question next is the degree and extent of the elaboration and formality. In the present instance the occasion was considered worthy of unparalleled magnificence and manifestation of power. In its political objects, the Durbar, we think, will be a positive success. To the Princes and Chiefs of the country, indeed, the display of power is an act of supererogation. But to the representatives of foreign powers the display will convey an assurance of strength which may be invaluable in its effects..........Happily, India is at peace with all foreign powers. The horizon is at present perfectly unclouded. But if a breeze should set in, the recollections of the Durbar will operate as a restraining force of no small magnitude. If this estimate of political results is not mistaken, the security from foreign complications, which will have been acquired, will itself be a valuable asset in our acquisitions from the Durbar. But our people will ask for a more tangible result conducive to their own personal and direct benefit..........A State ceremonial like the Coronation Durbar is associated with acts of benevolence by the Crown, which add grace to the function. In the message of the Sovereign there is a promise 'to maintain unimpaired the same principles of humane and equitable administration which secured for her (the late Queen-Empress), in so wonderful a degree, the veneration and affection of her Indian subjects.'........ We hope the spirit of these promises of the Sovereign will hereafter guide the policy and performances of his servants in India. The Viceroy too has spoken in no uncertain sound.......... His Excellency Lord Curzon is not unmindful of the need of making some specific concessions to signalize the auspicious occasion............. Accordingly, to the Princes and Chiefs who may have borrowed loans from the Government of India on account of famines and the like, His Excellency grants an exemption from the payment of three years' interest. To the people of British India, His Excellency promises financial relief at a future date. In this particular case, we think the Government might have been more definite in its generosity. For the prestige and the good name of the Government itself, a present gift would have been infinitely better than a future conditional promise. It was widely expected that His Excellency the Viceroy would seize the opportunity of the Coronation Durbar to announce the abolition or reduction of some obnoxious tax.......... The explanation about difficulties of accounts and financial calculations in the middle of a year is, to our

mind, very halting; and it seems if the Viceroy had been untrammelled, his generous sympathies would have expressed themselves in immediate action. An announcement of immediate reduction in the salt tax would have had an electric effect upon the people, and would have evoked from them a tumultuous shout of joy......... The grants of Inam and Saranjam are a pleasing innovation. The bestowal of honours, though gratifying to recipients, is not always discriminating, and does not give unqualified satisfaction. His Excellency Lord Curzon winds up his speech with prophetic and earnest assurances of future prosperity to the people of India. We have faith in His Lordship's capacity to verify his prophecy, but there is not a succession of Lord Curzons in the Viceregal office. We trust, however, that during the short time left at his disposal His Lordship will put forth his most vigorous efforts to fulfil his prophecy, and that he will leave to his successors an example of active sympathy for India which they may not fail to follow." [The *Sudhárak* writes in a somewhat similar strain.]

Samarth (35), 7th Jan.; *Shri Sayáji Vijay* (37), 3rd Jan.

6. The one absorbing topic of the day is the Coronatoin Durbar held at the ancient imperial capital of the Moghuls. We heartily congratulate His Excellency the Viceroy for having been fortunate enough to have an opportunity of playing the part of an Emperor, though for a short time, even in the presence of the King-Emperor's brother. Vast sums of money must have been spent to make everything comfortable and pleasing to the Viceroy and the other great personages. The people thought that this waste of several crores of rupees was unnecessary and not at all required, as our beloved King-Emperor was already proclaimed Emperor of India on the 9th of August, 1902. But if the great pageant at Delhi had been signalised by the bestowal of some gracious boon upon the loyal and poverty-stricken people of India, there would have been some consolation. The King-Emperor's message and the Viceroy's speech have thoroughly disappointed the entire Indian population. .... The Viceroy in the course of his speech says: "Those who have suffered much, deserve much." Have not the people of India suffered much from the continuous visitations of plague and famine? That they have suffered much is beyond doubt. That they are loyal is admitted by the Viceroy himself. And what is the reward for their patient suffering? Lord Curzon says: "Others and more numerous classes there are in this great country to whom we would gladly extend, and to whom we hope, before long, to be in a position to announce, relief." .... The poor people who deserved most are given nothing. So they will soon forget the Delhi Durbar which has not given them relief of any kind. [The *Shri Sayáji Vijay* makes similar comments.]

Kalpataru (110), 4th Jan.

7. The Delhi Durbar is over. It was given out that it was to be held with the object of promoting a fusion of the different races and creeds inhabiting this peninsula into a harmonious whole, but it is evident there must be other motives, too, in holding the Imperial assemblage, *e. g.*, to demonstrate the power and glory of the British Empire. The Durbar has once more emphasized the fact that India forms a part of that vast Empire and has also demonstrated that it is highly impolitic to treat the natives as an inferior or degraded race or to subject them to any invidious racial disabilities. But it does not follow that because the Durbar has served to emphasize these facts, the grievances of the natives will at once cease and that they will in future receive just and fair treatment as British subjects. We have not the least doubt about the King-Emperor's keen sympathy with the natives or about his interest in their advancement and welfare, but His Majesty is, under the present forms of the British constitution, powerless to redress our grievances. If these are to be removed, there must be a change in the feelings and sympathies of the British Ministers, and until this takes place, there is no hope for us, and any number of Imperial Durbars would be useless to secure an improvement in our condition.

Arunodaya (88), 4th Jan.; *Pratod* (131), 5th Jan.; *Prakáshak* (132), 2nd Jan.

8. The Emperor's Coronation was celebrated at Delhi with due *eclat* and the natives did all that was expected of them by way of showing their loyalty to the Throne. But unfortunately the hopes entertained by them on this joyous occasion were not fulfilled even partially. The

only concession announced at the Delhi Durbar was the remission of the interest on the loans advanced to Native Princes. The kind-heartedness of our Emperor is well known, and, therefore, one probable explanation of the omission of any substantial gift to the people on this auspicious occasion is to be found in the opposition of his Ministers to such an act of royal grace. History tells us that even Aurangzeb, the worst of the Moghul Emperors, signalised his coronation by abolishing some of the taxes levied before his reign. The Indian people would have been gratified even by the announcement that the pledges of the Proclamation of 1858 would be fulfilled in practice or that the Competitive Examination for the Indian Civil Service would be held simultaneously in England and India. Nothing of the kind has, however, been done and the Indians must merely content themselves with the hope that their Emperor will confer some favour upon them hereafter. [The *Pratod* makes somewhat similar comments. In the course of a lengthy article written in a somewhat similar strain, the *Prakáshak* observes:—In spite of the King-Emperor's assurance of solicitude for our advancement and welfare, past experience teaches us that we Indians are to be treated like step-children after all.]

Mahrátta (7), 4th Jan.

9. The *Mahrátta,* in the course of a lengthy 'critique' on the Delhi Durbar, writes:—"It cannot be but with a deep sense of responsibility that we propose to offer a critique of the Delhi Durbar at a time when the public mind has scarcely been able to divest itself of the din and confusion caused by the throng of multitudinous events happening in rapid succession at the historic capital of the Moghuls. But it must not be forgotten that the iron has to be struck even while it is hot; and a criticism, that is meant to be at all effective, must not be belated. In fact it is our purpose not to allow breathing time for those whose mind is just now full of the Delhi Durbar and its romantic associations, but to bring them face to face, without notice, with that consideration of the Durbar which is based not upon sentiment but pure and unsophisticated reason. To do so we must of course, in the first place, tell them point-blank that the Coronation in England of King Edward VII, or that of the Emperor of India at Delhi, has got no necessary or logical connection with the grand pageant which commenced last week in that city. The Durbar was rather artificially created as an occasion for the proclamation of the Coronation; and such proclamation could have been as effectively made without any Durbar at all, much less the *kind* of Durbar which was held at Delhi......... Even in England itself no such Durbar, as the one at Delhi, was ever held. This fact indicates that the Delhi Durbar must be justified on grounds unconnected with the King-Emperor's Coronation. It is towards investigating or testing such grounds that the present *critique* is directed. To discuss the Delhi Durbar of 1903 we must carry our minds so far back as the Delhi Durbar of 1877. We have not as yet ceased to be slaves of precedents, and it is well known that one of the main grounds on which the present Durbar has been justified is the ground of precedent......... Well, the Durbar of 1877 may rightly be allowed to be taken as a precedent; but then there can be nothing to prevent us from directing the search-light of our criticism even on that precedent. In fact, by so doing we arrive at the genesis of the idea of a Delhi Durbar. The Delhi Durbar of 1877 was held at the instance of Lord Lytton, a statesman who, it may be said, was but an *alter ego* of Lord Curzon, so far as personal vanity and wealth of imagination are concerned......... Lord Lytton, as is well known, was a conservative in politics; and while sharing the romantic temparament of Mr. Disraeli, he also took from the latter his inspiration in Imperialistic ideas. And both this temparament and these ideas were responsible for the first Delhi Durbar. Lord Lytton came to rule India in Mr. Disraeli's Premiership in the seventies; and the two together entered into a plot to do in a dramatic way what the British conquerors of India had left undone. The idea was that though the power of England was supreme in India, yet the treaties with a large number of Native Princes and Chiefs had left them theoretically on a footing of absolute equality with the British Government so far as the internal administration of their territory at any rate was concerned. The legal effect of such a state of things was obvious. The territory under the administration

of Native Chiefs and Princes was 'not vested in Her Majesty'; and the Act of Parliament passed in 1858 for the better government of the British territories in India laid down an important and significant limitation in this respect when it defined British India as the 'territories *vested* in Her Majesty and territories which may become vested in Her Majesty.' This restriction of jurisdiction, taken together with the treaties, and especially the promise given by the Proclamation of 1858 of keeping the treaties inviolate, rendered the situation unsatisfactory so far as the mind of an Imperialist was concerned. The Native States may be weak; but their autonomy was guaranteed; they were subordinate in a sense, but the extent of that subordination was left undefined and unexplained. Such a footing of equality between unequals was a veritable thorn in the side of Imperialism. The state of things on the other hand could not be changed; because no occasion was given by any Native State for its conquest in war, and the treaties could not be altered. Lord Lytton, therefore, decided to do by methods of policy what could have been done only as the result of a successful war. His Lordship thought he might gain his end by acquiescence and admissions on the part of the Native Princes and Chiefs. And his resourcefulness of imagination came to his rescue in the matter.......... He began to represent to the Queen that 'it seemed in the eyes of her subjects and feudatories that the impersonal power of an administrative abstraction had been replaced by the direct personal authority of a human being'; but what was wanted was the assumption by the Queen of a new title unto herself, and that by the assumption of such a title a formal and emphatic expression would be given to the favourable sentiments which she had always entertained towards the Princes and people of India.......... A change of title was, therefore, fixed upon and a Durbar was to be held for proclaiming this change. The secret purpose of the change of the royal title and the Durbar was to get the Indian Princes and Chiefs to passively assent to a corresponding change in their own political condition; and that this was done will be seen from the following extract from Lord Lytton's letter to the Queen written immediately after the Durbar. Referring to the incident of homage-giving made by the Scindia at the Durbar, His Lordship quoted the Scindia's own words which were 'Shah-in-Shah Padshah; may God bless you.' Lord Lytton commented on these words as follows:—'His words have very special significance which is recognised throughout India. The words used by the Scindia to recognise Your Majesty's position in reference to himself and brother Princes is a word, which the Princes of India had hithertofore been careful to avoid using. For it signifies, in the original, the power of issuing absolute orders which must be obeyed.' Comment on the above is needless except this perhaps that the whole thing shows how a secret trick was in effect played upon the Native Princes and Chiefs at the Delhi Durbar of 1877. We have ample material to show that the construction put by us upon the change in the royal title and the Delhi Durbar is not an idle one. It is enough to say that the same construction was placed upon it at the time by many a member of Parliament, notably by the late Mr. Gladstone, who was then the leader of the opposition. To Mr. Gladstone, the change of title was not something to be proud of. He had doubts on the score of the judicial effect of the change of title upon the condition of Indian Princes and said:—'The government of India that is the entire India never has yet, by statute, been vested in Her Majesty; but that which has been vested is the government of the countries which were held in trust for Her Majesty by the East India Company. .... I am under the belief that to this moment there are Princes and States in India over which we have never assumed dominion, whatever may have been our superiority of strength. We are now going by Act of Parliament to assume that dominion, the possible consequences of which no man can foresee. And *when the Right Hon. gentleman tells us the Princes of India desire this change to be made, does he really mean to assure us that that is the case?* If so, I require distinct evidence of the fact..........' To this question Mr. Disraeli had no valid reply to give. He tried to show that the change of title did not mean anything. He simply re-asserted that the new title was desired in India, that it was anxiously expected......... From the above it would be clearly seen that the change of the royal title was the result of a deep-laid political conspiracy between the Indian Viceroy and the Prime Minister, that the object of this conspiracy was to accomplish what the aggressive policy of men like

Lord Dalhousie had left unfinished and was postponed indefinitely by the Mutiny and the royal proclamation following thereon, and that this object was accomplished by the Delhi Durbar where a death-blow to the treaty rights of Indian Princes was given in their very presence and even by their own active acquiescence.......... That being the case with the Durbar of 1877, which forms the precedent for the great *tamasha* performed at Delhi last week, we shall turn to consider the *tamasha* itself. We shall at the very outset, and to prevent misunderstanding, say that all India rejoices at the idea of King Edward being crowned.......... We have further no hesitation in asserting that our congratulatory feelings towards the King himself cannot in the least interfere with our feelings of utter dislike, and we might say disgust, for the peculiar kind of hero-worship in which Lord Curzon has been just at present engaged, we mean the kind of hero-worship in which not the admirers and devotees but the hero himself does the worship. And after giving this preliminary precaution we will proceed to consider the Delhi Durbar of 1903. The ostensible object of the Delhi Durbar is of course to celebrate the King-Emperor's Coronation. But the real object is to secure a reaffirmation of the political principles which were sought to be established by the Durbar of 1877. The proclamation issued by the Emperor is of course one of the important items in the Durbar programme, but we believe a Durbar is not indispensable for the issue of a proclamation, and it will, therefore, be separately considered on its own merits. Concentrating our attention for the present on the Durbar itself, we must say that it is in every way creditable no doubt to Lord Curzon's imagination but not creditable to his statesmanship. For after all where was the necessity of holding such a grand *tamasha* at such an enormous cost, except perhaps to satisfy the morbid vanity of the Viceroy's own self? What else can explain the amount of personal interest shown by the Viceroy in the planning and the carrying out of so many details?......... From the point of view of the Indian people or Princes what good has the Durbar done to their nation that they may call Lord Curzon's effort in bringing it about a worthy deed? Apart from the insult to the intelligence of educated India, has not Lord Curzon only proclaimed on this occasion that he misunderstands the responsibility of a man entrusted with the destinies of so many millions? We think as an enlightened statesman he should have essayed to study the interests of these millions rather than conjure up their imaginations for appreciating a wonderful show. What is the justification given for the Durbar by the Viceroy himself? The only plausible argument used by Lord Curzon is that a great pageant touches the tropical imagination. But this is a very shallow contention. For, in the first place, there is nothing to show that the Indian people are more foolish than the people of any other country in their liking for symbolism. But even supposing that they are, why should an enlightened Government come down from its elevated pedestal of civilisation and pander to the false sentiments of the people? Is there no way to please the Indian people except by spending half a crore on a grand pageant? Could not the elephant procession have been dispensed with? Was it necessary to have the Native Princes paraded before the people in the tail of the Viceroy? Again, who is Lord Curzon that some of the scions of our ancient nobility should attend upon him and lift his robe? Is this all in consonance with Oriental susceptibility? Has it no ulterior political meaning? We daresay it has. But there are other and more serious objections to the Durbar. The main objection is the one of cost. The country is certainly not in a condition to expend about half a crore of rupees directly or indirectly on a mere unproductive pageant......... The minor objections are many and various. First comes the question of the offensive distinction made between the paying and the non-paying guests. It was to be hoped that at least on an imperial occasion like this, Government would forget the racial distinction it is everyday making. But no; even on the solemn occasion of the Coronation of the Emperor we were to be reminded that the Indian guests, though intended to be equally honoured by the same invitation as the European guests, were to be treated only as they deserved on account of their colour and no better. Let any one think for a moment how the thing looks, that while the expenses of Mr. Justice Russell or the Honourable Mr. Moses are to be borne by the Government, those of Mr. Justice Chandavarkar or the Honourable Mr. Gokhale are to be defrayed by themselves! Can such a distinction be rationally explained on any principle? As regards the treatment of Princes, the present Delhi Durbar has impaired their dignity remarkably in one respect. At the last assemblage at Delhi, Lord Lytton had devoted a day and a half to returning the visits of Princes entitled to the honour. This year a bold departure was made and Lord Curzon ordained that no visits would be returned. If the task of returning the visits of so many Princes was a difficult and onerous one, why should he have at all invited so many of them to the Durbar? Why at any rate should they be in the first instance made to pay visits to the Viceroy if no return visits were contemplated? Or why could not Lord Curzon have dispensed with some other functions instead? We have so far considered the subject from the point of view of the Princes; we will now proceed to consider it from the point of view of the people. This is equally important, for though the Durbar was in effect meant for the Native Princes, still the Proclamation of the Coronation is addressed to the entire population of India; and secondly, the whole cost of the Durbar has come from the pocket of the Indian rayat. Would it not, therefore, be pertinent to inquire what the people have secured in return for this loss? Their gain, if any, may be estimated in two ways; first by marking the progress we have made as a nation in the field of politics since the first Delhi Durbar was held, and secondly, by noting what the new Sovereign has given us by his Proclamation. In fairness to the British Government we may note here the concessions made to us during the last twenty-six years. But they are very few and of a minor character. In respect of the admission of Native Princes into the administration of the country, no advance is seen except the mere verbal assurance of Lord Curzon that the Indian Princes are the colleagues of the Viceroy. But far from their rights and dignities being enhanced in any way, we have seen that British interference in Native States has gone so far as the appointment of Europeans as Private Secretaries to Native Chiefs and the screw of the Political Department has been turned so tight as to crush the former ground-work of the treaty relations. Government during the last twenty-six years have followed up the policy of annexation progressively, though somewhat cautiously. Further, an important modification of the right of adoption vested in the Native Princes has been introduced and brought into effect by precedents being created in which as in the case of the Jath and Junior Miraj States in the Southern Marátha Country, the succession to the *gádi* was treated technically as a case of a re-grant of *saranjam*, and the successor was first installed on the *gádi* as if by virtue of an act of favour on the part of the Government, and his adoption was allowed to take place afterwards. And now comes the culmination when Lord Curzon last week from his place in the Durbar solemnly declares that 'it is difficult to give the Native Princes more than they already enjoy'! This by way of summarising the situation; and the only generous act which Government have thought it fit to do towards them is not to dun them for the interest for three years on loans granted to them in time of need and under the guarantee of their State revenue. Surely no Marwari ever succeeded in commanding such bland self-complacence in striking a balance with his debtor as did Lord Curzon when he sought to parade with dramatic effect this important concession, coupling it as he did with a generalisation that the enjoyments of the Native Princes in point of dignity and power left nothing to be desired. But what more can be expected of a nation of shop-keepers even on such an occasion of Imperial rejoicings?......... It is only in the matter of Legislative Councils that some sort of advance has been made; but that advance is not what it ought to be when we consider the progress made by the Indian people in point of education. Last comes the Permanent Settlement; but the resolution of Lord Curzon's Government on this subject is still too fresh in the public mind to be commented upon. Lord Curzon has hit the nail on the head of the Permanent Settlement so hard that it is past any hope of resurrection. Well, that is the splendid progress we as a nation have made in the interval between the two Durbars. The King-Emperor's Proclamation, too, is disappointing. The Queen's Proclamation was so good that in theory at least it left not much to be desired; what remained was only its enforcement. Would not have the King-Emperor done infinitely better by giving effect to some of the promises of his royal mother, than by simply saying, without reference to the *text* of that

Proclamation, that his desire is to 'maintain unimpaired the same principles of humane and equitable administration which secured for her in so wonderful a degree the veneration and affection of her Indian subjects'? Is there, then, a single redeeming feature that may reconcile ourselves to the grand *tamasha* that was held at Delhi at a huge cost? It is futile for the Government to hope that by conjuring up a magnificent show unaccompanied by any solid benefits they could make the people forget their lot. India is becoming 'conscious and reflective'; she has grown up into intellectual adolescence and she can no longer remain satisfied with dry nursing or feel comfortable in her swadling clothes. The Viceroy made reference to the many suitors who had sought India's hand from time to time, and declared that England seemed to be the only favoured suitor among them all. The Viceroy's own words cannot be evidence of the fact in this matter. And moreover, the declaration is yet premature; for the wooing of the great Moghul with fair India lasted for full seven centuries, only to result in a breaking off of the match. Speaking for the Indian nation, we wish better luck to John Bull; but John Bull will have to deserve it by a policy which will be really far more wise and beneficent than any that was followed by other suitors before him. It will, therefore, be England's own fault, her own selfish short-sightedness, if she will not rightly understand the spirit and the temper of the educated classes or will fail to utilise them both by a progressive grant of national privileges instead of attempting to befool them or insult their intelligence.......... In conclusion, we only wish to point out that our aim in attacking the Durbar is solely to expose its hollowness and that it has nothing to do with the 'fact' of the King-Emperor's Coronation, which is hailed with universal joy and rejoicings. Long live the King-Emperor!"

Kesari (113), 6th Jan.; *Kál* (109), 9th Jan.

10. The grand Imperial Durbar at Delhi is over. King Edward VII has been duly proclaimed Emperor of India amidst a blare of trumpets and in the presence of a number of feudatories and a vast array of troops. The present Durbar was held on a much grander scale than the Durbar of 1877 and Lord Curzon has the satisfaction of carrying it to a successful close. All the ceremonies and functions connected with the Durbar—such as the State entry into Delhi, the State banquet in the Dewan-i-Khas, &c.—went off without a hitch and those who witnessed the splendid pageant must no doubt have been dazzled by its unparalleled splendour. But there are some prosaic people in India like ourselves who will ask themselves whether there could be any justification for such a *tamasha*. When Queen Victoria died, everyone knew that King Edward was to succeed to her throne and the expediency of proclaiming this patent fact by holding a grand pageant is not clear to many whose sensibilities are not blunted by the pride of Imperialism. If we look to Oriental usage, we find that such auspicious occasions are utilised for the purpose of conferring some benefits upon the people, and if on the present occasion the Royal Proclamation had contained an announcement that all the outstanding arrears of land revenue would be remitted, Government would not have had to forego more money than they have spent upon the Imperial Durbar and, what is more, the three hundred million inhabitants of India would have heartily blessed the King-Emperor for the boon. Similarly, it was not at all necessary to compel the attendance of all the Native Princes of India at the grand Durbar, and, if it be true that British rule rests upon justice and mercy, it must be said that it was an act of sheer folly to have spent crores of rupees on the Durbar. We can correctly say that the idea of these Durbars emanates from the Ministers of the Sovereign rather than from the Sovereign himself. From whatever point of view we look at these Imperial functions, we can hardly say that they leave any enduring impression behind. Though the fact of the permanence of British rule in India be dinned into our ears never so often, we cannot but be reminded of the lines of a Sanskrit poet describing the transitoriness of human kingdoms, when we cast our eyes upon the historic monuments of Delhi. We do not of course wish that British rule in this country should not last long. On the contrary, it is our desire that India should be regenerated with Britain's aid. We simply object to the policy of those who seek to base the permanence of British rule upon mere vain Imperial pageants instead of resting it on the prin-

ciples of justice and mercy. The present Viceroy of India belongs to this category. What wise and far-sighted statesmanship demands is not splendid *tamashas* but beneficent administration. If the trade and industries of the country are languishing, these should be encouraged and the people treated with kindness and sympathy. The people had formed hopes that the policy outlined above would be inaugurated on the auspicious occasion of the Emperor's Coronation, but the Viceroy's speech has dashed those hopes to the ground. What concessions have the people received on the occasion of the recent Durbar? There has been a distribution of titles and decorations and the Native Chiefs have obtained an exemption from the payment of interest for a period of three years on the loans advanced to them but there is little else. The Royal Proclamation does not even reiterate the pledges contained in the Queen's Proclamation of 1858. There is a vague reference to the principles of the latter Proclamation in the Emperor's message, but we do not think that this will satisfy any body. The Viceroy makes a promise about some financial relief later on and we only hope that His Excellency will be able to fulfil his pledge during his regime. We conclude this rather lengthy article with an humble but earnest exhortation to our rulers that if they wish to promote the welfare of the Indians, they can best do so by helping the revival of India's trade and industries and not by holding gorgeous pageants which dazzle the eye temporarily but leave no permanent impression behind. [The *Kál* writes:—The Delhi Durbar is practically over and the country remains to-day where it stood before the great Imperial function was held. Many people say that the Durbar has proved disappointing to the people of India. But Government can hardly be blamed for this disappointment caused to the people. The latter were wrong in expecting any benefit from the Durbar. These functions are not at all intended to benefit the people and the latter should never build any hopes upon them. If they want to be benefited, they should depend upon their own exertions. If they want to get rid of any burdensome imposts like the salt-tax, they cannot gain their object by flattery of the officials but by their own exertions guided by correct principles. Many of our people are labouring under strange misconceptions. Some native guests, it is said, were insulted at the Durbar. But is not the Durbar itself an insult to the natives of the country? Nay, it is something worse. It is a demonstration of the fact of their defeat by the British. Had the natives not been defeated in the past, would there have been a Delhi Durbar? Our people ignore all these considerations and cheerfully go to Delhi and there they complain of minor indignities. Surely, the ideas of our countrymen are strangely mistaken in many respects. Elsewhere the paper writes in a sarcastic strain about the concession made to Native Chiefs at the Durbar and observes that it was hardly needed, because the Princes represent a well-to-do class. The people, it remarks, are merely given a promise of relief and nothing else.]

Kaiser-e-Hind (19), 4th Jan., Eng. cols.; *Samsher Bahádur* (74), 9th Jan.; *Deshi Mitra* (55), 8th Jan.; *Hitechchhu* (62), 8th Jan.

11. "The Great Durbar is over! The pompous pageant of the opening century has receded into shade. It is vanishing into thin air and will shortly be forgotten......... Salvoes after salvoes of artillery have been fired. The quaintly garbed heralds have announced with a blare of trumpets the Imperial Proclamation. The imposing array of troops, marshalled in all their glory, representing the might and majesty of the Empire, have presented arms with drums beating and colours flying. The jewel-bedecked and gorgeously-robed Princes and Chiefs have renewed their fealty to their august master. The people of the land assembled in their thousands in and around the Amphitheatre, acclaimed their fervent loyalty to their beloved Sovereign with thunderous cheers and deafening hurrahs. The Royal Standard was duly waved aloft. The illustrious Representative of His August Majesty played every inch the King-Emperor. And lo! the enthronisation of George Nathaniel Baron Curzon of Kedleston, underneath the gorgeous canopy of the Dais, is complete...... Let us now conceive the Durbar from a practical point of view. What has it achieved? What new sentiments has it inspired? What new era has it ushered in? What pledges has it redeemed? And what aspirations of a loyal people has it fulfilled? As the President of the Indian National Congress at

Ahmedabad observed in his inaugural speech, the Durbar has been the theme for months past of 'animated controversy' in India and elsewhere. 'It has been fiercely assailed by critics whose utterances are entitled to respectful attention.' Why? Because it is 'an act of uncalled for extravagance,' specially out of place at a time when the country is slowly emerging from the ravages of the two severest famines of the century. Again, because it is a mere glittering show, and has in it no substance. Says Babu Surendranath Bannerji: 'The time has passed by when a mere pageant, calculated to dazzle and astonish, can leave an enduring impression upon the public mind of India....... The pomp and glitter of the show, the fine dresses and equipages, set off to the best advantage by the choicest rhetoric, which the resources of the English language can supply, will not avail to rescue the Durbar from the corroding influence of time and oblivion.' Yes. It is but too true that nothing will save this pageant. It will be forgotten. What will and must endure will be the righteousness of British rule. But alas! *Where is that righteousness?* Once there was something akin to it. But for years past the enlightened selfishness of the rulers of the land has given it the go-by. The present policy of the rulers seems to be to deprive the people of their national heritage, to forge new claims of bitter bondage by means of unwise and unpopular legislation, to abridge the bounds of freedom, instead of widening them, to render justice a huge mockery in the land, to propagate the figment of the prosperity of the masses, to grind them down with indirect taxes, and to repress the nascent national spirit which their own free boon of higher education has universally aroused in the land. This is the reverse of the glittering shield of the Durbar. Will the British people read it and endeavour to understand its meaning before it be too late?" [The *Samsher Bahádur*, the *Deshi Mitra* and the *Hitechchhu* make somewhat similar comments and observe that the Durbar has caused widespread disappointment in the country because no new rights and privileges were bestowed upon the people. The *Hitechchhu* remarks that in spite of the unsympathetic attitude of the rulers, the people of India would never swerve in their loyalty to the King-Emperor.]

Connection between the Royal Proclamation and the Emperor's message to the Indian people.
Kál (109), 9th Jan.

12. The Delhi Durbar has removed a strange misconception of the people of India about the character of a proclamation. They seemed to look upon a Royal Proclamation as a sort of *sanad*, granting hereditary privileges to them. But the word can hardly mean this. Its root-meaning shows that it simply announces a fact. There are proclamations of attachment or sale, and there is similarly a proclamation of the succession of a ruler after the demise of his predecessor. The last is intended merely to announce the fact of the ruler's accession, and it cannot include any reference to rights or privileges. The Proclamation of 1858 is responsible for the misconception referred to above. But at that time some of the sepoys of the Queen had thrown off their allegiance and there was a wild conflagration throughout the land. It was deemed expedient, therefore, at the time to throw oil upon the troubled waters. But the proclamation issued under these peculiar circumstances cannot be taken to serve as a precedent for other Royal proclamations. Besides, if each Royal proclamation were to announce the bestowal of some new rights or privileges upon the people, a time would come when there would be no more privileges left to be bestowed upon them, and to save future rulers from this unhappy predicament, it was deemed advisable to make King Edward's Proclamation as colourless as possible. To cover the striking contrast between the present Proclamation and that of 1858, a special device has been brought into requisition, *viz.*, the Emperor's message to the people, which contains the assurance that His Majesty would observe the pledges given by his revered mother. Several persons have been transported into ecstatic joy at this assurance, but does any one consider whether the pledges given by the late Queen-Empress were ever observed in the past? What guarantee is there, then, that they would be fulfilled in the future? We think the policy of coupling a message with the Royal Proclamation is intended to serve another purpose as well. A Proclamation is perhaps compulsory upon every succeeding sovereign, whereas a message is purely a discretionary affair.

He may or may not send one as he chooses. The Delhi Durbar of 1903 has thus made the path of future rulers smooth in this respect and saved them from the necessity of giving any pledges to the people in the proclamation announcing their accession to the throne. All this is calculated to show the true character of British policy to the dull-witted people of this country.

The King-Emperor's message to the Indian people.

Rást Goftár (23), 4th Jan., Eng. cols.

13. "India has received till now many a message of sympathy and encouragement from the Throne and the Royal Family of England. But none of them can surpass the kindliness and the sincerity of the Emperor's message to the people of India. Short and plainly worded though it is, it recognizes every obligation, acknowledges every duty undertaken by his revered mother, and contains pledges the value and importance of which can never be sufficiently estimated. It is virtually the renewal of the Great Charter of 1857, and as such it will be most gratefully remembered throughout the country. In return what can the people give to their King? What but their blessings and their prayers, and their assurances of devoted, unwavering loyalty and affection."

Native Opinion (33), 7th Jan., Eng. cols.

14. "The King-Emperor announces in the message read at the Delhi Durbar that in ruling the people of this country His Majesty would be guided by the same principles as were relied on by His Majesty's revered mother. We are extremely obliged to His Majesty for expressing such sentiments towards the Indian people. But who rules India, in the practical sense of the term? Not the Emperor certainly; not even the British Parliament; but His Majesty's Secretary of State for India and the Viceroy of India, assisted by a vast number of underlings. Do they respect the commands of the Sovereign in practice? We in no way want to disrespect the authorities in India, but to the above queries we are constrained to give a reply in the negative, a most emphatic negative. People have begun to think that promises are promises in words, and the Government of India do not bind themselves to fulfil them......... The result of this will be an absence of good feeling between the rulers and the ruled, and both will ultimately have to suffer. So what we desire is that the policy of the Government should be changed and the assurance of His Majesty of his 'regard for the people's and princes' liberties' and of respect for their dignities and rights fulfilled. The King-Emperor's Proclamation and Message do not confer any privileges upon the people, nor do they confirm the Proclamation of 1857 in specific terms. But we know the feeling of His Majesty towards his Indian subjects, and so we take the above assurance as a ratification of the Proclamation of 1857, and we sincerely hope that henceforth His Majesty will make it a special business to see for himself that his promise is fulfilled by his administrators in the spirit in which it is given."

Gujaráti (15), 4th Jan.

15. The Emperor's message to his Indian people is disappointing. It does not seem that His Majesty had any hand in drafting it, and the work was most probably entrusted to his Ministers. It is only on this supposition that we can account for the absence of any lofty or liberal sentiments in the message. His Majesty could certainly have used some influence upon his Ministers in this respect. It is well known what personal interest was taken by Her late Majesty the Queen-Empress in the drafting of the Proclamation of 1858, and her wonderful popularity with the masses in this country was due to the active solicitude displayed by her in their welfare. Her Majesty constantly kept herself acquainted with the condition of her Indian subjects and never failed to impress on all those, who were entrusted with the task of carrying on the administration of India, the necessity for governing the people of this country with kindness and sympathy. The present condition of the people of India is critical, and there was therefore every need that the Royal message should have been so worded as to draw the rulers and the ruled into closer bonds of union and sympathy.

Viceroy's speech at the Durbar.

Rást Goftár (23), 4th Jan., Eng. cols.

16. "Lord Curzon's Durbar speech was worthy of the great occasion. It was, no doubt, a much more modest effort than what one might have expected from a speaker like him. But if the speech did not contain many ringing phrases, it was, at any rate, eloquent enough to go straight to the hearts of the people and convince them that England and her King are prepared to do their best for the happiness and welfare of the country. The speech is as statesmanlike a pronouncement as the occasion demanded, scrupulously avoiding promises which cannot be fulfilled, and freely acknowledging the obligations one country owes to another. It is as modest and kindly in tone as it is generous and sympathetic in substance, and does honour to Lord Curzon's head and heart alike."

Indian Social Reformer (4), 4th Jan.

17. "The Viceroy has spoken: the Imperial message has been delivered: the Durbar is over. We hope the visitors from Europe and America and the British Colonies and the officials in India were well satisfied. For the Indian people, as a whole, we cannot speak. But, so far as those who can read and take an intelligent interest in these matters are concerned, it is very probable that they would feel, as we did on Friday morning, extremely disappointed. The message of His Majesty the King-Emperor is kindly, and there is in it a note of personal interest and affection which no people can appreciate better than the Indians. We should, indeed, have liked the confirmation of the pledges of the Queen's Proclamation to have been less compressed and more categorical. But there is no doubt in anybody's mind that His Majesty takes a deep interest in the well-being of his Indian subjects. The Viceroy's speech has caused disappointment. And we say this after every effort made to check and chasten the first impression made by His Excellency's oration. He might have been overwhelmed by the magnitude and impressiveness of the function; in that case, as His Excellency's speech was carefully prepared beforehand and not delivered *ex tempore*, Lord Curzon need not have done so much to enhance and glorify the prospective Durbar. It might be that he regarded the delivery of the King's message as the principal purpose of the Durbar and that an oration from him would be an impertinence on the occasion —(Lord Canning did not think so, nor Lord Lytton, nor Lord Dufferin on the occasion of the Queen's Jubilee); in that case, His Excellency's complete silence would have accorded far better with this conception of the function. It might be that His Excellency thought performance better than profession, and preferred, like Cordelia, to leave unspoken what he intended to do. We are sorry to say it, but we find it impossible from any point of view to be satisfied with the Viceroy's address. It looks more like an attempt to impress on the visitors from abroad the greatness and grandeur and benevolence of British rule than an attempt to gladden the hearts, to replenish the hopes, and to stimulate the aspirations of the Princes and people of India under British rule. We need hardly say that such was not the purpose of the Durbar."

Kál (109), 9th Jan.

18. Lord Curzon is known to be a powerful orator, but his speech at the Delhi Durbar was, even in the opinion of our English contemporaries, a failure. His Excellency was not able to rise to the height of the occasion. The ideas and sentiments to which His Lordship gave utterance in the speech were earthy and the speech as a whole lacked the touch of a higher inspiration. There was the pride of Imperialism and earthly power clearly discernible therein, but we look in vain for any higher or nobler impulse. One reason why the Viceroy was not moved while delivering the speech is to be sought in the fact that Englishmen look upon natives with a feeling of indifference. The way in which Englishmen behave towards natives is at times puzzling. Just now we hear praises on all sides of the loyalty of natives. In 1857 and as late as 1897, we heard a different tale. In the latter year, India appeared full of sedition in the eyes of our rulers but now our countrymen are receiving credit for their extreme loyalty. What does this fact tell us? Englishmen are alarmed at the report of a pistol and are gratified with illuminations. Though Englishmen have lived long enough in India, they do not seem to have understood the true feel-

ings of the Indian people. Such ignorance is hardly creditable to those who have forcibly taken upon themselves the task of wielding the destinies of three hundred million human beings.

Voice of India (13), 10th Jan.

19. "It would be idle to ignore the opinion, rather too widely shared, that Lord Curzon's speech at the Durbar, with all its grace and statesman-like dignity, did not fulfil expectations.......... Some of his critics, indeed, had a prejudice against the Durbar from the beginning, and the judgment of others may have been influenced by the absence from the speech of any definite announcement as to the concessions to be granted to the people at large. Even the concession to the Princes might have taken a more dignified form. The remission of the interest on loans brought the indebtedness of the Native States into painful prominence; it need not have been advertised in open Durbar; a remission or reduction of the tribute, for varying periods perhaps, might have preserved the dignity of the Chiefs better.......... From an artistic point of view the speech seems to have struck the hearers as lacking in that breeziness of diction and elasticity of sentiment which are among the undoubted characteristics of Lord Curzon's eloquence.......... But the principal reason why the speech produces rather a depressing effect upon the reader seems, in our humble opinion, to be this, that it breathes the spirit of a by-gone feudal age rather than of the twentieth century; it reminds one more of the physical than of the moral greatness of British rule, more of power than of goodness.......... The statistical allusion to a fifth of the human race was in its tone more American than English. But some years hence, when the speech is read as a historical document, the emotional defect, which is realised by the present generation, will perhaps have ceased to be noticeable, and it will extort as much admiration from the reader as the speeches made by previous Viceroys on similar occasions."

Karnátak Vritta (84), 6th Jan.; *Karnátak Patra* (47), 5th Jan.

20. The speech delivered by the Viceroy at the Delhi Durbar is admirable in tone and sentiment from the point of view of our rulers. His Excellency made another speech at the State banquet and it will be seen from these two utterances what the real object of holding the Durbar was, *viz.*, to make a demonstration of the might and majesty of England. The Viceroy should, in our opinion, have taken advantage of the solemn occasion of the Durbar to confer a lasting boon upon the people of this country, but it is to be regretted that he threw away a golden opportunity. It was quite within his power to have bestowed some gift upon the people of this country, but he has not chosen to do so and has thereby shown that the nick-name of a "sweet-talker" popularly applied to him is but too true. The concession shown to Native Princes is not at all commensurate with the loyal services rendered by them to the Paramount Power. In recognition of their acknowledged loyalty, would it not have been more becoming to deliver them from the tutelage of Residents and Political Agents? The privilege of having direct dealings with the British Government cannot be conferred upon each and every Native State; but to such advanced States as Baroda and Travancore, which are ruled by enlightened Chiefs, the privilege could certainly have been extended with perfect grace. It would be a great step in advance, indeed, if equality of treatment, upon which so much stress was laid in the Viceroy's Durbar speech were to be accorded to the Native Chiefs in practice. The disappointment caused to the people is no less keen than that caused to the Princes. A conditional promise is made to the former that if the present prosperity continues some financial relief would be extended to them. There is nothing to boast of in this declaration, as it is but the duty of civilized rulers to reduce taxation whenever possible and not to hoard money uselessly in the State exchequer. [The *Karnátak Patra* says:—The Viceroy's speeches are generally couched in honeyed words and the speech delivered by His Excellency at the Delhi Durbar was no exception to the rule. It abounds in lofty phrases and noble sentiments, but there is very little of solid substance in it. The Durbar cannot, therefore, fail to leave a painful impression behind. It is the case of a mountain being in labour and bringing forth only a tiny mouse.]

21. "With the State entry of Lord Curzon into Delhi began the Coronation celebrations in that city. On the station platform the Princes were called upon to receive the Viceroy, but we think this was not a right move for the occasion. The Despatch of 1858 proclaims the maintenance of the rights and privileges of the Indian Princes. The late Queen Victoria gave the world to understand that the Indian feudatories were her allies and that they were to be treated as her friends and colleagues. If that was the solemn promise made on a solemn occasion, the presence of the Native Princes at the station to receive the Viceroy was calculated to lessen their dignity and importance as friends and allies of the British Sovereign. But let us turn to the most important function the Viceroy had the honour to perform in the Durbar Hall. The Viceroy's speech was looked forward to with great expectation, and we may at once say that it was very disappointing. In the course of his address the Viceroy remarked:—'To the majority of the millions of India the King's Government has given freedom from invasion and anarchy. To others it has guaranteed their rights and privileges. To others it opens ever widening avenues of honourable employment. To the masses it dispenses mercy in the hour of suffering. And to all it endeavours to give equal justice, immunity from oppression and the blessings of enlightenment and peace.' If disfranchising municipalities for no fault of their own is 'guaranteeing their rights and privileges,' if imposing additional burdens on the rayats in the shape of duty on Indian goods for the benefit of the English merchants, and if laying hands on the famine fund be the guarding of the people's interests, we at once admit that the concessions referred to by the Viceroy have been fully enjoyed by the people. Then the Viceroy alludes to the employment of natives in the higher branches of the public service. Is this in consonance with the actual state of things prevailing in India at present? As to dispensing mercy to the masses in the hour of suffering, we have a number of illustrations to prove that the object of the Sovereign in conferring this boon has been totally defeated by his officers in not carrying out his orders in the spirit in which they are promulgated. In the concluding portion of the address the Viceroy remarks:—'The Princes of India have offered their soldiers and their swords in the recent campaigns of the Empire. It is difficult to give to them more than they already enjoy and impossible to add to a security whose inviolability is beyond dispute. Nevertheless it has been a pleasure to us to propose that Government shall cease to exact any interest for a period of three years upon all loans that have been made or guaranteed by Government of India to Native States in connection with the last famines.' Is this an adequate compensation for the invaluable services rendered by the Native Princes in years gone by? Lord Curzon observes that it is not possible to give the Princes anything more than what they have got. What have the Government granted to the Princes up to now? Converting mortgaged property into a perpetual lease is no boon. The Viceroy then refers to the concessions that will hereafter be made to the people possibly with respect to the arrears of land revenue if the present prosperity continues. Lord Northcote recently made an announcement and asked the people to await the decision of the Viceroy in the matter, and let us hope that the promise held out will be fulfilled in the near future. We cannot, however, conclude without quoting almost the last remark of the Viceroy in his speech. His Lordship said:—'The India of the future will, under Providence, not be an India of diminishing plenty, of empty prospect or of justifiable discontent, but one of expanding industry, of awakened faculties, of increasing prosperity and of more widely distributed comfort and wealth.' The desire expressed by the Viceroy is most laudable, but the question is whether it will be fulfilled." [The paper elsewhere comments as follows on the Viceroy's speech at the state banquet at Delhi:—"The speech made by the Viceroy at the state banquet given in honour of the Coronation Durbar completes the programme of important functions he had to perform during the last week. In proposing the toast of His Majesty the King-Emperor's health, Lord Curzon, with a sense of pride, remarked that neither Napoleon, nor Alexander, nor even Akbar had been able to passify, unify and consolidate the Indian Empire into a homogeneous whole as the English Sovereign. We doubt whether setting one race against another in matters political can be styled consolidation, unification and pacification. Instead of con-

Native Opinion (34), 4th Jan., Eng. cols.

solidating the divergent forces, an attempt seems to have been made to disintegrate the different elements that should have been brought together by conceding equal rights and privileges to all classes and creeds alike."]

Comments on the Coronation Honours List.

Gujaráti (15), 4th Jan., Eng. cols.

22. "The anxiously expected Coronation Honours List is at last out. It is fairly large, but we are sorry to see that it does not include any noteworthy names of the representatives of the educated classes of India. On an historic and auspicious occasion like the Delhi Durbar, one would have expected that the claims to honour of some of the leaders of thought and progress in this country would have been recognized by Government. A glance at the list shows that a large majority of those whose names appear therein are Government servants. No doubt they have a claim to honours for duty well performed, but then those who are working for the good of the country and therefore for the good of the Government at great personal sacrifice deserve, if anything, higher titles and honours. Among the recipients of C.I.E. we find the editors of the three leading Anglo-Indian dailies of the three Presidencies. We are naturally constrained to ask whether it would have been impossible to find a single representative of the Indian Press worthy to receive the honour. Our late Sheriff Mr. Harkisondas Narotamdas has been created a Knight, and we congratulate him upon the high honour he has received. Everyone will rejoice to see that the title of K.C.I.E. has been conferred on our popular and able Chief Justice Sir Lawrence Jenkins. The inclusion of the name of Professor Bose in the list, who has carved out for himself an almost unique position in the scientific world, will no doubt meet with general approval."

Rást Goftár (23), 4th Jan., Eng. cols.

23. "The Coronation Honours Gazette is such a long one that it becomes a really difficult task to make a selection out of it for special recognition in our columns. No pressure of space should, however, deter us from taking note of at least one recipient, to whom the well-merited distinction of K.C.S.I. comes not a day too soon. We refer to Sir James Monteath. A broad-minded and sympathetic statesman, with high notions of the responsibilities attaching to his position, a true friend of the people, he has not cared to encounter opposition at the risk of sacrificing his own popularity.......... A weaker statesman than he would have brought his Government into no end of trouble during the trying years that we have recently gone through. We offer our hearty congratulations to Sir J. Monteath upon the honour which has been conferred upon him by Government for his most useful and valuable services."

Deshi Mitra (55), 8th Jan.; *Hitechchhu* (62), 8th Jan.; *Samsher Bahádur* (74), 9th Jan.; *Jám-e-Jamshed* (64), 5th Jan.

24. We notice an undue preponderance of European officials and Native Chiefs in the Coronation Honours List. There is hardly any name therein of a real representative of the people and we are therefore unable to congratulate Lord Curzon upon the happiness of his selection. In fact we regret to observe that there is no improvement visible in the method of preparing the List. [The *Hitechchhu* and the *Samsher Bahádur* make similar remarks. The *Jám-e-Jamshed* writes:—We regret to find that Lord Curzon's name does not figure in the Coronation Honours List. His Excellency has shown himself to be imbued with liberal and sympathetic views and spares no pains in making himself acquainted with the trend of public opinion in this country. India would have been proud to see the services of such a noble Viceroy rewarded in a befitting manner. We also regret the absence of the names of such distinguished representatives of the native community as the Honourable Mr. Justice Tyabji, the Honourable Mr. Mehta and the Honourable Mr. Justice Chandawarkar in the List.]

Indu Prakásh (31), 5th Jan.

25. The Coronation Honours *Gazette* is most disappointing because many prominent men in the country, especially those belonging to the native community, are absolutely passed over. The remark applies with special force

to our Presidency. Proper discretion is not exercised in selecting recipients for public honours. Men of learning as Pandits and others receive scanty recognition at the hands of Government. Government could well have spent a few thousand rupees in the distribution of shawls to learned natives.

Gift by the Maharani of Jeypur to the People's Famine Trust Fund.
Voice of India (13), 10th Jan.

26. "The gift of a lakh of rupees, made to the People's Famine Trust Fund by the senior Maharani of Jeypur, is consonant with the best traditions of that State. If the history of our public benefactions of former times were carefully sifted, it would show that most of the public tanks, aqueducts, serais and *sadavarts*, and other widely useful charities, Hindu or Muhammadan, owed their inception to the women of those days. Mighty was their silent influence on the lives of men—as great in arts, literature and politics, as in the domain of unsectarian charity. Much of this is now changed. But the charity of Indian women still shines refulgent. And it may be observed that this class of our public benefactors generally give for the sake of giving, not to please the officials or to humour the press."

Bombay Durbaris at the Delhi Durbar and a complaint about the treatment accorded to some of them.
Indu Prakásh (31), 5th Jan.; *Dnyán Prakásh* (30), 8th Jan.; *Samarth* (35), 7th Jan.; *Shri Sayáji Vijay* (37), 4th Jan.

27. The Delhi correspondent of the *Indu Prakásh* writes:—At the Art Exhibition gathering, many respectable guests and Indian Chiefs were treated disrespectfully by the subordinates in charge of the arrangements. The Native Chiefs were compelled to alight from their carriages at a considerable distance and to walk to the Exhibition building on foot. Very few gentlemen from Bombay could secure tickets of admission to the opening ceremony of the Art Exhibition and those who were so fortunate as to get them were not treated with due respect. The seat allotted to His Highness the Nizam was not suited to his dignity. On the day of the State procession, an invidious distinction was made between Native and European guests inasmuch as the former were made to sit in an open and uncovered space, while sheltered accommodation was provided for the latter. [The correspondent of the *Dnyán Prakásh* writes:—The arrangements in the Native Press Camp were not satisfactory. In the beginning they were not felt to be so, but when the Camp became full, considerable inconvenience was experienced by the Press representatives in getting *tongas*. They could not obtain information about the location of the various camps easily and had in fact to dance attendance upon the Babu clerks for getting anything they required. Their letters and telegrams were unduly delayed in delivery and they had to go in person to the Press Camp Office to get them. An invidious distinction was made between natives and Europeans at most of the Durbar functions. The *Samarth* complains that an invidious distinction was made between natives and Europeans at the Delhi Durbar and observes that though it could by no means have been intended by Lord Curzon, His Excellency cannot escape responsibility for it since all the Durbar arrangements were organised by him. The correspondent of the *Shri Sayáji Vijay* writes that on the day of the Viceroy's State entry into Delhi, there was gross mismanagement at the Railway Station and that many prominent native guests like Dr. Bhandarkar and the Honourable Mr. Gokhale had to stand in the sun for hours together. He also says that several respectable natives were not permitted to have a view of the Amphitheatre and were told by the gate-keepers to come in European head-dress if they wanted admission. He further complains that a few Native Chiefs were insulted at some of the Durbar functions.]

Jám-e-Jamshed (64), 5th Jan.; *Bombay Samáchár* (52), 6th Jan.; *Sánj Vartmán* (75), 3rd, 5th and 8th Jan.

28. The Delhi correspondent of the *Jám-e-Jamshed* writes:—I hear that Sir Jamsetji Jijibhoy, Bart., and Lady Jamsetji were prevented from entering the Art Exhibition. All the native guests at Delhi take this as an insult offered to themselves, and sympathise with Sir Jamsetji. An invidious distinction is made between

Europeans and natives here. Several Parsi and Muhammadan gentlemen were insulted at some of the functions held in connection with the Durbar; and I hear that on Monday last two leading Parsi gentlemen were treated somewhat unceremoniously. A popular Viceroy like Lord Curzon is anxious for the comfort and convenience of his native guests, but it is to be regretted that there are others who make invidious distinctions between European and native guests. I hear also that during the fire-works display a Native Raja was insulted. [The correspondents of the *Bombay Samáchár* and the *Sánj Vartmán* write in a similar strain.]

Deshi Mitra (55), 8th Jan.

29. The *Deshi Mitra* observes in this connection as follows:—The Native Chiefs made a mistake in going to Delhi at all and parading there in their bright and gorgeous dresses, when Europeans appeared only in a black coat and trousers. Should not the Chiefs have known that Europeans entertain a strong dislike for native shoes and native head-dress? If the Native Princes had but worn European costume whilst attending the Durbar functions they would have had no reason to complain about any insulting treatment. Those who were insulted will do well to pocket the affront quietly as there is no hope of their obtaining any redress.

Comments on the Coronation Durbar at Sátára.
Prekshak (34), 6th Jan.

30. The *Prekshak*, while describing the proceedings of the Coronation Durbar held at Sátára under the presidency of the Collector, observes with regret that the function was too formal an affair and lasted only a few minutes and that even the ordinary courtesy of the distribution of *pan*, &c., to the assembled Durbaris was dispensed with. The paper remarks that the omission might not appear objectionable from a Western point of view but appeared extraordinary in the eyes of natives.

Viceroy's speech at the Art Exhibition at Delhi.
Gujaráti (15), 4th Jan., Eng. cols.

31. "Whatever may be the view taken about the utility or otherwise of the expensive pageant of the Delhi Durbar, there cannot be two opinions as to the beneficial results that will follow from the Art Exhibition which was opened the other day by the Viceroy.........The speech which he delivered at the opening of the Art Exhibition at Delhi is full of sound advice which those who have got wealth at their command would do well to lay to their hearts. If Indian arts are to flourish, Indian Chiefs and aristocracy and people of culture must undertake to patronize them. It would have been more satisfactory if in his speech the Viceroy had given some indication of what the Government intend doing in the near future towards stimulating and encouraging Indian arts. No doubt the Exhibition owes its origin and completion to the head of the Government of India; but that is not enough. The Government as representing the greatest and the richest landlord must take active and definite steps to insure this end."

Native Opinion (33), 4th Jan., Eng. cols.

32. "In opening the Art Exhibition at Delhi the Viceroy advised the Indian Princes and Chiefs to gird up their loins for the regeneration of the Indian arts. This exhortation looks very nice on paper, but it would have been most welcome, had it been accompanied by an earnest effort on the part of Government to help the class of Indian artizans. Lord Curzon expresses regret that the drawing rooms of the Indian Princes and Chiefs are decorated with fancy articles of Western nations. But what has been the policy of the Government of India in this respect? Has it not been one of giving encouragement to foreign arts and industries and discouraging native crafts? The Viceroy also says that the taste of the Indians for Oriental articles of chaste design has disappeared altogether and an attempt, says His Excellency, should be made to revive the patriotic spirit. The most striking feature of the speech is that no reference is made therein to what the Government will do in the matter of reviving the old arts of India." [Writing on the same subject, the paper observes in its vernacular columns:—It is all very well for the Viceroy to exhort the Native Chiefs to patronise Indian arts, but we would like to know what action Government themselves intend to take in the matter. Again, does Lord Curzon himself practise the precept that he preaches to others? As

regards the fire-works display at Delhi, His Lordship did not deem it fit to patronise any Indian manufacturer of fire-works, though there must be many such in the country. We notice the same thing in connection with the Victoria Memorial Hall. In short there is an inconsistency between Lord Curzon's words and deeds.]

Approval of the appointment of the Honourable Mr. Justice Badrudin Tyabji as Acting Chief Justice of the Bombay High Court.
Bombay Samáchár (52), 10th Jan.; *Jám-e-Jamshed* (64), 10th Jan.

33. The news of the appointment of the Honourable Mr. Justice Badrudin Tyabji as Acting Chief Justice during the absence of Sir Lawrence Jenkins, who is appointed to preside on a special Commission of inquiry in the Punjáb, will be received with unstinted satisfaction throughout the country. By the temporary elevation of the learned Judge, Government have not only shown their appreciation of his valuable services, but have furnished tangible recognition of the fact that natives are not unfitted to occupy such exalted posts. Mr. Justice Badrudin Tyabji is an ornament to the Bench and commands the respect, confidence and esteem of both the public and the Bar by his great learning, genial manners and profound knowledge of law. We heartily congratulate him on his present appointment and hope that he will one day permanently occupy the high office to which he has been temporarily elevated. [The *Jám-e-Jamshed* makes similar remarks.]

Approval of the appointment of a Commission to inquire into the circumstances of the Malkowal tragedy.
Deshi Mitra (55), 8th Jan.

34. We heartily welcome the appointment of a Commission to inquire into the circumstances of the Malkowal tragedy. We have no doubt that the inquiry will be most carefully conducted, as Sir Lawrence Jenkins is to preside over the Commission. It is only by such an inquiry that the confidence of the public in the efficacy of inoculation as a preventive remedy against the plague can be secured. We would, however, suggest to Government the desirability of suspending the campaign of inoculation in the Punjáb altogether pending the result of the present inquiry.

Plague measures at Bársi (Sholápur).
Native Opinion (33), 7th Jan.; *Prakáshak* (132), 2nd Jan.

35. A Bársi correspondent writes to the *Native Opinion*:—I wrote to you in my last that Mr. Painter had arrived at Bársi. His arrival has infused fresh life as it were into the campaign conducted by the local authorities against plague. Mr. Painter daily visits different parts of the town and the plague hospital. We trust his attention will be directed to the insanitary condition of the huts provided by Government for the accommodation of plague refugees. [A correspondent of the *Prakáshak* protests against the notice issued by the plague authorities at Bársi intimating their intention of forcing open closed houses for the purpose of disinfection if the owners are not present at the time specified in the notice to open the same. He complains that the disinfection of houses behind the owners' backs is unjustifiable in the extreme.]

Education.

Muhammadan Educational Conference at Delhi.
Gujaráti (15), 4th Jan., Eng. cols.

36. "Among the many notable events of the last memorable fortnight the meeting of the Muhammadan Educational Conference held at Delhi is not the least important. Nothing pleases us so much as to see our sister communities making earnest and manful efforts towards advancing themselves. Instead of asking the Government to show them any unmerited preferment the Muhammadans are now pursuing the right course in endeavouring to equip themselves to attain that position which their history and tradition entitle them to. Wishing to take advantage of the Durbar at Delhi, the leaders of the Musalman community wisely selected that city for holding the meeting of the Conference. It was attended by delegates from all parts of the country and the sympathy of the Government with the Musalman community was manifested by the presence of the Heads of Administration of three different Provinces. We are sorry we are not able to agree with everything that was said at the Conference,

but for the present leaving all differences of detail aside we have no hesitation in expressing our boundless satisfaction at the attempt of our Muhammadan brethren to bring about the educational regeneration of their community. The Muhammadans have a great potentiality for progress and we trust that the day is not far distant when they will no longer be counted among the backward classes of His Majesty's subjects."

Native Opinion (33), 7th Jan., Eng. cols.

37. "The Muhammadan Educational Conference presided over by His Highness the Aga Khan at Delhi a few days back refers to the inability of the Universities Commission to recommend to the Government of India the necessity of founding a University for Muhammadans. We have already remarked in these columns that sectional Universities will, instead of doing any good, do an amount of harm to the noble object the Government of India have in view with regard to the spread of liberal education. The Conference regretted the apathy of Government to help them in this matter, but we sympathetically request our Muhammadan brethren to carry on their propaganda of imparting higher education to their co-religionists without depending upon Government support for founding an independent University for Muhammadans."

Native States.

Comments on the agreement between the Government of India and His Highness the Nizam regarding the Berars.
East and West (3) for Jan. 1903; *Karnátak Vritta* (84), 23rd Dec.

38. "We should have congratulated His Highness the Nizam on the proposal made to him by the British Government regarding the Berars, if it were possible to surmise what sacrifices His Highness' Government would have had to make as an alternative to that proposal. The British Government is not likely to break any of the covenants under the lease and allow the landlord the privilege of re-entry. It may, therefore, be as well stated that the Berars are to be annexed to British India, but annexed under a contract. It is, however, immaterial how the arrangement is described, inasmuch as experience showed that there was no probability of the Hyderabad Government ever redeeming that territory under the old treaty. But why was there no such probability? Under the new arrangement, the Hyderabad Government is to receive 25 lakhs a year. If under a lease such liberal payment be possible, why should it not have been possible to secure a surplus of more than 9 lakhs a year, on an average, without the lease?" [The *Karnátak Vritta* makes somewhat similar remarks, and asks whether the British would like to lease India to the Russians perpetually and accept a fixed rental for the same. The paper observes that the policy underlying the transaction strikes on-lookers as only a slightly altered phase of the policy of Lord Dalhousie.]

Alleged financial embarrassment of some of the Native Chiefs.
Bást Goftár (23), 4th Jan.

39. The present financial position of the Native Chiefs is far from enviable. They have had recently not only to wage war with the spectres of famine and plague in their respective territories but to incur heavy expenditure in connection with their trips to London and Delhi to witness the Coronation festivities in the two cities. This is not all. Some of them will soon be called upon to welcome their Royal Highnesses the Duke and Duchess of Connaught, who propose paying a visit to some of the Native States. The Native Chiefs who are favoured with the visit of their Royal Highnesses to their States will necessarily have to receive them in a style befitting the rank of the illustrious guests, and in the near future these Chiefs will again be called upon to extend their hospitality to their Royal Highnesses the Prince and Princess of Wales who are expected to visit this country. The cost of these receptions of royalties, coupled with the heavy expenditure incurred in combating plague and famine and on their visits to London and Delhi, will weigh heavily on many Native Chiefs and involve them in serious financial embarrassments. It is to be hoped that the Paramount Power will take measures to lighten the burden of the Native Chiefs in this respect and show them such leniency as would make it unnecessary for them to incur fresh debts or to impose new taxes upon their subjects.

Intelligence extracted from the Press.

A meeting of the representatives of the Native Press at Delhi.

Bombay Samáchár (52), 6th and 7th Jan.

40. The *Bombay Samáchár* writes that, in response to the invitation issued by the editor and proprietor of that paper, a meeting was convened of the representatives of the Native Press assembled at Delhi and that it was decided to memorialise Government to remove some of the grievances under which the proprietors of the Native Press labour at present. The meeting, writes the paper, adopted resolutions praying Government to make the following reforms :—(1) To reduce the postal rates for newspapers. (2) To supply official information on matters of public interest to the Native Press in the same way as such information is communicated to the Anglo-Indian Press. (3) To modify the present law of seditious libel in such a way as to make the offending journalist liable to prosecution only at the place of publication of the paper. (4) To abolish the rule under the Press Act which requires editors of newspapers to furnish a security for good behaviour. [In the course of a leading article on the above subject, the paper remarks that Anglo-Indian papers enjoy certain concessions and privileges in the matter of postal rates, the supply of official information, &c., which are denied to their native contemporaries, and expresses the hope that the memorial to be submitted on behalf of the Press representatives assembled at Delhi will be favourably considered by Government.]

Rumours about Mr. MacMunn being relieved of his charge for assaulting Mr. Kundansing.

Phœnix (8), 7th Jan.

41. "There are strong rumours that Mr. MacMunn, who figured at the recent Departmental Examinations as the assailant of Mr. Kundansing, is to be taught a lesson. We do not know how far the rumour is correct, but it is certain that Mr. MacMunn has been relieved of his charge by Mr. Pirbux, Deputy Collector, and is not yet posted to any other charge; nor has he obtained any leave."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th January 1903.

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CONFIDENTIAL.] [No. 3 of 1903.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th January 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st January 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman); 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu; Muhammadan (Khoja); 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory; European; 62; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathar; Hindu (Karháda Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay... ...	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh ...	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ..	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak...	Sátára	Weekly	Ganesh Bállál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur ...	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41 ...	600
44	Sindhi	Sukkur (Sind) ...	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69 ...	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patră	Dhárwár ...	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay... ...	Daily	...	...
49	Akhbár-e-Islám	Bombay... ...	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár ..	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni ; Hindu (Deshasth Bráhman) ; 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant ; Hindu (Marátha) ; 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre ; Hindu (Karháda Bráhman ; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis ; Hindu (Chándra seniya Káyastha Prabhu) ; 65.	125
99	Deen Mitra	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi ; Hindu (Deshasth Bráhman) ; 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar ; Hindu (Chitpáwan Bráhman) ; 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte ; Hindu (Karháda Bráhman) ; 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye ; Hindu (Chitpáwan Bráhman) ; 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar ; Hindu (Chitpáwan Bráhman) ; 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje ; Hindu (Káyasth Prabhu) ; 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman ; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle ; Hindu (Karháda Bráhman) ; 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar ; Hindu (Deshasth Bráhman) ; 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar ; Hindu (Chitpáwan Bráhman) ; 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit ; Hindu (Gaud Bráhman) ; 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve ; Hindu (Chitpáwan Bráhman) ; 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha) ; 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna ; Hindu (Fulmali) ; 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijapur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Sho dha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appaji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Narayan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the numbe : the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in tn .ficial Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Coronation celebrations at Delhi and in the Bombay Presidency.

Rást Goftár (23), 11th Jan.; *Kaiser-i-Hind* (19), 11th Jan.; *Gujaráti* (15), 11th Jan.; *Voice of India* (13), 11th Jan.; *Indu Prakásh* (31), 11th Jan.; *Shubha Suchak* (139), 9th Jan.; *Jagadhitechchhu* (107), 10th Jan.; *Jagatsamáchár* (108), 10th Jan.; *Vidya Vilás* (146), 9th Jan.; *Chikitsak* (96), 14th Jan.; *Shri Sháhu Vijay* (36), 15th Jan.; *Anglo Lusitano* (40), 10th Jan.

1. Several papers of this week, too, contain detailed accounts of the Delhi Durbar and of other functions held in that city during the Durbar fortnight. The *Rást Goftár*, the *Kaiser-i-Hind*, the *Gujaráti*, the *Voice of India*, the *Indu Prakásh*, &c., publish descriptions of the Coronation rejoicings at Delhi as furnished by their own special correspondents, while other papers contain acccounts or publish letters from their correspondents describing the local celebrations held in various towns and localities of this Presidency. Among these places are the following:—Bulsár, Broach, Kaira, Bhávnagar, Baroda, Porbandar, Sátára, Vinchur, Mudhol, Kurundwad, Bandal, Ribandar and Meliapur (Portuguese India), &c.

Comments on the Coronation Durbar at Delhi.

Dnyán Prakásh (31), 15th Jan., Eng. cols.

2. "The last scene of the drama of the Delhi Durbar has been successfully enacted and the curtain has for the present fallen. The spectators are therefore free to look back upon the whole drama and to take stock of their impressions......... Everyone remembers the tall talk of the utility of the Durbar. This Durbar was to unite the various sections of the Indian people. It was to bring together the rulers and the ruled into closer contact and to show the solidarity of the Indian Empire. It is now time to see what the Durbar has done. Many who had been personally present at the Durbar have come away dissatisfied. In the first place, it is said that the arrangements which were being made so many months since, were not of the best kind. In spite of repeated rehearsals there was great confusion in some of the arrangements. It is also said that the comfort and convenience of the Native Princes were altogether lost sight of. It is reported that on the day of the grand procession the Native Princes were not allowed to take with them their proper escort and hence great inconvenience and discomfort were caused to them in dismounting from the elephants and in finding their carriages......... To the people at large the Durbar was a disappointment in another way. Many a man had looked forward to this Durbar for some concession or relief to the poor rayats of India. In the East the coronation of a new king is looked upon as a fit occasion for a display of generosity towards the subjects. Again everybody expected that the Royal Proclamation would be similar to Queen Victoria's Proclamation of 1858. But to all these hopes and expectations the bald statements contained in the Emperor's Proclamation and the tame speech of Lord Curzon were a rude shock. No doubt the message of the King-Emperor was gracious, but it was after all a message, not a solemn promise made in a Proclamation.......... As regards the Durbar the loyal citizens of India were in a fix. In the eyes of the official class to oppose the Durbar was to show disloyalty to the Crown. And, therefore, many people had to keep back their objections and support the movement. But what is, after all, the outcome of this vast expenditure on account of the Durbar? It is alleged by some that the Durbar has satisfied none except the few European guests and foreign ambassadors, who were sumptuously feasted at the cost of the State, and the Anglo-Indian official and non-official class, who have acquired fondness for pomp and display. The dissatisfaction with the Durbar is only a disapproval of a particular measure of the Indian Government. We hear that even in England the holding of the Durbar on such a grand scale has not been viewed with favour by many English statesmen. But there is no use in deploring what is past and gone. Let us hope now that Lord Curzon has had his desire of pomp and splendour fully gratified, he would turn his attention to more serious matters in right earnest and that he would not leave the shores of India without extending permanent financial relief to the struggling masses of India."

Jám-e-Jehánooma (63), 10th Jan., Eng. cols.

3. "The Delhi Durbar or the Curzonation Durbar as it is called by some is over at last.......... The grand *tamasha*, we are told, was a complete success judged by its splendour and pomp.......... The Viceroy delivered an oration in the middle of which he read His Majesty's message to his Indian people. He also dwelt upon India's loyalty to her Sovereign; and the Sovereign's sympathy for his Indian subjects. He further revelled in a number of high-sounding platitudes which generally mean nothing. But there was no promise of any concession to the people or of any reduction of the unduly heavy taxation which weighs so much upon the poor Indians. Poor India is already given more than she can swallow of honeyed words and phrases. She hoped and with full confidence that the august occasion of her Emperor's Coronation would be marked by an Imperial gift worthy of the happy event. But, no, His Majesty's Indian Government, presided over as it is by a Viceroy of the stamp of Lord Curzon, would not think of that; His Excellency could only 'hope before long to be in a position to announce relief' to the poor Indians! A vague promise and nothing else! His Excellency must be fully aware that the boasted pageant would soon be relegated to an obscure corner of History. In pre-British times, in the times of the Moghuls or the Marathas, such a 'show' would have produced a great and an enduring impression upon the Indian mind. But times have changed. Days have gone by when a mere pageant can leave an enduring impression upon the public mind of India. Lord Curzon's statesman-like genius should have discerned that; he ought to have made his pet Durbar for ever memorable by some act of public benefit; but even the most far-seeing statesmen sometimes commit the most ridiculous blunders, which a man of ordinary intelligence would avoid. Lord Curzon has committed the same blunder.......... Had it been redeemed by a liberal concession of popular rights, or by a generous reduction of taxation, the Durbar would have been for ever gratefully remembered by the Indians. In the absence of any such thing it has, it may safely be said, proved a failure."

Samarth (36), 14th Jan., Eng. cols.

4. "In our last issue we said that the people of India would soon forget the Coronation Durbar held at Delhi as they were favoured with relief of no kind. Little did we then dream that some incidents would happen which would make the Delhi Durbar an object of hostile criticism at the hands of Indian Journalists though they were specially told by Lord Curzon to treat the Durbar in a solemn spirit. An event which has spread a gloom over Lord Curzon's Durbar is the sad death of the Prince of Arcot, the name of whose illustrious family has been immortalised in British History by the eloquence of Edmund Burke. The Nawab, according to the *Madras Mail*, was *able* to attend the Coronation Durbar in spite of his illness on the 1st of January and died on the 4th instant from congestion of the lungs. We think he was ill advised to undertake the long journey to Delhi in a delicate state of health. The pressure exerted on the Native Princes seems to be so great that they preferred to die in the Moghul capital rather than incur the displeasure of the Political Agent.......... Many other Princes were suffering from various other diseases from the biting cold of Delhi, while Lord Curzon and others were enjoying the several festivities connected with the Durbar. Some Princes lost their servants, though they themselves were not so unfortunate as to share the fate of the Nawab of Arcot. Now let us turn to the middle class people who were honoured with invitations to the Durbar. We never thought that under the keen eye of Lord Curzon any great distinction would be made in the treatment of 'the white and the black.' Even persons upon whom the honour of Knighthood has been conferred by the Government had to leave Delhi before the Durbar Day. At the opening ceremony of the Art Exhibition, natives who were favoured with tickets were sent away by gate-keepers who had the hardihood to say that if a native desired admission into the Exhibition Hall it was necessary for him first to wear a Saheb's hat. If our information be correct we think that Lord Curzon was most unhappy in the choice of the persons to whom he entrusted the reception of the invited guests. Even veteran Oriental scholars of European fame and Members of the Supreme Legislative Council were contemptuously treated. On the day of the elephant-

procession some of them, we are told, were exposed to the burning rays of the mid-day sun, as they had to stand in an open space. It would have been far better if Lord Curzon had invited only a few native guests and had treated them with proper hospitality. Now as regards the Native Princes, rumours are afloat that many were displeased with their places in the elephant-procession and the arrangement of their seats in the Amphitheatre. The proud Rana of Udeypur is said not to have attended the Durbar, being displeased with his place at the Durbar.......... So we see that the Delhi Durbar has displeased many classes of people. It has disappointed the people at large as they were granted no relief of any kind."

Dnyánodaya (29), 15th Jan., Eng. cols.

5. "The ceremonies of the Durbar at Delhi finally closed on the 10th instant when Lord and Lady Curzon left for Dehra Dun. Perhaps it is too early to properly estimate the value of the imposing pageantry and ceremonials, but one cannot but feel that it is not by pomp and glitter that India is to be drawn closer to her rulers. A more genuine sympathy, a more considerate rule, a reduction of unnecessary burdens, a deeper concern for India's progress, will serve a hundred times better to secure her people's loyalty than the dazzling of the eye by pageantry however grand."

Mahrátta (7), 11th Jan.

6. "The Viceroy, when he visited the Native Press Camp at Delhi, told the representatives of the Press there assembled to treat the Durbar in the same solemn spirit as he did. But the calculating spirit in which the Government has acted in distributing its rewards in commemoration of the Durbar makes it almost impossible to suppress feelings which militate against the solemnity which His Lordship has prescribed. For what has the Government done to create in the hearts of the people any feelings of gratitude? Has it remitted any tax? Has it given to the people any new concessions, any new privileges? It has, no doubt, distributed titles most profusely. But what do they cost? Can they not be coined to any extent from the Alphabet? It has also distributed certain certificates of merit; but it is enough to say that the importance of these certificates falls far short of even that of titles. But look at the amount which the Government has spent in rewarding its friends or faithful servants. The total *saranjam* granted by Government to its favoured *protégés* does not amount even to 15 thousand rupees. Now look on the other hand to the generosity of which a Native Chief is capable. According to an Anglo-Indian daily, Sir Umedsingh, the Maharao of Kotah, has announced that he will remit all arrears of land revenue due from his rayats to the end of the year 1899-1900 amounting, it is said, to about 50 lakhs. Why should it not have been possible for the British Government to make a similar declaration for the benefit of its own rayats, whose loyalty is admitted to be the most valuable asset in the British Empire? What an effective act of generosity would it have been if the Government had given the rayat a clean slate in commemoration of the Emperor's Coronation in India? With such a slate the rayats would have got a fresh start in life, a thing for which no gratitude on their part would have been too great. On the other hand, the most contested problem of the indebtedness of the rayat would have been solved in a most satisfactory way. But it is hoping against hope to see our Government stirred by impulses of real generosity towards the rayat in this, to them, a foreign land. It is a pity that their generosity could not go beyond granting a few pensions or *saranjams* of trifling value, the remarkable thing about them being, that most of them have an interesting history, that all of them are for life only, and lastly, that the recipients of most of them are too old to enjoy them long, according to the usual standard of longevity in India."

Kesari (113), 13th Jan.

7. Last time we discussed the utility of the grand Imperial Durbar at Delhi from the people's point of view and showed that it produced no impression upon them, because no boons or concessions were bestowed upon the people in commemoration of the auspicious occasion. Lord Curzon desired that the Durbar should be held on an oriental scale of magnificence and splendour, but His Lordship forgot to follow the oriental usage in respect of such a Durbar, *viz.*, of signalising

it by some gift to the people at large. In the absence of such a gift, the people will look upon the Durbar merely as a dazzling spectacle and nothing more. There was no occasion for such display, if the Durbar was simply to proclaim the fact of King Edward's succession to the throne of his august mother. The fact was already known to the people and an expensive and gorgeous pageant was not at all needed to proclaim it formally. Let us now see whether the Durbar was of any use from the point of view of the Native Chiefs. Lord Lytton had suggested at the time of the Delhi Durbar of 1877 that a Council of Native Chiefs should be created on the model of the Privy Council in England, but his suggestion was not approved of by the shrewd politicians of England, and Native Chiefs were simply honoured on the occasion with titles, decorations, salutes, &c. Their reward on the present occasion has been somewhat similar or less. Lord Curzon had no leisure to pay return visits to them. Why were the Chiefs then asked to attend at Delhi, if they had to do nothing there but to bow before the Viceroy and to hear the Proclamation read? Surely, their dignity could not thus have been increased. The balls and banquets at the Durbar were solely intended for Europeans, and Native Chiefs could hardly have been gratified by merely playing the part of spectators at such functions. Complaints are heard that some of the Native Chiefs assembled at Delhi were not honoured in a manner befitting their position, but a little thought will show that they were not called to Delhi for being honoured but to be paraded in the Viceroy's train as England's feudatories. At one time the Native Chiefs were treated as friends and allies, but that was when British power was not widely and firmly established in India. As that power became supreme in the land, the relation of Native Chiefs towards the British Government naturally changed and England's allies became her feudatories. Of course, the change was not proclaimed to the Chiefs in so many words, but gradually restraints were imposed upon their independence and they lost the power of making war or peace without the consent of Great Britain and even their right to rule over their respective States is now virtually dependent upon the will and consent of the Paramount Power. If the Native Chiefs have thus fallen from their ancient dignity, what wonder is there if they were not properly honoured at the Delhi Durbar? Perhaps the very object of the Durbar was to make them aware of the change in their status. We can, therefore, say that the Durbar was of no advantage to the Native Chiefs. It was merely a vain exhibition of the glory of the Empire held at the cost of the people in order to gratify the desire for pleasure of the authorities in India.

Kál (109), 16th Jan.

8. The *Kál*, commenting in a sarcastic strain on the Delhi Durbar, writes:—What gift has the Government given to the people on the occasion of the Delhi Durbar? Let us try to answer this question. It must be admitted at the outset that the gift of Government is truly unique. It is sure to gladden every heart. It is not limited in its scope. It costs not a pie to Government. Some people had suggested that the salt-tax should be abolished, others that the income-tax should be reduced, and others again prayed for remissions of land revenue. If any of these prayers had been granted, the relief would have been only partial and limited. The abolition of the salt-tax would have gladdened the hearts of the poor, the reduction of the income-tax would have meant relief only to the well-to-do class, while remissions of land revenue would have appealed to the agriculturists only. But our present rulers are such past-masters in making liberal gifts to their subjects that they have hit upon a gift which must carry joy throughout the length and breadth of this land. Everyone would be overjoyed to hear of it. 'What is that gift?' our readers will impatiently ask, and we shall at once gratify their curiosity. The gift we refer to is 'the hope of future relief.' What gift could have been nobler than this? Every one can share it and besides it means not the loss of a single pie to the Government Exchequer. So, our Government bids us hope for future relief, should the present era of prosperity continue. If there is a war or a famine unfortunately within the next few months, then the Government will no doubt be helpless. Otherwise, they will faithfully carry out their pledge. Barring rather a goodly number of unfortunate con-

tingencies, such as famine and drought, punitive expeditions and increase in the army, our people may confidently count upon the abolition of some tax or other. But let us now see if the remission of a tax can be truly called a gift to the people. To whom do the proceeds of taxation belong? Are they the private property of the ruler or are they rather the money of the tax-payer levied for the tax-payer's use? If there is any saving in the State treasury, it is certainly the duty of the ruler to remit some of the taxes. Why should he tax the people more than is necessary? Thus even if some tax is abolished by Government, they can hardly be said to have bestowed a gift upon the people.

Kaiser-i-Hind (19), 11th Jan., Eng. cols.; *Gujaráti* (15), 11th Jan.

9. "There is no denying the fact that as a mere spectacular display the Coronation Durbar at Delhi on New Year's Day was all that it has been described to be by the most artistic and ardent of word painters. It was unique in itself and undoubtedly surpassed, in the gorgeousness of its barbaric pomp, the most splendid spectacles which were to be witnessed in the palmiest days of the Great Moghul.......... Let us, however, ask 'what has this great tinsel *tamasha* done for the people'? What has it done for the Princes and Chiefs summoned from east and west and from north and south? In the magniloquent harangue delivered in September last, we were seriously told that the Durbar would be a means of making the distant potentates better acquainted with one another and of thus binding closer their common fealty to the throne. We asked then, and we ask now, whether that expectation has been realised? Has Kashmir shaken hands with Mysore and interchanged civilities? Have they sat in solemn communion over the principal affairs of their respective States? Have they compared notes? Has the Khan of Khelat shaken hands with the Sultan of Lahej or of Mokalia? Had the Mehter of Chitral the pleasure of meeting the representative of the Shan States? Did the Nizam speak to Scindia and did Scindia accost Travancore? If none of these shook hands or exchanged words, of what use was the Durbar, one of the principal functions of which, we were solemnly told, was to make the feudatories better acquainted with one another for their common good and for the greater good of the Empire as a whole. We have heard nothing of the kind and are, therefore, entitled to presume that so far the object of the Durbar was not accomplished. On the contrary, what has been said and written is that almost all the Princes and Chiefs assembled at Delhi chafed and fumed at the treatment they were subjected to. According to the stalwart and most faithful representative of the *Indian Mirror*, the Durbar was voted by these as an 'unmitigated and intolerable nuisance.' And we for one are inclined to vote it so, too. Then, let us ask another question. Where were the people? We are told that it was impossible that all India could be gathered on the historic plain of Imperial Delhi, but that at any rate their chosen representatives were there. But *who* were those representatives? *Who* chose them? Were they the representatives whom the people of the different Presidencies and Provinces had chosen unanimously or were they but the nominees of the different Governments selected for their sycophancy and *jo-hookum* tendencies? As to the peoples in their own homes, what earthly meaning did the illuminations and the fire-works and the rest of the evanescent gewgaws convey to them? A dim notion that one illustrious ruler had been gathered to the majority and that another had taken her place? But in the immobile East, they say, the change of dynasties and empires, of rulers and chiefs, makes no difference. It is King Log to-day and King Stork to-morrow. There may be a difference of degree in them but none of kind. One may be an unmitigated home despot and the other a benevolent foreign despot. That is all. So that when we endeavour seriously to realise the meaning of those magniloquent sentences uttered in September last, we are constrained to remark, by the light of subsequent events, that they were simply hollow and meaningless. They lacked sincerity and were a mere device to throw dust into the people's eyes. Viewing this great *tamasha* from all points, it would be impossible to deny its wholly meritricious character, and the question is whether all the time, the energy, and the huge cost expended on it was at all justifiable. And if it was utterly unwarrantable, was it

not a great frittering away of the resources of the Empire, which might have been put to an infinitely better purpose? Slowly as the ephemeral splendour of the show passes away from men's minds, and sobriety reigns supreme, the conviction must grow that the Imperial Assemblage at Delhi was a huge glorified sham raised by the vanity of one temporarily exalted individual. As such it was in no way conducive to the interests of any class of people. The Durbar has made no difference whatever in the deep attachment of the people to British rule and to the British Throne. The illustrious Ruler of the Empire lives in their hearts and affections. And all this solemn mask and mummery were, we regret to say, a culpable waste of the resources of the Empire." [The *Gujaráti*, in its vernacular columns, makes similar comments.]

Gujarát Punch (17), 12th Jan.

10. The *Gujarát Punch* makes somewhat similar remarks in its English columns. In its vernacular columns it refers particularly to the treatment of the native guests at the Durbar and observes:—The natives were not invited to the Durbar for being honoured in a manner befitting their position but simply to be informed publicly of the fact of the King-Emperor's Coronation. The Royal Proclamation thus merely makes mention of this fact and makes no mention of any pledges. It is true that in the Proclamation of 1858 some pledges were given to the people but that was because of the special circumstances of that time, when some sepoys had risen in mutiny against the British. The people entertained a mistaken notion from that time that they would obtain new rights and privileges whenever a Royal Proclamation was issued, but the present Proclamation has served to dispel that delusion. Again are our people sure that the pledges contained in the Proclamation of 1858 have been fulfilled in practice? They were given at the time merely as a 'promise of relief' and nothing else.

Prekshak (34), 13th Jan.; *Prakáshak* (132), 9th Jan.; *Arunodaya* (88), 11th Jan.

11. Properly speaking, the Emperor's Coronation should have been celebrated in this country on 9th August last when it was celebrated in England, but as Lord Curzon did not prefer that time of general hurry and excitement for receiving royal honours for himself as the Emperor's representative in this country, he postponed the celebration of the event in India to the 1st day of the present year. The real object of the Durbar was to dazzle the Native Princes and feudatories with the glory and majesty of the British Empire. The Proclamation read at the Durbar has utterly disappointed the whole nation and thoroughly disabused the minds of our countrymen of the notion that the Proclamation of 1858 had conferred any privileges upon them. The Emperor's message assures us that His Majesty would continue the policy followed by his mother, but this assurance is vague and the bureaucrats in India can put any construction upon it that may suit their purpose. We regret to say that the Durbar, instead of bringing any new privileges to us, has only rendered uncertain those already enjoyed by us. As it was specially held for the purpose of proclaiming the Emperor's Coronation to the people of India, care should have been taken to treat them with proper consideration. But even in this matter, an invidious distinction was made between Europeans and natives. European guests were allowed the expenses incurred by them in attending the Durbar, but the native Durbaris had to go to Delhi at their own cost. We hear that Sir Jamsetji Jejeebhoy of Bombay was refused admission to the Art Exhibition. The Chairman of the Bombay Corporation could not obtain tickets for any of the Durbar functions. Men like Sir Bhalchandra, Professor Gokhale, &c., had to stand in the sun while witnessing the State entry. The amount spent on the Durbar might have been more profitably utilised in helping forward such beneficial projects as Mr. Tata's scheme for a Research University. Unfortunately, Lord Curzon utterly neglected the interests of those from whose pockets the money for the Durbar was taken. As anticipated beforehand, the Durbar has done no good to the general public; on the contrary, it subjected some of our countrymen to indignity. [The *Prakáshak* and the *Arunodaya* write in a somewhat similar strain. The latter paper observes that the Durbar caused profound disappiontment to the general public at Delhi when they learned that no new privileges or concessions were to be conferred on the people in commemoration of the auspicious occasion.]

Vrittasár (149), 12th Jan.; *Shri Sayáji Vijay* (37), 10th Jan.

12. The Delhi Durbar is over and is not likely to leave any permanent impression behind. The conditional promise given by the Viceroy of financial relief in future is empty. The Durbar was held principally with a view to gain a political object. A similar trick was practised upon the Indian Princes in 1877, and the Native Chiefs were reduced from the rank of allies to that of mere feudatories. Lord Lytton spoke like an angel on that occasion but soon after disarmed the entire population and seriously curtailed the liberty of the Native Press. In short, the noose round India's neck has been drawn tighter and tighter since 1877. We do not know what the future has in store for us, but it is certain that the Royal Proclamation and message read at the Delhi Durbar have in no way improved our condition and the promise given by Lord Curzon seems vague and uncertain of fulfilment at best. We pray, however, that these forebodings might prove false. [The *Shri Sayáji Vijay* makes somewhat similar comments.]

Kalpataru (110), 11th Jan.; *Hindu Panch* (18), 15th Jan.

13. The *Kalpataru* writes:—The Viceroy remarked in his speech at the State banquet that His Royal Highness the Duke of Connaught would carry away a very favourable impression of India's loyalty and prosperity. Thus we see that Lord Curzon has not only spent an enormous sum out of the pockets of the starving Indian rayat on his self-glorification but wishes the Duke of Connaught to convey to His Majesty the message of India's prosperity under British rule. We are unable to thank His Lordship for this feat of statesmanship. His Excellency, not content with giving us only a vague and distant pledge, desires that the Emperor should be informed of our happy condition. There would thus seem to be no necessity whatever of lessening our burden of taxation. The Viceroy must no doubt have been immensely gratified with the Durbar festivities, but the people are distinctly the worse off so far as both the direct and indirect consequences of the function are concerned. The *Hindu Panch* writes in a similar strain and adds:—The Delhi Durbar owed its origin to the fertile brain of the Viceroy, who had thereby an opportunity of making himself merry at the people's cost and of proclaiming to the representatives of the foreign Powers amidst a flourish of trumpets and the beating of drums, that the Indian Princes were Britain's feudatories and the Indian people Britain's slaves.]

Coronation Durbar at Násik.
Udyamotkarsh (144), 10th Jan.

14. A Násik correspondent of the *Udyamotkarsh* writes:—The Proclamation Durbar held here proves once more the characteristic indifference of Europeans towards natives. The function was held at a distance from the town and at an inconvenient hour and only a general invitation was issued calling upon all and sundry to be present at the Proclamation Durbar. The ceremony of the Durbar was over in ten minutes. There were no speeches made in honour of the occasion and even the customary marks of respect were not shown to those assembled. The Viceroy hoped that these local celebrations would serve to draw the rulers and the ruled more closely together. But the reports of Coronation celebrations held at various places serve only to illustrate the indifference of Europeans towards natives even on so important and auspicious an occasion.

Viceroy's speech at the Coronation Durbar at Delhi.
Kaiser-i-Hind (19), 11th Jan., Eng. cols.; *Phœnix* (8), 14th Jan.

15. "Let us glance at the Viceregal utterance which was naturally looked up to by the entire country with keen expectation. The accession of a new sovereign to the throne signified that some lasting act of royal beneficence would mark that event. There was nothing unusual on the part of the people in fondly anticipating it. From time immemorial they have been accustomed to view it in that light. The solemn pledges and promises made in the gracious Proclamation of Queen Victoria are remembered to this day. The assumption of the Imperial title by her in 1877 was the occasion for a renewal and redemption of those solemn pledges and promises. It had become the wont and fashion of the bureaucracy to treat that Proclamation in the light of a paper and not as a State document of a

far-sighted and most far-reaching character. It was said that the promises and the pledges made therein had no binding effect. But the illustrious author of that imperishable document, which is deservedly held by the people as their Magna Charta, was annoyed at the airy way in which her servants in this country were disposed to take it. So she took the opportunity of her first Jubilee to make it known that that document should be interpreted according to the letter and the spirit in which it was written. Hence, if the people viewed with an indulgent eye the Durbar itself, they fully anticipated from previous precedents and usages, that the Viceregal utterance would contain some declaration of policy to rejoice their hearts. But it is a matter of profound regret to note that there is not a word in that speech to satisfy the popular expectation. True it is that the speech breathes sympathy and expresses the kindest sentiments towards the ruled.......... It is full of stately dignity and grace as befitted the solemn occasion. Yet it reads bald. It lacks fervour. It is freezing in the chilliness of its phrases. There is in it no bright gleam of light. There is no radiance. It gives no glow, and it warms no heart. It seems as if there was a studied attempt to make no promises, and to offer no pledges. In short, the Viceregal utterance is a complete failure." [The *Phœnix* observes:—"Lord Curzon is as a rule a past-master in word-fencing and phrase-making. But though in the Imperial Durbar at Delhi there were enough circumstances to inspire his eloquence and wind him up to one of his finest efforts, his gift of speech failed him for once, and the performance fell very much below the mark. He addressed himself more to the foreign representatives than to the Indian people. The following couplet gives an apt illustration of Lord Curzon's general policy:—

Lord Curzon speaks—not one but claps and screeches:
To white man gives he posts—to Native speeches."]

Gujaráti (15), 11th Jan., Eng. cols.

16. "Lord Curzon, while toasting His Royal Highness the Duke of Connaught, expressed a hope that he would carry away to His Majesty the King favourable impressions of the prosperity and loyalty of India. No doubt from the large and splendid gathering at Delhi, His Highness would be able to form an adequate idea of the deep and sincere loyalty of this country, but we are afraid the show at Delhi would not give him a correct idea of India's prosperity. The best means by which our Royal visitor can gauge our prosperity, so much boasted of in certain quarters, would be to ascertain how many thousands of people died during a few seasons of drought simply because they had not money enough to procure the necessaries of life, to consider how the hat went round for charitable help and how many thousands of pounds were contributed by foreign nations to save life, to read the writings of men like Mr. Digby based upon facts and figures drawn from Bluebooks published by Government and finally to go round a few depopulated miserable villages. These and not the imposing pageant at Delhi would give our Royal visitor a correct idea of the vaunted prosperity of this country."

Attitude of the Native Press towards the Coronation Durbar at Delhi.

Indu Prakásh (32), 12th Jan., Eng. cols.

17. "We are sorry to note that the criticism of the Native Press with reference to the Durbar has been for the most part adverse and, in some cases, very bitter. We have ourselves frankly expressed our views giving praise or blame wherever it was due. But we cannot approve of wholesale denunciation or dwelling exclusively on the dark side. Indiscriminate condemnation, we apprehend, defeats its own purpose. The object of criticism must be to correct errors, and not merely to pick holes or indulge in abuse. The duty of the Native Press, as we conceive it, is on the one hand to spread a correct knowledge of the acts and intentions of the Government among the people, and on the other, to correctly represent the people's wishes and opinions to the Government. Habitual denunciation of every act and putting a sinister construction upon every measure creates a feeling of distrust, resentment, and continual irritation between the rulers and the ruled. It

sets up the backs of the officials and makes them stiff even in matters in which ordinarily they might be pliant, while among the people it produces a constant and confirmed attitude of discontent and despair. Such a state of things is obviously injurious to the best interests of the people. The Native Press ought strenuously to exert itself to avert such a catastrophe. The need of conciliatory criticism, at all times great, is infinitely greater when it concerns such an occasion as the Durbar, and such a Viceroy as Lord Curzon. The attitude of our Press towards the Coronation Durbar is a test not only of its loyalty but of its capacity to handle public questions in a sensible spirit. We must not give indiscriminate praise like flattering courtiers. We are at perfect liberty, nay it is our obvious duty, to point out where any measures of Government may be wrong. But while pointing out errors we must not ignore whatever deserves to be commended, so that the people to whom we supply the information may have a full and correct view of the whole position. Lord Curzon, moreover, is a man of strong convictions and great capacity and will to do good. His Lordship's attitude towards the Press is eminently sympathetic. He does not dislike criticism. He even courts and respects public criticism, and is responsive to the voice of public opinion. It is therefore incumbent on us, who represent that opinion, to express it in terms of becoming dignity and responsibility, with a full knowledge of facts and with careful and rational argument. It is, in our view, a matter of the utmost importance to secure His Lordship's sympathy and good-will for our country, and to enlist his strength on our side, which may be as injurious when ranged against us, as it would certainly be beneficial when used on our behalf. We think our people would do well always to take care not to forfeit his sympathy by adopting an irrational attitude. We do not mean that there should be no exposure of errors, but that the good and the bad points should be stated with equal fairness. With reference to the Durbar, for instance, the power of organization displayed, the methodical and systematic work, the carrying out of the different functions without a hitch and with absolute exactitude as to time and other details,—are all points which deserve high praise, and from which our people have a great deal to learn. On the other hand, the lavish cost of the Durbar, the treatment of native guests, the arrangement of the seats in the Durbar Hall, the omission to announce concessions and benefits—are points for legitimate criticism. But to indulge in wholesale vilification cannot help us in obtaining our wants, nor enlighten our rulers as to where, in our judgment, they have failed. There is also, we notice, some misunderstanding of the Viceroy's speech which, we think, should be immediately set right by an authoritative pronouncement. Speaking of the Native Princes, His Excellency observed: 'It is difficult to give to them more than they already enjoy, and impossible to add to a security whose inviolability is beyond dispute.' This has been understood by some papers to mean that the Princes are to get no more favours from the Government. Such a rendering is, to our mind, an obvious misunderstanding of the passage. We think it is only a rhetorical way of saying that the blessings already enjoyed are numerous. Again the proposal to remit the payment of interest for three years is construed by some persons to mean only a postponement of collection. We think it is impossible that a mere postponement of recovery could have been intended. Such a measure would scarcely be worth mentioning in the Durbar speech by the Viceroy as a benefit to be conferred on Native Princes in recognition of their services and sufferings. The narrow construction is, however, seriously maintained by some persons. We think this is an error which, if left uncorrected, will do immense harm to the character of the Government. Such misconceptions, once circulated widely, die hard and, we think, they ought to be contradicted."

Voice of India (13), 17th Jan.

18. "It seems to us to be a great pity that too much is made of certain little unhappy incidents that are alleged to have taken place during the Durbar festivities. In the first place, it is not easy to get an exact version of these occurrences. But supposing that the public servants employed in carrying out certain instructions adhered too rigidly to them, and thereby caused annoyance to respectable guests who were not aware of the regulations,

it is a kind of grievance which one must expect where thousands of persons assemble, a series of events have to be gone through, and the persons responsible for the success of the arrangements cannot predict the consequences of any departure from the rules......... The Delhi Durbar arrangements were so extensive and complicated that it would have been a marvel if no guest had experienced some inconvenience, or even unpleasant treatment at the hands of the numerous persons entrusted with the management. Perhaps the only grievance, if such existed, that one may discuss as a matter of principle in the public press, is the alleged distinction made between Europeans and natives as such. But charges of this kind should not be hurled without knowing the exact truth. It will be deplorable if the tone of the criticism of the little things that are said to have happened at the Durbar should stand in unfavourable contrast to the good-will expressed by the Viceroy towards the press."

Comments on the Coronation Honours List.

Kaiser-i-Hind (19), 11th Jan., Eng. cols.; *Gujarát Mitra* (16), 11th Jan., Eng. cols.

19. "There is a wail in the columns of almost all our Indian contemporaries about the disappointing character of the Honours *Gazette* issued on New Year's Day. But we fail to see why they should at all concern themselves with this topic, stale and unprofitable as it always has been. After the way in which these so-called 'honours' have been conferred for years past, there really remains nothing to be criticised about them. It is well understood that in India the governing authorities confer dignities on one another, decorate themselves, and emphasise their own self-importance by such devices. It may be that at least one of the Orders, that of the Indian Empire, was instituted with the express purpose of recognising non-official merit. But human nature being what it is, was it ever expected that, in this official-ridden country, non-officials of merit and ability would at all be recognised by the officials in power and authority? On the principle that charity begins at home, the latter, of course, consider it a matter of right to appropriate almost all the vacancies to themselves. Then as to any that may be left for distribution, it is not always that the claims of meritorious non-official citizens are considered. There is a host of parasites and sycophants who live on official flattery and make themselves abject slaves. These are always in quest of any vacancies that may be offering. And, as a rule, the men in authority naturally listen to their claims in preference to those of the deserving and the independent, who care not a brass button whether they are 'honoured.' As we have often said, the Indian titles and decorations of all sorts and degrees have been made so cheap that the person who is without them is more to be honoured in reality than those with them. The Honours List so-called is not worth the paper on which it is printed, and the sooner these orders and decorations are abolished the better for all concerned. They are not only a source of great dissatisfaction but a grave scandal to the authorities, who choose to confer them in the name and on behalf of the Sovereign, who really knows next to nothing about the persons whose warrants he is requested to sign as a matter of form and constitutional usage." [The *Gujarat Mitra* writes:—"The Honours List invariably brings more disappointment than joy. We heartily sympathize with those who have worked for the public good but have not been rewarded as they ought to have been.]

Rást Goftár (23), 11th Jan., Eng. cols.; *Kathiáwár Times* (21), 11th Jan.

20. "Among those whose names will attract public attention in the Coronation Honours List as of thoroughly worthy recipients, that of Sir Walter Roper Lawrence will be one. The share which Private Secretaries to the Viceroys contribute to the success of their Chiefs' careers and the popularity of their rule can never be adequately estimated by outsiders. It was Lord Beaconsfield, if we mistake not, who defined the Private Secretary as the *alter ego* of his master, and we know what tribute successive Viceroys of India have paid to the work of their Private Secretaries. The Private Secretary of the present Viceroy has by his ability, tact and wisdom done not a little towards the success and popularity of His Excellency's administration. We should have also liked to see the name of Mr. Hill, the Private Secretary to

His Excellency Lord Northcote, included in the list of Coronation Honours. Mr. Hill has given many proofs of his courtesy, kindness and good-will towards the people during the time he has held the responsible post of Private Secretary to the Governor of Bombay." [In its vernacular columns the paper writes:— The most striking feature of the Coronation Honours List is the absence of the name of a single native journalist therein when no less than three Anglo-Indian editors are rewarded with a C. I. E. This shows that while Government have great regard for the representatives of the Anglo-Indian Press, their attitude towards the Native Press is one of indifference. As a matter of fact, there are several respectable editors of native papers who have rendered and are rendering very valuable services to Government in spite of the odium and obloquy incurred by them thereby from the Congress organs. There are no doubt some black sheep in the fold of the Native Press, who delight in reviling Government and their measures in season and out of season, but this circumstance alone should not have deterred Government from recognising the claims of those, who represent the respectable phase of native journalism. The paper also regrets to find that the claims of the Parsi community which, it observes, is not only the foremost native community in India but is specially noted for its philanthropic instincts, have been completely ignored in the distribution of Honours. The *Káthiáwár Times* similarly deplores that no Honour falls to the share of any Káthiáwár Chief, while no less than three Chiefs from Mahi Kántha have been honoured in one way or another.]

Phœnix (8), 14th Jan.

21. "There is not much to be said in favour of or against the Honours List issued in Delhi on the 1st of this month.......... The usual course has once more been followed. It is the old, old story all over of the lion's share of the honours going to the officials and a few dry crusts here and there falling to the share of the natives of the soil. As usual, the leaders of educated and enlightened public opinion in this country, who scorn to dance attendance on the men in high places and pursue the even tenour of their way, have been left out in the cold. Not that they mind it the least bit. They know how to appraise such official recognition of merit correctly.......... We find by the way that three faithful henchmen of Government in the Anglo-Indian Press have been 'honoured' by Government. That is right. 'You scratch my back and I scratch yours' is a fair transaction enough and one good turn always deserves another. A labourer is always worthy of his hire. In honouring them with such titles, Lord Curzon has played a very deep game indeed, and given a plain enough hint to the Anglo-Indian Press what those who befriend his policy can expect and what again those who tread too closely on his toes must look for. This has already had its effect on 'unhonoured' Anglo-Indian Editors. A general demoralisation seems to have seized them and the roaring lions, who were once loud in their denunciation of Lord Curzon's vain-glorious policy of pomp and splendour, have become all of a sudden the veriest sucking doves, and have been heaping praises, where they once used to fling about hard words and cruel taunts."

Complaints about the treatment of Native guests at the Coronation Durbar at Delhi.

Gujaráti (15), 11th Jan., Eng. cols.; *Prakáshak* (132), 9th Jan.; *Dhárwár Vritta* (101), 15th Jan.

22. "In all quarters people are anxious to know whether the repeated and bitter complaints that have been made in the Press ever since the commencement of the influx of visitors at Delhi about the distinction that is being made by the lower officials and the insults, rebuffs and humiliation that even some of the distinguished guests were obliged to submit to, have reached the Viceroy. If there be any truth in these complaints, one of the fondest hopes of the Viceroy about the good that would result from the Delhi Durbar, has proved to be a delusion. While answering his critics Lord Curzon, among many good results that he expected from the pageant at Delhi, assigned no unimportant place to the fact that during a whole fortnight Europeans and Indians would be brought into close contact, and thereby would come to know and appreciate each other better. We are afraid treating some of the distinguished guests in the manner in which they are alleged to have been treated and making the invidious distinction based upon nationality and colour are not cir-

cumstances most likely to make an Indian appreciate and love his white fellow-subject better. We are not at all inclined to blame Lord Curzon for what has happened, because we have no doubt that nothing could be further from his mind than to make any such invidious distinction or to cause the Indian visitors at Delhi any annoyance. This is only an instance of how some times the best, the noblest, and the most friendly intentions of Heads of Administrations and of high officials are not properly understood by the lower officials. If Lord Curzon has come to hear of only one half of what has appeared in the Native Press he must have felt deeply sorry, and we should not at all be surprised if he orders some sort of inquiry to sift the truth and to punish the offenders. We here cannot help expressing our surprise that the different representatives of the Indian Press should not at all have referred to this matter when the Viceroy visited their camp. Many of them assign a prominent place to these complaints in their letters to their respective papers, and we think that it was their duty to have brought the matter to the notice of Lord Curzon." [The *Prakáshak* and the *Dhárwár Vritta* complain about the alleged discourtesy shown to some native Durbaris and observe that the alleged distinction made between Europeans and natives will detract from the usefulness of the Durbar. The latter paper hopes that Lord Curzon will make proper inquiries into the matter.]

Jám-e-Jamshed (64), 13th Jan.

23. We published a statement in our issue of the 5th instant (*vide* paragraph 28 of the last Weekly Report) to the effect that Sir Jamshedji Jijibhai was refused admission to the Art Exhibition at Delhi. We now learn that Sir Jamshedji did not attend the functions at all. A Bengali reporter of this paper who was entrusted with the work of reporting the proceedings of the opening ceremony of the Art Exhibition probably mistook some other Parsi gentleman for Sir Jamshedji and thus the mistaken statement crept into our paper.

Request to Government about the Mutiny veterans who are said to have gone to Delhi, though not invited to the Coronation Durbar at Delhi.

Sultán-ul-Akhbár (162), 11th Jan.

24. We learn that the Government circular, which notified that Mutiny veterans below the rank of Non-Commissioned officers were not to be invited to the Delhi Durbar, having not been circulated widely enough, many veterans who had taken part in suppressing the Mutiny but whose rank was below that of Non-Commissioned officers went to Delhi from long distances and were seen wandering in the streets of that city without food and shelter. Some of them were fortunate enough to find friends or officers willing to help them privately. We hope that Government will arrange to send all these veterans back to their homes after giving them some rest in Delhi.

Art Exhibition at Delhi.

Jám-e-Jamshed (64), 14th Jan.

25. If the Art Exhibition at Delhi was merely held for the purpose of entertaining the invited Durbaris, it must be said that object has been fully achieved. But if the Exhibition was also intended, as remarked by the Viceroy in his speech in declaring it open, to give encouragement to Indian artificers, we cannot but remark that that object has not been fully attained. The time and place at which the Exhibition was held made it impossible for any but the invited guests to have a look at the exhibits. The representatives of the middle class, who could not afford to visit Delhi, have had no opportunity of seeing the collection of Indian artware brought together at the Exhibition, and if it is deemed desirable to give them such an opportunity, we would suggest that the entire collection of exhibits be taken in succession to several of the leading cities in India and there placed on view for a few days. It is only in this manner that the people including the artisans will have a chance of examining the specimens of Indian art and of deriving instruction therefrom. The carrying out of our suggestion would doubtless entail some outlay, but the advantages that are expected to result therefrom would more than outweigh it.

Sudhárak (40) 12th Jan.; *Arunodaya* (88), 11th Jan.

26. In his speech in opening the Art Exhibition at Delhi, the Viceroy found fault with the Native Princes for decorating their drawing-rooms with fancy articles imported from Europe and exhorted them to patronise Indian art. The Viceroy's desire to see a revival of Indian arts is no doubt laudable, but instead of spending money on works of art, we would like our Native Chiefs and even Government themselves to attempt a regeneration of useful indigenous industries. In advising the Native Chiefs to encourage Indian art instead of inviting them to start and support useful industries, Lord Curzon, we think, began at the wrong end. Utility should count for more in the present age than mere beauty. [The *Arunodaya* remarks that Lord Curzon deeply lamented the decline of Indian art in his speech at the time of opening the Art Exhibition, but His Lordship has done little so far to encourage their revival. As his term is now drawing to a close, His Excellency can do but little in the same direction in future.]

The King's rupee.
Akhbár-e-Soudágar (50), 15th Jan.; *Jám-e-Jamshed* (64), 17th Jan.

27. The new rupee bearing the likeness of the King-Emperor is disappointing from an artistic point of view. It is not half so attractive as the Queen's rupee owing to the absence of the Royal Crown on the Emperor's head. The inscription is not also deep enough and will, it is feared, wear off quickly. [A correspondent of the *Jám-e-Jamshed* makes similar remarks and adds that the new coin would easily admit of being counterfeited.]

Alleged miserable condition of some of the descendants of the Moghul Emperors.
Mahrátta (7), 11th Jan.

28. "Had Emperor Akbar been told by any one in the hey-day of his rule that his descendants, three hundred years after, would be knocking about in second-rate Indian towns unknown and uncared for and in a very impecunious and all but destitute condition, that person would at once have been pronounced a hopeless lunatic. .... We understand that a Khoja merchant of Secunderabad has memorialised the Viceroy for ameliorating the present distressed condition of the waifs of the once proud Imperial House of Delhi. Mr. Alladin Mawjibhoy, for that is the name of the Khoja merchant mentioned above, in his appeal, states that there are at present in existence about fifty individuals—the direct lineal descendants of the Moghul Emperors, who are dragging along a miserable existence. A few days ago, Mr. Mawjibhoy continues, one of them was seen trudging along a Hyderabad highway with a heavy load weighing down his shoulders. A second is at this moment earning a precarious livelihood by repairing watches, while a third is said to be reduced to actual mendicancy. All civilized Governments, and pre-eminently the British Government, treat their political prisoners with kindness and consideration. Lord Curzon is very anxious to preserve and restore old monuments, historic buildings, and archæological remains; and His Excellency should be equally careful to prevent from total destruction these scions of a once dominant House. But, on such an auspicious and most joyful occasion as the Coronation of His Majesty the King-Emperor, His Excellency failed to give a kindly thought to the plight of these miserable persons and to make suitable provision for their maintenance in comparative comfort."

The question of the abolition or reduction of the salt-tax in India.
Voice of India (13), 17th Jan.

29. "Mr. J. B. Pennington raises at an opportune moment the question as to how the Government may manage to abolish, or substantially reduce, the salt-tax in India. The Government will, of course, hesitate to take such a step unless it can show a real surplus or can make up for the loss of revenue by raising the taxation in some other direction. The surplus shown of recent years is ascribed by some to the manipulation of the currency, and its continuance has already been threatened by the prospect of addition to the military strength of the Empire. One can, therefore, easily understand the cautious manner in which the Viceroy expressed himself at the Delhi Durbar. The total abolition

of the salt-tax means an annual loss of about 90 millions of rupees to the Government. Supposing this is borne by the population of the whole Empire, its incidence is about five annas per annum per head. If only eight annas per maund be taken away, as has been suggested by some, the relief thereby granted will be about a pie per head per month. If the tax be abolished totally or reduced substantially, and if the loss has to be made up otherwise, on whom may the burden be thrust? Mr. Pennington thinks that it should be borne by the sixty millions, who are admitted even by Mr. Digby to be prosperous, a portion at least falling upon the zamindars who are exempt from the payment of the regular income-tax. Supposing it will take some time before these various questions are solved, and the best and the most useful solution is discovered, there is one kind of relief which it seems to us the Government can at any time afford to some at least of the poor people without suffering much loss of revenue. The law under which old women are sometimes sent to jail for evaporating earth-salt for home consumption, and not for sale, may justly be characterised as one of the worst ever enforced in the civilised world. How much revenue will the Government lose by allowing the making of salt for home consumption?"

Report about the intrigues of Russian emissaries in Afghanistan.
Karáchi Chronicle (5), 11th Jan.

30. "Russian emissaries disguised as traders are reported to be plying the Afghan aristocracy and officials with presents. What could be their object? Nothing less than to procure for their schemes a favourable reception at the Afghan court. Russian emissaries have no business to be in Afghanistan, the ruler of which country receives a handsome subsidy from us for the express purpose of remaining true to our interests. And what could be better calculated to injure our interests in Afghanistan than the admission of Russian agents within its borders? Our Government would do well to take note of this matter."

Mr. Chamberlain's visit to South Africa and the grievances of the Indian settlers there.
Kál (109), 16th Jan.

31. Mr. Chamberlain is now on a mission of pacification in South Africa and we are told that he is being cordially received everywhere. Addresses are voted to him in various places and the Boers are showing themselves to be well-versed in the art of flattery. We are not yet informed by Reuter of any proposal to have an elephant procession at Pretoria with Mr. Chamberlain as its central figure, but there is nothing impossible in the idea. Though the Boers may outwardly flatter Mr. Chamberlain, it is impossible that they should feel any real affection for him. A German poet has described in verse the havoc wrought in South Africa through Mr. Chamberlain's war policy and there is considerable truth in what he says. The poet wants Mr. Chamberlain not to go out after sunset while he is in South Africa lest the shade of some dead burgher might strangely accost him with weird gestures. The poet's meaning of course is that Britain has come out physically successful in the war, but that the moral victory is not hers. Mr. Chamberlain's attention was drawn, in the course of his tour, to the grievances of Asiatics in South Africa and he suggested a very effective mode of redress. He advised the white colonists to shut out the Asiatics altogether, not indeed on the ground of their colour, but because they were undesirable immigrants. This is no doubt a very ingenious idea. If there are no Asiatics at all in South Africa, how can they have any grievances there?

Gujarát Mitra (16), 11th Jan., Eng. cols.; *Sudhárak* (40), 12th Jan.

32. "There was a time in the beginning of Colonial history when Colonial problems were left severely alone to solve themselves; and it was wittily remarked that Grenville lost the Colonies by reading the despatches. But times have altered and we see the unique spectacle of a high and responsible Minister going away to the distant Colonies to investigate Colonial matters on the spot............ Intertwined with these problems is the question of Indian immigration into the South African Colonies and we wait with keen interest to see how Mr. Chamberlain's high sense of justice and equity sustained by the spirit of modern civilization will lead him to deal with the Indians and the Whites with even-handed impartiality. The question is beset with grave difficulties created by the prejudices of the Whites. Now is the time for the solution of the problem of the disabilities of the Indians in South Africa, for if it is left to be dealt with by the Colonial Governments, we know what to expect. The Colonial Minister is a great statesman whose chief characteristic is practical genius and much may be expected of him with confidence; if he keeps his head cool and does not give way, as men of less stern stuff do, to the blandishments of hospitality, we may be sure that he will redeem his assurances made to us from time to time. There is a long list of grievances from which our countrymen suffer in South Africa. And if all the Indians now residing in South African Colonies are not indentured coolies, but are loyal, sober, law-abiding men, then certainly these disabilities are more mediæval in their cruelty than consonant with the tolerant spirit of modern civilization." [The *Sudhárak* writes on the same subject as follows:—We read in Mr. Chamberlain's reply to the Chamber of Commerce at Pretoria that he advised that body not to exclude Asiatics from the Colony because they were Asiatics but on the ground of their being undesirable immigrants. In vain did our people hope that Mr. Chamberlain's presence in South Africa would bring him face to face with the grievances of the Indian settlers there and induce him to redress them. It is said that a new measure will shortly be passed by the Government of a Colony in South Africa laying down that the term of service of indentured coolies should expire in their own country. This practically means that Indians cannot remain in South Africa in a state of independence after serving their term of indenture. This is the kind of equality that we enjoy under the British Empire and of which Lord Curzon sings loud praises. It is to secure this kind of equality that India freely contributes money from her public exchequer and Indian sepoys lay down their lives.]

Voice of India (13), 17th Jan.

33. "Mr. Chamberlain's replies to Boer representations are perhaps not as curt as telegraphic summaries would lead one to imagine. But he appears to be more anxious not to raise false hopes and to prevent future misunderstandings than to conciliate discontent or apply balm to the wounds. So far as India is concerned, his only reported utterance as to Indian immigrants is adverse to their interests. He appears to have argued that the contract entered into by the coolies in India terminates in India, or, in other words, that they have no right to settle in South Africa. To the same effect was the reply given by him to the coloured people in Australia. Nothing is known as yet about his opinion as to the humiliating treatment accorded to the Indians. It remains to be hoped that he will not argue that it is one of the implied terms in the contract."

Comments on the suggestion to hold Indian Olympic Games along with the session of the Indian National Congress.

Voice of India (13), 17th Jan.

34. "Miss Sarola Devi Ghosal has made one of the most daring suggestions ever put forward for the preservation of the interest of the meetings of the Indian Notional Congress. She would have a session of Indian Olympic Games along with the session of the Congress. International and interprovincial matches at cricket, or football, are not unknown in the modern world. And, if there be time for the Congress delegates to attend to sports, there is no reason why they should not temper politics with sport or athletics. They may revive the old national games if they are so minded. A flourish of the *lathi* is at least as exciting as a flourish of rhetoric, and there is much to recommend in a judicious combination of the two. But that games will serve the same purpose in modern India as they did in ancient Greece, we very much doubt. National and human interests have attained a wider range among us than they did among the Greeks. Athletics formed the principal part of a Greek's education. He admired the hero of the games much as we admire a Senior Wrangler. There is as little chance of wrestling creating a unity of national sentiment among us as cock-fighting or buffalo-driving. But apart from the great national and political advantages expected, 'Olympic Games' would be as attractive and useful as cricket or other matches that are so common in England and elsewhere."

Police reform.
Native Opinion (34), 14th Jan., Eng. cols.

35. "The unfair distribution of posts in the Police and other departments causes much uneasiness in the minds of the people, and verbal assurances of justice and fairness are hardy calculated to convince the rayats that every care is taken in distributing the posts without any distinction of caste, creed or colour. That the distinction, instead of being diminished, is attempted to be emphasised by the wanton and partial selection made by Heads of Departments in filling the posts under them, is a feature which can hardly be defended on any plausible ground. The question of the reasonable proportion which the Indian element ought to bear to the European element in the higher grades of the Police service was not lost sight of by the Public Service Commission, who thoroughly investigated the problem from all points of view. But the conclusions arrived at by such an important and influential body were entirely ignored by Government. We are glad that there is a unanimity of opinion among the majority of witnesses, who gave evidence before the Police Commission, as to the method by which appointments to the higher offices in the Police service should be made. Properly speaking, the recruitment ought to be based upon the results of open competitive examinations held both in England and in India. It is an open secret that the nomination system has had its trial and has failed. The system of nomination brings in men of inferior stuff and the object of Government to select competent and capable men for higher Police service is totally defeated. The best method of selecting candidates for the higher Police service lies in throwing open the appointments to public competition. The open door of competition secures men of the best stamina, and in all civilized countries this method has been resorted to. The London examination for admission to the Police Department in India is practically closed to the Indians, for it is not held in their own country. Unlike the Calcutta examination, the London examination is not a formal and farcical examination. The London examination is open to all classes, while the Calcutta examination is open only to a few fortunate beings, who can succeed in securing nomination from Local Governments. We are really unable to understand why such a stumbling block should be placed in the way of our educated men, who have a right to claim higher appointments on the ground of merit. We cannot say, from the attitude of Government in the present instance, that there is no truth in the belief that Government are afraid that if all the places are thrown open to competition, their favoured children would be thrown overboard. We do not know whether there are any motives of a political character in dealing thus with the aspirations of the children of the soil. But, no doubt, the best way to do away with the anomaly is to declare the system of nomination null and void and to fill all higher posts by a competitive test."

The appointment of the Honourable Mr. Justice Badrudin Tyabji as Acting Chief Justice of the Bombay High Court.
Voice of India (13), 17th Jan.

36. "As is but natural, Mr. Badrudin Tyabji's appointment to act as Chief Justice, during Sir Lawrence Jenkins' absence in the Punjáb, meets with satisfaction far and wide. Europeans and natives alike seem to welcome the appointment. That it will be amply justified goes without saying. Mr. Badrudin has already proved himself both a sound and a keen lawyer—a combination rarely to be met with. His large experience as a lawyer, his insight and independence of character, together with a balanced judgment, single him out from amongst his fellows, whilst his scholarship constitutes not the least claim to the distinction."

Gujaráti (15), 11th Jan., Eng. cols.

37. "The appointment of Mr. Justice Badrudin Tyabji as Acting Chief Justice during the absence of Sir Lawrence Jenkins on the Commission in the Punjáb is hailed with no small satisfaction by the public at large. Only once before a native of this country had the honour of being appointed Acting Chief Justice, Calcutta, during the regime of Lord Ripon. At that time the appointment attracted great attention, because a fierce controversy was then raging round the Ilbert Bill. We congratulate Mr. Justice Tyabji on his appointment. By his abilities, his wide experience, his affability of manners, his strength of character, his independence, in short, by all those qualities which go to make a

great and good Judge he is fully deserving of the honour conferred upon him. We congratulate the Government upon making the right choice; though indeed it would have been difficult for it to do otherwise because Mr. Justice Tyabji is now the most senior Puisne Judge on the Bench." [Several other papers of the week express their cordial approval of the appointment of the Honourable Mr. Badrudin Tyabji as Acting Chief Justice.]

Effects of the Land Revenue Amendment Act.
Kesari (113), 13th Jan.

38. The Local Government has published a Press Note showing the effects of the operation of the Land Revenue Amendment Act till 30th September 1902. It gives the number of acres of land forfeited in each district of the Presidency under the Act and also the area regranted on the restricted tenure. We see from the return that the operation of the Act has been much more extensive in Gujarát than in the Deccan. Among the Gujarát districts, again, the Panch Mahals show the largest figure. Mr. Lely accounts for this fact by saying that the district population shows a majority of Bhils. The total area of forfeited land for the Presidency exceeds one lakh and fifty thousand acres and if the forfeitures continue on the same scale, in future years, almost the whole land in the Presidency will be forfeited in a short time. It is fortunate that there are no considerable forfeitures in the districts of Poona, Sátára and Sholápur. The Local Government publish along with the above return certain instructions for the guidance of their district officers regarding the letting of land on the non-transferable tenure. It is to be seen how far these rules are acted upon in practice.

Praja Bandhu (22), 11th Jan.; *Din Mani* (57), 13th Jan.

39. The *Praja Bandhu,* writing on the same subject, remarks:— It seems from the Press Note that the Panch Mahals stand first in respect of the number of voluntary forfeitures. The Commissioner compliments the Collector of the District upon this satisfactory result. But it has to be remembered that the persons who have willingly consented to the forfeiture of their lands are ignorant Bhils, who are the most backward class of cultivators in the Presidency. The evils that were expected to follow from the Act were freely criticised at the time the Act came into force. Government defended their action in passing the Act on the ground that they intended to work it as an experiment. If that was a sincere profession, should not Government now stop the evil effects of the Act? [The *Din Mani* makes somewhat similar remarks.]

Remarks on the attitude of Government towards Mr. Tata's industrial and educational schemes.
Mahrátta (7), 11th Jan.

40. "Nothing can be more reprehensible than the attitude of Government towards Mr. Tata and his patriotic undertakings. If, on the one hand, we see the Government throwing a wet blanket on his magnificent scheme of a Research Institute, on the other, we find Mr. Tata struggling to start a national iron industry on his own responsibility and initiative, and without any cheerful prospect of help from the Government. The first point was, we think, adequately discussed at the National Congress at Ahmedabad, which passed a special resolution on the subject. By a unanimous vote, the Congress practically condemned the Government attitude of what may be called jealous neutrality towards Mr. Tata's scheme, and prayed that Government may be pleased to lend a helping hand to ensure the success of a private benefaction, which for its munificence as well as high purpose is unparalleled in the history of India under British rule. As regards the iron industry which Mr. Tata has determined to start after preliminary experimentation, the conversation that he had with a representative of one of the Bombay Anglo-Indian dailies is very instructive. Mr. Tata is reported to have said that the American experts were surprised that the Indian Government had not made some definite offer to assist the development of the iron industry in India as has been usual everywhere outside the British Isles where, whenever an iron industry is established, Government gives a bounty on production or protects the nascent industry against foreign competition, or guarantees a definite local market. The surprise of the American experts was well founded; for very recently in Japan, the Government gave a subsidy of several thousand Yens towards a new steel industry that was being

started there by some enterprising private company. Mr. Tata's experiment in a similar direction is sure to afford an opportunity for testing the assurances of sympathy which Government have been giving from time to time."

Kesari (113), 13th Jan.

41. Our Government readily wastes lakhs of rupees on frontier expeditions or on an expensive pageant like the Durbar. It does not also hesitate to grant exchange compensation allowance to European officers even when the state of the exchequer is not at all satisfactory. But when there is any scheme for the promotion of public welfare before it, it assumes a very grave attitude and must go through endless formalities of enquiry, reports, resolutions and what not. The history of Mr. Tata's project for founding an Institute for Scientific Research illustrates this attitude of Government. Mr. Tata originally wanted to establish a Model Teaching University and with this object he proposed to take over the Bombay University with its affiliated colleges and endowments and to endow it liberally himself with a view to attain his object. But Government did not approve of the proposal. Mr. Tata next hit upon the scheme of starting a Post Graduate University, but this scheme, too, failed because it received no support from the Bombay Government. Mr. Tata next wished to found an independent Institute for Scientific Research and to locate it at Bangalore. The Mysore Durbar promised the scheme their support, but Mr. Tata could not still make the Institute self-supporting out of the interest on his own endowment and wanted a grant of half a lakh of rupees annually from Government. Everybody thought that Government would not grudge to give it, but Mr. Tata was disappointed here too, and he was obliged to make his scheme still more modest in its aim. He is now advised to start an Institute of Science at Roorki. The miserly and indifferent attitude displayed by Government towards his noble scheme is most disappointing, no doubt. It is a pity that Lord Curzon, who is such an adept in unfolding grand and chimerical schemes before the people, should be wanting in earnestness and practical action. His Lordship remarked in his Durbar speech that Government were never more eager in showing liberality and lenience in carrying on the administration of this country and we, therefore, request him to show by his deeds before the close of his regime that the above words were not an empty boast but came truly from his heart.

The question of separating Sind from Bombay and amalgamating it with the Punjáb.

Phœnix (8), 10th Jan.

42. "It seems from the *Pioneer* that it is under contemplation to sever Sind from Bombay and to link it with the Punjáb. This is a question of long-standing and Sind has for a long time been knocked about as a shuttlecock between the two battledores of Bombay and the Punjáb. Bombay is, however, a much more advanced and progressive Presidency than the Punjáb, and it is thought in many quarters that the severance of Sind from Bombay and its amalgamation with the Punjáb will spell a distinct deterioration to the latter. This is, however, a large question and there is a large fraction of public opinion which regards the Province of Sind as standing in relation to Bombay in the position of the earthen vessel which sailed down the stream in company with its iron companion and was shattered to pieces as soon as it ran foul of the other. It is thought, for instance, that Sind being the weaker vessel she is always thrust to the wall whenever her interests happen to run counter to those of Bombay, the predominating partner. Be that, however, as it may, nothing should be done in a hurry and the *pros* and *cons* involved in the controversy should be fully considered before any decisive step in the matter is taken. We, for our part, are strongly against the proposed severance."

Comments on the alleged lightness of the sentence passed by the City Magistrate of Surat in a recent case.

Jám-e-Jamshed (64), 16th Jan., Eng. cols.; *Akhbár-e-Islám* (49), 17th Jan.

43. Commenting on the sentence passed by the Surat City Magistrate upon a *Sadhu*, who was recently convicted by him of the offence of exhuming the corpse of a child and eating a portion of it, the *Jám-e-Jamshed* observes:—"That a *Sadhu* should be let off with imprisonment for two months for the offence of exhuming the corpse of a child and eating a portion of it, demands more than a passing notice. The details of the case are simply revolting. We were not prepared to hear

that cannibalism was such a light offence in British India. The Magistrate in giving judgment said that the miscreant committed the crime with the purpose of bullying people into buying for him a railway ticket to Hardwár and sufficient food to keep his miserable carcase alive during the journey. We believe there is some law for preventing the desecration of graves; and as to eating of human flesh, it is something awful to contemplate. The man, again, is described as a *Sadhu* or ascetic and the crime is reported to have been committed in the presence of a large number of people who looked on the scene with sickening horror. As if not satisfied with his diabolical act, the fiend appears to have hung up the remnant of the half-devoured body for future consumption. Two months' imprisonment for this offence! We are sure the matter will be taken up by the High Court. At any rate we have not heard the last of it." [The *Akhbár-e-Islam* also makes similar remarks.]

Grievances of the Native Press.
Bombay Samáchár (52), 17th Jan.; *Deshi Mitra* (55), 15th Jan.; *Kaiser-i-Hind* (19), 11th Jan.; *Native Opinion* (33), 14th Jan.

44. Last week we dealt with some of the grievances of the Native Press, which it is hoped that the memorial of the Native Press representatives assembled at Delhi will bring to the notice of Government (*vide* paragraph 40 of the last Weekly Report). The points on which we then dilated at some length related to the difference in the postal rates levied by Government from native and Anglo-Indian journalists and the inequality of treatment accorded to them in supplying official information. It is satisfactory to note that there is a concensus of opinion among our Native contemporaries on this subject and we proceed to consider to-day the other two points in some detail. The prosecution of Mr. Bal Gangadhar Tilak on a charge of sedition attracted the attention of the Government of Lord Elgin to some of the defects in the law of seditious libel and His Lordship's Government thereupon amended the law and made it more stringent than before. Under the new law, the editor of any newspaper is liable to be summoned before a Magistrate and can be compelled by the latter to furnish a security for good behaviour, if such a precaution be found necessary. In case the editor is unable to furnish such security, the Magistrate is empowered to pass such order as he likes. In fact, the position in which an editor might find himself, if he is unable to furnish the security demanded from him, is most awkward since he is thereby placed precisely on the same footing as the most degraded criminals. We do not deny that there are some native editors, who do not realise their responsibilities and are a disgrace to the profession, but that is no reason why the respectable portion of the Native Press should be liable to be placed in an awkward predicament. It is worthy of note that since the passing of the new law of sedition Government have not deemed it necessary to institute any important Press prosecution and this in itself is sufficient testimony to the sobriety and moderation exercised by the Native Press in criticising the acts and measures of Government and furnishes an argument in favour of the abolition of the harsh provision of law complained of above. The last point we wish to discuss is about the place where an offending journalist can be prosecuted on a charge of libel. At present he is liable to be prosecuted at any place where his paper is circulated. It is sought to obtain a modification of this provision of the law in such a way that an editor might be prosecuted for libel only at the place where his paper is published. But this would in certain cases manifestly cause inconvenience to the complainant who may be residing too far away from the place where the paper that defames him is published. Some such compromise as the following may therefore be suggested. The complainant may be given the option of prosecuting a journalist for libel at any place on condition that he makes out a *prima facie* case and consents to give security for paying the costs of the defendant journalist in case the complaint is ultimately proved to be false and vexatious. [The *Deshi Mitra* and *Kaiser-i-Hind* write in a somewhat similar strain and hope that Government would remove the grievances of the Native Press. The *Native Opinion* expresses its approval of the points which it is proposed to include in the memorial to Government on the subject of the grievances of the Native Press and hopes that Lord Curzon will favourably consider the memorial when it is placed before him.]

A complaint against the Police of Tatta (Sind).
Phœnix (8), 10th Jan.

45. "The incapacity of the Police for anything except keeping order at public functions has become proverbial; and it is as needless now to say that the Police are incapable as it is to say that the sky is blue. As an agency for the detection of crime they are hopeless; and as a means for ensuring public safety they have totally failed. On the contrary, instead of the public looking upon the Police as protectors they cry aloud for protection from the Police. The latest addition to the overwhelming mass of testimony to the inefficiency of the Police is furnished to us by our Tatta correspondent, who states that some time back a person was run over by a carriage on a public road at Tatta. A pretty long time has passed since the accident occurred but it is not yet found out to whose negligence or rashness it was due. This is not the only instance of the incapacity of the Police for detecting crime or ensuring public safety. Seven days ago, the shop of one Vissumal, situate in the Milk Bazar at Tatta, was broken into and property worth about Rs. 1,500 was stolen. Besides this on several occasions people have been robbed without any trace of the offenders being found. This state of things is certainly very deplorable and scarcely reflects any credit upon the local Police. The latest instance quoted above of the fatal accident on the public road is calculated to stir the public mind against the Police of Tatta. Why should not the Police Inspector, Mr. Jashanmal, look to such a state of affairs when he is responsible for all the offences committed in his division? We would like to remind him of the complaints made against him to the District Magistrate and the District Superintendent of Police. It is, therefore, very advisable that he should leave no stone unturned to bring the real perpetrators of crimes to book. We mean the real perpetrators and not others who may be innocent but are hauled up on mere suspicion. This want of efficiency in the Police force at Tatta certainly calls for very serious attention from the higher authorities. We hope they will not turn a deaf ear to the state of things prevailing at Tatta."

Address delivered by His Highness the Gaekwar in opening the Industrial Exhibition at Ahmedabad.
Gujaráti (15), 11th Jan., Eng. cols.

46. "What an enlightened and patriotic Prince can do towards helping the fulfilment of the aspirations of his countrymen is well illustrated by the example of the Gaekwar of Baroda. His Highness has been doing his level-best towards bettering his subjects. He has taken great interest in the social, economic and industrial advancement of his people. Students supported by the Baroda State are to be found at many industrial centres of the West, and His Highness has opened up facilities in his territories with a view to impart commercial and industrial training. It has given us unbounded pleasure to see that now the Gaekwar is exercising his good influence beyond his own territories. The thoughtful and stirring address which he delivered at the Industrial Exhibition at Ahmedabad would not unlikely serve as an inspiring guide to many a young pioneer in the field of the industrial and economic regeneration of this country. This address is printed in a pamphlet form at the State Press, Baroda, and we believe that a perusal of it would not be a waste of time and energy. His Highness has treated the subject with the practical insight of a ruler, who is attempting to solve the difficulties that beset the problem. The gravity of the subject could not have been better stated than when he said that the economic problem is our last ordeal as a people. It is our last chance. He has admirably indicated the lines by acting along which we can benefit by this last chance. No doubt a heavy responsibility lies upon Government in this matter and they can help to no inconsiderable extent the industrial development of this country. But to our mind the most noteworthy parts of the Gaekwar's speech are those in which he exhorts the people of this country to help themselves. However, one thing must be said. Our position has become such that in some matters even in order to help ourselves some external help is necessary and without certain favourable opportunities even self-help cannot bring us its full and adequate results. No amount of self-help will be able to remedy the exhausting influences of a highly expensive and overcentralized system of Government, of the evils of Home charges, of the excise duties on cotton, of the want of

protection which Government can and ought to afford for some time at least to indigenous industries and above all no amount of self-help can remedy the want of a legitimate share of the people in their own Government."

Education.

Suggestion to found a trust or a group of scholarships to encourage Indian students to acquire industrial training in foreign countries.

Voice of India (13), 17th Jan.

47. "There is so much of talk now-a-days about the industrial development of this country and the potentialities of hopeful future that lies before it, but so little is done by way of enterprise and example, that the news of an anonymous donation to help the movement on in a signally practical manner comes as some relief. A Bengali gentleman is reported to have offered a large sum of money for the purpose of founding a scholarship of two hundred pounds a year, tenable for three years, to enable an Indian student of Hindu or Muhammadan parentage to proceed to Japan, or any other country in Europe or America, to learn the mining industry. We do not know why the benefits of this scholarship are confined to students only 'of Hindu or Muhammadan parentage.' Mr. J. N. Tata has long since established a scholarship, to enable Indian students to proceed to Europe or America in order to prosecute their studies, and, we believe, it is open to all irrespective of caste or creed. The Bengali donor, it may be noted, imposes two conditions: namely, that the candidate must be a Bachelor of Science and that he must be conversant with French and German. India has mineral products which are rich and all but inexhaustible. We have only to turn our eyes to Mysore and see how steadily and successfully the mining industry has grown there of recent years. But it is mostly under European management and control, not because Indians are incapable of working the industry, but because they have not been trained to do this sort of work. Scholarships and donations may give this necessary training to our students, and those who untie their purse-strings for this useful purpose are entitled to be called the true benefactors of our country. The regeneration of India through industrial development lies mainly in our own hands. By the way, would it not be possible to found a trust, instead of individual scholarships, to encourage and help our students in the mining and manufacturing industries? The service which a scholarship renders the country is limited: the good which a group of scholarships and donations—in other words, a trust—is likely to do may be widespread and far-reaching."

Muhammadan Educational Conference at Delhi.

Rást Goftár (24), 11th Jan., Eng. cols.

48. "The address delivered by His Highness the Aga Khan before the Muhammadan Educational Conference at Delhi, the week before last, is a singularly able and lucid exposition of the needs of the Moslem community of India. In this address, the Aga Khan has not only attempted to show up the causes of the evils which afflict the followers of Islam at the present day, but made a stirring appeal to those who are in a position to help their co-religionists. His Highness dwelt with particular emphasis on the opportunities which the Muslims of India enjoy under the ægis of a benevolent Government, but which they have failed to take advantage of, for one reason or another. He characterised the general apathy, which pervades every walk of life as a terrible moral disease, and called attention to four main causes to which, in his opinion, this disease is to be ascribed. It is here that the address becomes especially interesting, and arrests the attention of the reader. 'It is the fashion,' says His Highness, 'to place all the responsibility for the down-fall of Islam to Chengiz and to the Tartar invasion.' Far from sharing this opinion, he ascribes the catastrophe first 'to the bad example and selfishness of the Abbassides,' secondly to 'the fatal system of modern *purdah*, with its restrictions on the intellectual development of women, thirdly to 'the constant and silent withdrawal of the most pious and moral Moslems into a life of private prayer and devotion,' and lastly to what he terms 'the doctrine of necessity.' This opinion, we are told, 'is also held by many of the most learned, who have given the matter serious study.'

How far they are shared by his co-religionists of the average type it would be, however, worth knowing, not because there is any likelihood of the Aga Khan having mistaken the causes which have, in the course of centuries, sapped all life and vitality out of Islam, but to help us to estimate how far the community is prepared to go with him and those who agree with him, in putting an end to those customs and usages which militate against their material and moral prosperity. If the Aga Khan is right in his diagnosis—and few will be disposed to doubt that he is—clearly the knife will have to be applied rather deep, and it will take long before Islam shows signs of the revival which the educated Muhammadans seek to bring about."

Mahrátta (7), 11th Jan.

49. "The speech, which His Highness the Aga Khan delivered from the presidential chair of the Muhammadan Conference at Delhi, is bound to go home to the heart of the wealthy and enterprising community who look to His Highness for light and leading as much in social as in religious matters. It was a speech worthy of the cause which he has zealously taken up. The cause of education, which is noble in itself, is made imperative in the case of the Muhammadans who are practically the most backward community in India......... The ideal set before his mind by the Aga Khan is not an unproductive religion or a barren pedantism; but it would seem to be that kind of religion and education which fits men to be good and useful citizens. Accordingly, he contended that a true interpretation of the Koran does not lead to apathy, and condemned those sons of Islam, who devoted their life simply to prayer and pilgrimage, and took no active part in the public life of their country......... There is one thing, however, in which we cannot agree with the Aga Khan. Up to a certain extent Government may not interfere with the educational system which the advocates of Muhammadan education have been designing. But we cannot go so far as the Aga Khan does when he says that 'we enjoy complete freedom to devise plans for the amelioration of our people.' 'We have no reason to fear that our deliberations will be abruptly closed if we propose schemes of education other than those approved by Government. We know that no book and no branch of knowledge will be forbidden to us by official command.' We think the Aga Khan is here taking too much for granted; or perhaps certain persons interested in the establishment of a Muhammadan University are representing things to him which have no official warrant. For the Aga Khan may remember that there was a time in the history of private educational enterprise in the Deccan, when the Government was prepared to trust the native educationists so far as to offer them the management of the Deccan College, and thus practically also the entire charge of education in the Deccan. The pendulum has, however, so far swung round to the other side in recent years that private educational institutions have become objects of suspicion, if not of hatred; and Government have thought it necessary to insert their little finger into every educational institution conducted by private agency. The rosy tints from the face of private enterprise have now altogether disappeared; and to the native educationists their position has been a source of mortification rather than of dignity or pride. But the Muhammadans are yet in the hey-day of Government favour; and it may be some time before they will be disillusioned as to the limitations of their enterprise."

Municipalities.

The Bombay Municipality and the Colaba reclamation scheme inaugurated by the City Improvement Trust.
Gujaráti (15), 11th Jan., Eng. cols.

50. "Lord Northcote not long ago said that those who criticise the doings of the Bombay City Improvement Trust would serve the city better by supporting the Trust, but the manner in which both the Trust and the Government have thought it fit to treat the objections and protests of the Bombay Municipality to the Colaba reclamation scheme makes it difficult to follow this advice. The Corporation had taken a very correct view of the matter, and in refusing to agree that the Trust had only echoed the wishes of the public. Government have now sent a reply to these protests of the Corporation......... It

is halting and most unsatisfactory, and in no way meets the objections raised by the Corporation. We wonder from what information Government have come to the conclusion noted in the reply. It is idle to maintain that by taking into hand the Colaba reclamation scheme other works of more pressing necessity and of greater utility would not be delayed. It is now four years since the Trust has been carrying on its work of improving the city, and what little of doubtful utility is the outcome of its labours has been done at a tremendously slow pace. The first and principal aim of the Trust ought to be to improve the insanitary areas of the town, and the worst ones should be taken up first. With the view of taking some part of the population to live in the suburbs, it ought to take up the land lying to the north of the town rather than reclaim new land on the Colaba side. For the present the best part of the activity of the Trust consists of pulling down big houses and turning adrift a very large number of people without providing any adequate house accommodation for them, and thus increasing the already existing overcrowding in the city. It is said that the Colaba reclamation scheme by providing accommodation for the richer classes will result in enabling the poorer classes to occupy the houses so vacated.......... There seems to be little doubt that those who will mostly be the gainers by reclaiming the Colaba seaface are the European inhabitants of the city, and it requires no great exercise of intelligence to see that their vacating the houses and bungalows which they at present occupy at Malabar Hill and elsewere will not enable the poorer classes to occupy more sanitary buildings. To carry on the Colaba reclamation scheme seems to us to be beginning at the wrong end of things.......... It would surely have been more in keeping with the true spirit with which such a Trust ought to work if all its available energies and resources had been employed towards, in the first instance, providing cheap and sanitary residences for the poorer classes, and improving the worst insanitary areas in the city and lessening overcrowding in some of the most thickly populated parts. However, what better can be expected from a body of gentlemen who not very long ago expended so much thought, time and energy in considering the advisability of having a splendid marine drive from Malabar Hill to Colaba, as if the sanitary regeneration of Bombay fully depended upon it? But it is a matter of no small concern that Government have approved the Colaba reclamation scheme of the Trust, and that, too, after such a weighty and well reasoned protest from the Corporation. We think that now the time has come when the public of Bombay ought to take steps and strengthen the hands of the city fathers. Large and representative meetings in the different wards of the city, followed by a big mass meeting for constitutionally protesting against the manner in which the Trust is carrying out the sanitary improvement of the city, would not be at all out of place now."

Native States.

Gift of the Maharani of Jeypore to the Indian People's Famine Trust Fund.

Praja Bandhu (22), 11th Jan., Eng. cols.

51. "There is much wild talk about the lasting impression the Delhi Durbar would leave upon the mind of the Indian in whom the pageant-loving instinct is said to reign supreme.......... But there is one thing more than anything else, for which the Durbar will be remembered, *viz.*, the princely gift of a *lakh* of rupees made by the senior Maharani of Jeypore to the Indian People's Famine Trust. The solicitude of the ancient house of Jeypore for the starving poor is very commendable and, we have no doubt, deserving of something beyond vain earthly plaudits."

Native Opinion (33), 14th Jan.; *Prakásh* (132), 11th Jan.; *Jám-e-Jehánooma* (63), 10th Jan.

52. The gift of a lakh of rupees from the Maharani of Jeypore to the Indian People's Famine Trust Fund serves to emphasise the contrast between eastern and western notions of celebrating the coronation of a ruler. The programme of the Delhi Durbar was full of festive and brilliant items like banquets, illuminations, fire-works, &c., but there was nothing there to call to the mind of the poor

Indian rayat the memory of the happy celebration in future years. This purpose the gift of the Maharani of Jeypore serves to achieve. The charitable and philanthropic instincts of Indian Princesses are too well known and the Maharani's present gift is quite in consonance with these. The people of this country know what became of the Government of India's Famine Fund, and now if this People's Famine Trust Fund swells to a respectable figure by gradual additions thereto, it would not fail to afford much-needed relief to many a famine-stricken person in times of scarcity. It is the duty of all Indian Princes and Princesses, therefore, to follow the noble example of the Maharani of Jeypore and to make liberal contributions to the said fund. [The *Prakásh* and the *Jám-e-Jehánooma* make somewhat similar remarks.]

The Viceroy and the Begum of Bhopal at the Delhi Durbar.

Phœnix (8), 14th Jan.

53. "Is it possible that His Excellency the Viceroy, who is known to be a chivalrous and gallant nobleman, could so far allow his vanity and love of pomp and display to get the better of his courtliness and good sense as to suffer one of the noblest ladies of the realm—to wit the Begum of Bhopal—to touch his feet with her lips? We could scarcely believe our eyes as we read the following in an Anglo-Indian contemporary's special report of the function of the Delhi Durbar:—"A thrill of special interest ran throughout the audience as the famous and worthy Begum of Bhopal, veiled closely in a lovely confection of blue and gold, was conducted to the dais; and there was quite a flutter of excitement when Her Highness bent her head and touched the Viceroy's feet with her lips. The Duke of Connaught, however, bowed profoundly to the Begum."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th January 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th January 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay... ...	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh ...	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak... ...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur ...	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do. ...	Lekhráj Tilokchand; Hindu (Amil); 41 ...	600
44	Sindhi	Sukkur (Sind) ...	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald ...	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 69 ...	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patră	Dhárwár ...	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay... ...	Daily	...	...
49	Akhbár-e-Islám	Bombay... ...	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár ..	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chándrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	PoonaVaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijapur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Sho dha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appaji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Nárayan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the numbe the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in tn ficial Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Coronation Durbar at Delhi.
Prabhat (43), 10th Jan., Eng. cols.

1. "The long-talked-of Delhi Durbar is come and gone. It was a unique event that realised all the expectations that had been formed of it. We repeat with deepened conviction that it was not an empty pageant as remarked by most of our contemporaries,—but a *productive* demonstration. There were present at Delhi many great ones of the earth. They have surely been well impressed by what they saw—well impressed as to the greatness and the enlightenment of India and its people. We are at present rather low in the world's estimation as regards our civilisation. The Durbar must have dispelled the illusion............ At the Art Exhibition the Viceroy spoke of the beauty and high quality of Indian art, deplored the prevalence of commercialism and the decay of taste, and pleaded, like a true patriotic Indian, with the princes and noblemen of India for the encouragement of the old Indian arts. At the State banquet where he made his best speech, he told the distinguished company of foreigners of the great value of India to England, of its great importance, its glorious past and its abundant potentialities. Nor could the Native Chiefs and the cultured representatives of the country have failed to leave some effect on the minds of the visitors."

Comments on the Coronation Durbar at Delhi.
Sudhárak (39), 19th Jan.; *Bakul* (90), 18th Jan.; *Vyápári* (152), 11th Jan.; *Prekshak* (35), 20th Jan.

2. The Delhi Durbar was held not to gratify the desire of the people but of the Viceroy himself. It was said that the Durbar would serve to solemnly impress upon the public mind the fact of the King-Emperor's Coronation. If that was the object of holding the Durbar, it must be said that it has been totally defeated. How can the people remember the Durbar when no benefit has been conferred upon them on the occasion? Vast sums of money have been spent on the pageant and all that the people have got in return for the outlay are a few empty promises. If a tax had been remitted, or some concession or privilege bestowed upon the people or any of their grievances removed, they would have remembered the Durbar with gratitude. The only concession granted on the occasion of the Durbar is the remission of interest for three years on the loans advanced to Native Chiefs. It is said that the latter will not avail themselves of the concession and that they actually feel terribly mortified by their indebtedness being proclaimed so publicly. As for any relief to the people, the Viceroy said that it would be granted if there was any surplus in the next budget. Who can be sure that the next budget will show any surplus? Some unforeseen necessity for increased expenditure might arise in the meantime and swallow up the anticipated surplus. We are, therefore, constrained to observe that the outlay incurred on the Delhi Durbar was quite needless and that the people are bitterly disappointed because they have obtained no concession on the occasion of their Emperor's Coronation. [The *Bakul* writes in a somewhat similar strain and observes that the Viceroy got up the Durbar simply to gratify his vanity in the presence of his wife's relations and that he has done nothing to promote the welfare of the people. The *Vyápári* and the *Prekshak* make somewhat similar comments.]

Bombay Panch Bahádur (157), 19th Jan.

3. We are surprised at the change in the public feeling in this country in respect of the Delhi Durbar. Before the function came off, every body was in high hopes about the good that the Durbar was to bring in its train. It was said that the King-Emperor was most merciful and benevolent and the Viceroy kind-hearted and generous and that they would not fail to make the Durbar memorable by some act of generosity to the people. It was expected that, as a result of the Durbar, the grievances of the natives would be redressed and that the country would enter upon an era of prosperity. But now that the Durbar is over, what do the people say about it? Every body seems to be sadly disappointed in spite of the magnificent review of troops and the glittering procession of Rajas and Nawabs. It is asked "what practical good does the country derive from the Durbar and why should the country be

burdened with the cost of an idle pageant?" Perhaps our people expected that some tax or other would be remitted in commemoration of the Durbar. But has not the Viceroy promised relief in this direction? The country is groaning under a heavy load of taxation and the Viceroy has given a promise to lighten it. What more do the people want? Some might of course say that a bird in hand is worth two in the bush. Our countrymen need not, however, despair. The Viceroy is sure to fulfil his pledge. [Elsewhere the paper publishes some verses sent by a Behar correspondent in which the latter says:—There was much feasting and dancing on the occasion of the Durbar in which both high and low took part. The Viceroy delivered an admirable speech and read the royal message to the people. The pomp and splendour of the Moghuls was eclipsed and titles were showered on many persons. But the country is groaning in poverty and the people are starving. Oh, King-Emperor! Be pleased to show generosity to your people.]

Pratod, (131), 19th Jan.; *Shri Sayáji Vijay* (38), 17th Jan.; *Moda Vritta* (120), 19th Jan.

4. Now that the Delhi Durbar is over, we may coolly consider its effects. The Durbar was no doubt unprecedented in its magnificence, the like of it not having been seen even in the palmiest days of Moghul rule. The object of holding it was to demonstrate the might and glory of the British Empire and to impress the Native Chiefs with a sense of the humble position occupied by them therein. But where was the necessity for this? The Native Chiefs have been scrupulously observing the terms of the treaties made with them by the Marquis of Wellesley, nay, they even submit quietly to fresh demands made up on them by the British Government. Lord Curzon said that the Durbar would promote union among the Native Chiefs by bringing them together, but it does not require the statesmanship of a Nana Fadnavis to say how far such a union would be acceptable to British statesmen. Mountstuart Elphinstone might have been justified in holding such a grand Durbar at Poona after the overthrow of the Marátha power, because it was urgently necessary at the time to overawe the Native Princes with a demonstration of British power. But no such necessity can be pleaded in the case of the recent Durbar. Lord Dalhousie and Lord Canning were aware how sensitive the Native Chiefs were in respect of the consideration due to them in public assemblies, and so they avoided holding any Durbars. From a political point of view, it was not desirable to remind the Chiefs of their insignificance and subordinate position in the Empire. The Proclamation was simply a mandate of the Emperor to the Viceroy to hold a Durbar for the purpose of proclaiming his Coronation; it does not give any pledge or assurance to the people of this country. We, therefore, hope that Lord Curzon will at least make the Durbar memorable by giving effect to the vague assurances contained in the Emperor's message. [The *Shri Sayáji Vijay* and the *Moda Vritta* write in a somewhat similar strain.]

Deshabhakta (14), 20th Jan., Eng. cols.

5. "We should like to ask what the country and the people have in effect gained from the Durbar. Visitors from abroad would certainly congratulate themselves upon having witnessed a grand and imposing pageant which they had travelled all the way to witness. Lord Curzon's ambition and love of splendour and pomp have also been gratified....... But what has the country gained thereby? In defending the Durbar, Lord Curzon hoped that it would give the people of India an opportunity for tendering their homage to the throne and that it would also promote intercourse between Chiefs and officials. It is easy to see that the latter hope has not been realised......... And as for the first no Durbar was needed to afford an opportunity to the Indian Chiefs and peoples to express their homage to the throne, when they are spontaneously doing so in various ways. If the Indians were waiting anxiously for the Coronation Day, it was for other reasons altogether. They had cherished the hope that the grand occasion would not be allowed to pass by without some substantial boon being conferred upon them, and if the prevalent feeling in their hearts at present is one of disappointment, it is no fault of theirs. They had through their spokesman proclaimed from the Congress platform that 'the time has passed by when a mere pageant calculated to dazzle and astonish can

have an enduring impression upon the public mind of India..........' And yet nothing has been done, even nothing has been promised for which a whole people would feel grateful or whereby their position or status would be improved. Even in the year when the budget shows a large surplus and when the Secretary of State was loud enough to proclaim to the whole world the growing prosperity of India, and at a time when the Viceroy reminded the Duke of Connaught to carry with him the impression of the prosperity of India, we hear nothing of the reduction of any tax. Only a hope is held out to the people, who are to wait till the next budget. When that time comes we may be told that the military lambs require more food for nourishment and, therefore, no tax can be reduced. Judging from this standpoint then the Durbar looks more like an attempt to impress on the visitors from abroad the might and grandeur of the British Empire, than as an attempt to gladden the hearts and to stimulate the hopes and aspirations of the people of India." [Several other papers of the week write in a somewhat similar strain.]

Comments on His Excellency the Viceroy's speech at the Coronation Durbar at Delhi.

Kaiser-i-Hind (19), 18th Jan., Eng. cols.

6. "The Native Press generally has spoken with no uncertain voice on the disappointing character of the Viceregal utterance on the Durbar Day. Perhaps, we cannot do better than quote a few salient extracts from the *Indian Nation* which is admittedly one of the most thoughtful of our contemporaries. 'It is not for us to say how His Excellency's speech may have affected Europeans. To the people of this country it must have come as a great disappointment.'......... As we observed last week, the men in power and authority deem it most inconvenient that any promises or pledges should ever be made in Royal Proclamations. Have not Indians been dinning these many years past in their ears that many a pledge solemnly made in the Queen's gracious Proclamation remains unfulfilled? Have they not pointed out time out of mind that the authorities have acted in a manner quite contrary to the spirit of the Proclamation? For instance, there is the question of admitting Indians to the higher offices of State without distinction of colour or creed. Again, there is the question of their appointment as Commissioned Officers in the army. Have not the men in power and authority also neglected to redeem other pledges which they found inconvenient? Is it not for these very reasons that they pretend to discard the sanctity of the Proclamation and treat that solemn document as only worth the paper on which it is written? It is no wonder, therefore, that they should deem it expedient to be extremely careful to avoid giving any pledges and promises in proclamations and other important State papers. The statesmanship of the day, whatever it may be worth and we have no hesitation in saying it is worth precious little, seems to imagine that it is the highest act of diplomacy to indulge in generalities and vague platitudes or even in ambiguous or delphic utterances, which may be interpreted both ways. Hence those polished generalities of which the Viceregal speech is so full. If there is a certain frigidity in the tone and temper of that oracular pronouncement it is certainly owing to the deliberate care which has been taken to use no word or phrase which by any stretch of imagination could be construed into a promise or pledge."

Kaiser-i-Hind (19), 18th Jan., Eng. cols.

7. "The Viceroy remarked in his speech at the Delhi Durbar:—'There is no Indian problem which it is not in the power of statesmanship to solve.' Such an idea would have staggered Burke, Peel or Gladstone, but our Viceroy is young and has unbounded confidence in the virtues of statesmanship. Since Lord Curzon is brave enough to be an administrative Hercules, may we inquire why his Government, like the ostrich, has buried its head in the sands, and refrained from solving the great agrarian problem—the greatest problem which has been awaiting solution? We daresay he lays the flattering unction to his soul that there never has come out to India a greater statesman than he. The very number of the Commissions he has appointed can be pointed to as a proof of his valorous statesmanship—quantitatively at any rate. Then where, we may ask, has been his statesmanship in the matter of solving the agrarian problem? On

the contrary, it seems to have been too timid even to put into motion a small Commission of *preliminary* inquiry to investigate the true causes of agricultural impoverishment! This shows that the Viceroy is only a man of fine words. Of action, we have not yet found *one* single instance by which we can conscientiously remember his Viceroyalty and add his name to that illustrious roll of genuine statesmen, who have conferred lasting benefits on India."

Comments on the Viceroy's speeches at Delhi.
Kesari (113), 20th Jan.

8. It is unnecessary to comment at any length upon the speeches, which were delivered by the Viceroy during the Durbar week at Delhi and which overflowed with pride and vanity and sang the praises of the British Empire. We have neither the space to do so nor do the speeches in themselves possess so much importance, in our opinion. We have in our last two issues criticised in detail the policy underlying the Delhi Durbar and we intend to deal to-day only with one or two points in the Viceroy's speeches. The speech delivered by His Excellency in opening the Art Exhibition is no doubt interesting and instructive but is in many respects incomplete. The Viceroy said in effect that it was the duty of the Native Chiefs to preserve and resuscitate Indian arts. This is true so far as it goes, but may we ask whether it is not also the duty of the Indian Government to revive Indian arts? This duty has been acknowledged by the Governments of other civilised countries and was discharged in an efficient manner by our own national rulers in the past. If our British rulers or their representatives are proud of their superior civilization and their keener sense of duty, why should they throw the responsibility for the revival of Indian arts solely upon the Native Chiefs? Again, what are we to say to the Viceroy's inconsistency in delivering lectures in India on the subject of the revival of Indian arts and ordering out the flags and bunting for the Amphitheatre and the various Durbar Camps at Delhi from England? Besides, the revival of national arts will not by itself carry any country to the pinnacle of glory. Revival of indigenous industries and the starting of new ones in the country is equally, if not more, important. If, in the opinion of the Viceroy, we ought to preserve and encourage our own arts, is it not extremely desirable that we ought also to be able to produce everything that we require in our own country rather than be dependent upon other countries for the same? Our rulers do not seem to have done their duty in this respect. Nay, they ruined our commerce and industries at first by adopting a policy of protection in England and then applied the policy of free trade to this country in order to make a revival of the same impossible. It is morally reprehensible that Lord Curzon should under these circumstances strive to show that Englishmen are exerting themselves day and night to promote the welfare of this country and that the country itself is steadily prospering. He has even asked the Duke of Connaught to convey a message of India's steadily expanding prosperity to the King-Emperor, when as a matter of fact there are famines in the country year after year. This proves conclusively that one of the objects of the Viceroy in holding the Delhi Durbar was to show that the present British policy in this country was in every way commendable. It would be very desirable, indeed, if the Viceroy and other British statesmen will not endeavour, by indulging in such hollow platitudes, to throw dust in the eyes of the British public.

Lord Curzon's promise of financial relief made at the Coronation Durbar at Delhi and the prospect of increased military expenditure in the coming year.
Voice of India (13), 24th Jan.

9. "So soon after the Durbar, when the Viceroy held out hopes of some substantial financial relief being granted to the people if the financial condition of the country permitted it, we hear of fresh expenditure to be incurred in the coming year for military improvements. Lord George Hamilton has told us that Lord Kitchener's name has ever been associated with economy, and although the contemplated improvements may not owe their initiative to him, as he has been in the country too short a time, it may be presumed that, in his opinion too, they are necessary and that they will be carried on in the most economical manner."

Complaints about the alleged invidious distinction said to have been made between Natives and Europeans at the Coronation Durbar at Delhi.

Kaiser-i-Hind (19), 18th Jan., Eng. cols.

10. "Native guests from all parts of the country have realised more than they ever did before what a sharp distinction was always made at the Delhi Durbar between the *kala* and the *gora log*. The gulf which was intended to be abridged by the holding of the Durbar is said to have yawned wider than before......... We are told that if a Native Chief drove to any of the Durbar functions without a proper ticket, he was brusquely reminded that it did not matter whether he was a Chief or not, and that he deserved to be hustled back like the meanest mortal! Again, we are told that on an occasion like that of the State banquet, not a single native Durbari was invited. At the State ball natives seemed to have fared even worse. It is humorously said that everybody who donned a *sola topee* was honoured with an invitation, while among natives, even those who are invited to State balls at Calcutta, Bombay and Madras, were altogether neglected. We forgot to mention that at the State banquet even Native Chiefs of high rank, who have sat at table with Governors and Lieutenant-Governors were not shown the courtesy of an invitation. All these are small matters in themselves, but if ever there was an occasion in which the greatest care should have been taken to prevent such mishaps we should have thought that the Coronation Durbar was one.......... An invidious racial distinction was observed everywhere at the Durbar function in a marked degree. At the Arts Exhibition the seating accommodation was for Europeans mostly. There was scarcely a European standing. Again, on the Light Railway, the native passengers were treated like cattle on the opening day of the Arts Exhibition by the (soldier) ticket-collectors and guards, and even hauled roughly and cruelly. There were carriages on which were inscribed prominently the words '*for Europeans only*.' Such an invidious distinction was felt and resented by the 'natives'. The European and Native Press camps came in for similar treatment. The tents in the European Press camp were better and more commodious than those in the Native Press camp. The former had *pucca* chimneys erected for fire-places; the latter had them not. So, after all, the Durbar instead of abridging the gulf between Europeans and natives has only widened it."

Akhbár-e-Soudágar (50), 22nd Jan., Eng. cols.; *Bombay Panch Bahádur* (157), 19th Jan.; *Deshabhakta* (14), 20th Jan.; *Deshi Mitra* (55), 20th Jan.; *Shri Sháhu* (138), 14th Jan.; *Vyapari* (151), 11th Jan.

11. "We have received numerous complaints from native members of the Legislative Council downwards that the distinction of colour at the various Durbar functions was of a marked character. A young scion of a wealthy family in Bombay informs us that clad as he was in European costume, he was allowed to enter places where his distinguished father, who was a guest of the Government, could not possibly have ventured to seek admission. We never believe rumours, much less do we give currency to them, but we have taken pains to interview many of those who went to Delhi, either as guests of the Government or as casual visitors, and they one and all declare that they could not sufficiently condemn the distinction that was observed between the whites and the blacks there. That there have been many heart-burnings and bitter feelings created among the native visitors nobody can deny." [The *Bombay Panch Bahádur* writes:—We hear many complaints of invidious distinctions made between Natives and Europeans at the Delhi Durbar. We do not know how far such complaints are true. The Gujaráti papers have raised a great outcry over the matter. Respectable native gentlemen, instead of receiving proper treatment at the hands of Government, were, it is said, rudely treated by British soldiers. The *Deshabhakta*, the *Deshi Mitra*, the *Shri Sháhu*, the *Vyapari* and some other papers of the week also make some adverse comments on the invidious distinction alleged to have been made between Natives and Europeans.]

Arunodaya (88), 18th Jan.

12. The *Arunodaya* writes as follows on the same subject in a sarcastic strain:—The complaints about the ill-treatment of Native Princes and guests at the Delhi Durbar are in our opinion quite absurd. It is said that some Native

Durbaris had to stand in the sun on the day of the State entry and that some Native Chiefs were exposed to the rays of the sun in the Amphitheatre. Did not the rays of the sun serve to make the jewellery worn by the Native Chiefs shine all the more brightly? As for the Native Durbaris, are they not expected to serve Government whenever and wherever they are called upon to do so, and is it not proper that they should be inured to hardships? Some of the Native Chiefs are also expected to distinguish themselves on the battlefield. Will not their experience at the Durbar accustom them to endure the rays of the sun? As for the natives being duly honoured at the Durbar, it must be remembered that the Durbar was not held for honouring the natives at all, but in order that they might tender their homage to the throne in the presence of foreign visitors. Besides, as the cost of the Durbar came from the pockets of the people, was it not right that they should, in the capacity of hosts, show honour to their guests?

Their Excellencies Lord and Lady Northcote and the treatment of the Bombay Durbaris at the Coronation Durbar at Delhi.

Kaiser-i-Hind (19), 18th Jan., Eng. cols.

13. "We are sorry that people have already begun to murmur that even Lord and Lady Northcote, full of promise as they were on their arrival in our midst, are going the way of all Anglo-Indians. It is supposed that the keenness of the edge of their robust sympathy for the people of this Presidency has been blunted a little. We think that people who indulge in this criticism make no adequate allowance for the heavy weight of the social atmosphere which presses upon personages in the position of their Excellencies from all sides. Day and night everybody around them is mostly Anglo-Indian. It is impossible under such circumstances that the most sympathetic Englishman or Englishwoman should not contract the narrow prejudices of Anglo-Indians. For our part, we acknowledge that the phenomenon is a natural one, and in the case of all, except the strongest-minded people, inevitable. We still believe that both their Excellencies have sympathetic hearts and amiable tempers, and that their desire is to treat the people over whom they are placed with as much regard as possible. They must, however, depend on the advisers around them. And we are afraid their Military Secretary is not remarkable for his love of natives. Nor, we believe, is his knowledge of native life and manners in any way remarkable. Our wonder is that their Excellencies still retain the kindly feeling towards natives even to the extent that they still do! We must confess, however, that His Excellency does not come out well in the matter of the treatment extended by him to his native 'Durbaris.' We will not again refer to the bungle, which has been already described in our columns in reference to the offer made to them *in forma pauperis*. The Madras Durbaris were treated in an entirely different manner. We are able to say on the very best authority that they were paid their railway fares, were provided with well equipped and furnished tents, and had each a carriage and pair placed at their disposal. Lord Ampthill moved amongst them making personal enquiries after their comfort. We are told that the Bombay Governor would have been in a position to dispense the same courtesies to the Bombay Darbaris if he had not chosen to devote the allowance given to him to the entertainment of a larger number of European guests, with their wives and children, than were invited by any Provincial ruler. If this be correct, we can see no justification for the way in which the Bombay native guests were treated."

Complaints about the hardship entailed upon the troops taken to Delhi for the Coronation Durbar, in the matter of the prices of provisions.

Daily Telegraph (2), 17th Jan.

14. "The troops which were concentrated at Delhi to add lustre to the Durbar had to rough it in camp, and were plumped down on a bare plain near the Ridge. They had to pay even for the lighting of the roads and no grant-in-aid of any kind was made to them. But to make matters worse, they were compelled to buy food, forage, grain and all supplies from the Government stores. It was supposed that this would be an advantage to them and that low prices would rule; but, on the contrary, *niraks* were fixed under orders from the Military Accounts Department, which were exorbitantly high. In some instances the rates were 100 per cent. above those ruling in the outside market, which was extremely well stocked. The result is that in the case of native regiments

particularly, the officers and men will be seriously out of pocket, even if they are given 'compensation for dearness'—an artificial dearness, be it remembered, created by Government itself, for it was purely official action which fixed the rates. A malicious story was afloat that orders had been issued to supply officers to make a profit of a lakh of rupees; but this, of course, is a myth. In the interests of the Army we trust that inquiries will be made from Army Head-quarters as to the arrangement under which men and horses were fed at Delhi."

Lord Curzon as Viceroy of India.

Poona Observer (9), 24th Jan.; *Jám-e-Jamshed* (64), 21st Jan., Eng. cols.

15. "The consummation of the magnificent Delhi Durbar with satisfactory results has stamped Lord Curzon with the title of the 'Grand man of success.' No one will deny this! Lord Curzon was certain from the first that destiny intended to exalt him. He took his place at the head of the Princes of India at the Durbar without any airs of self-consciousness. It is difficult to write of such a man without a feeling verging on enthusiasm......... India has never had a better Viceroy than Lord Curzon. He has been a success for a variety of reasons; first, because he has imagination; secondly, because he takes a practical view of affairs; and thirdly, because he has sympathy. He has shown the same insight in dealing with famines as in dealing with the Princes. Other Viceroys have not been lacking in courage in removing a native chieftain, whose practices did not commend themselves to British ideas. Lord Curzon has shown a new courage in enlisting their services in the British cause in a way that will leave them fewer hours for misdirected energies. The ideals which he had before him when he accepted the office of Viceroy he has done all that is humanly possible to advance. If he has been called upon to put his seal to some unwelcome decrees, such as that which has disgraced the 9th Lancers, he has acted with a fearless determination to uphold the good name of Britain in the eyes of the native India. When taking up the Viceroyalty, he said that India's rulers must be animated by 'the conviction that the justice of her Government is inflexible, that its honour is stainless, and that its mercy is in proportion to its strength.' In other words, it is the aim of the British Government 'to retain by justice what was won by the sword,' and so far as he has been able, Lord Curzon has made himself the exponent of the best that was to be found in his predecessors whether a Ripon, a Lawrence, or a Dalhousie." [The *Jám-e-Jamshed* writes:—"Even those, who hold that Lord Curzon has not fulfilled the expectations the country has been led to entertain from his public utterances, will concede that there was not much of exaggeration in the tribute the Secretary of State is reported to have paid to 'the magnificent manner in which he has discharged his duties, his incredible power of work, and his fearlessness to do what he believed to be right.' The criterion of a ruler's success cannot, of course, be the encomiums of his friends or the adulation of his admirers. He must justify himself at the bar of public opinion and the record of his triumphs must be found in the moral and material prosperity of the people entrusted to his care. Will Lord Curzon have so justified himself, when he will lay down office? It is too early as yet to attempt an estimate; but no impartial observer could have failed to discern in the Viceregal career of Lord Curzon traces of far-sighted statesmanship and a desire to strive to the utmost to be generous and sympathetic towards the subject millions."]

Contrast between the Royal Proclamations of 1858 and 1903.

Kál (109), 23rd Jan.

16. The people of India are now reduced to such a plight that they cannot demand any thing from their rulers but must be content with what the latter choose to give them. Under such circumstances, it is meet that the rulers should exercise proper discrimination in conferring gifts upon the people. They do not seem to have used such discrimination in respect of the Royal Proclamation and the Emperor's message. When we compare the Royal Proclamation of 1903 with that of 1858, a striking contrast between the two documents is at once visible. The latter was a real charter while the former is only a colourless document. Let us now compare the loyalty of the people of India in 1857 and in 1903. In the former year, Native Chiefs had risen against the British, Native Sepoys were in mutiny against their masters and the people generally were engaged in carrying on intrigues against

their rulers. But how were they rewarded at the time? They obtained a 'Magna Charta' in the shape of the Proclamation of 1858. If that was the reward given by the British to the people of India in 1858, when only a short time ago the latter were engaged in open hostilities against them, how much greater should have been the reward to an extremely loyal and devoted people? Our Chiefs went to Delhi and adorned the procession of the Viceroy in their richest costumes like slaves. The sepoys who were sent to England for the Coronation refused to return to India unless they had a sight of their Emperor, who was suddenly stricken with a grave malady at the time. As for the people, they are showing their loyalty by offering public prayers for their Sovereign and by giving dinners to the poor in honour of his Coronation. The only reward they get for all these acts of loyalty is a bald and colourless Proclamation. How paradoxical is British justice? Will not the people of India begin to think now that loyalty is not a paying virtue? It would not only have been better from the people's point of view if the Proclamation had conferred some additional rights on them but it would also have been conducive to the greater safety of the Government.

Comments on the Viceroy's speech at Gaya.
Kál (109), 23rd Jan.

17. After the Delhi Durbar was over, the Viceroy went to Gaya and was, as a matter of course, presented with an address by the local Municipality. The Viceroy, who was fresh from the Delhi Durbar and who on his visit to Gaya was reminded of its being the head-quarters of the Buddhist faith, was tempted to institute a comparison between himself and Asoka, the famous Buddhist king. Could Asoka have taken part in as brilliant a State procession as was recently witnessed at Delhi? Could he have been acclaimed by peoples so numerous as those who met at Delhi? Could so many Princes have acknowledged his overlordship like bondsmen? The Viceroy asked himself these questions and summarily answered all of them in the negative. It must be admitted that Asoka did not rule over a kingdom so vast as the British Empire; nor, we may observe, did his ambition lie in the direction of aggrandisement. As he was a truth-loving and god-fearing man, it is no great wonder that his kingdom did not equal the British Empire in extent. Turning to the points of identity between Asoka and himself, the Viceroy remarked that Asoka's administration like that of the British was characterised by justice, liberality, toleration and humanity. There is no doubt an apparent similarity between Asoka's rule and that of the British in these respects, but as for any real similarity, the British can never equal Asoka either in justice or liberality or humanity. British justice is merely showy, while Asoka's was sincere. The British are liberal only on paper, while Asoka's liberality to his people was practical. Besides, Asoka was a patron of the faith professed by the majority of the population at the time and there was an identity of interests between him and his people, the latter regarding him as one of themselves. The same cannot be said of the British, who are avowedly aliens and can never look upon India as their own country in spite of their outward professions. The people, too, cannot love British rule in the same way as they loved Asoka's rule.

Proclamation Durbar at Lárkhána (Sind).
Sindhi (44), 17th Jan., Eng. cols.

18. "We have received a communication from Lárkhána, which we cannot reproduce *in extenso* for want of space. We may, however, give its purport. The Proclamation Durbar held there with great pomp was accompanied by certain incidents, which marred all the grace of the function. While Mr. Mules at Sukkur was pleased to issue admission tickets for the Durbar, here, at Lárkhána only a notification was issued wherein the printed word 'Daawit' (invitation) was deliberately struck out and the word 'Hukum' (order) substituted. This amended notice went to all the natives of the station high or low, as if there was any law or rule under which any subject of His Majesty the King-Emperor was bound to obey the said order. The feeling of loyalty for the person and throne of the King-Emperor was the only incentive to the people to attend the Durbar; and we certainly fail to understand why Europeans were not similarly 'ordered' but only invited to attend. The exclusiveness of the Durbar was another regrettable incident of it. The

Proclamation of the accession of His Majesty was intended not solely for the high-paid officials—but was mainly intended for those subjects of the Emperor, who had no other means of knowing the fact of the Emperor's Coronation. It was the public who were interested in the Durbar. On the platform enclosed by railings there were only a very few of the local inhabitants of the town. Outside the railings the people were huddled together without distinction. Behind the chairs on the Dais were a number of benches where some of the respectable inhabitants of the town and clerks and munshis did take their seats for a time, but by 4 P.M. all of a sudden a fiat went forth that all who were not seated on chairs should leave the place. Being hunted from place to place the people made a scramble for seats, the Chief Constable helping them to get out—a very unseemly scene indeed. A subject of great excitement was the driving away of a Police official Mr. Kundanmal, who had received a ticket of admission and was actually occupying a seat in the Durbar. His presence in the Durbar could not be put up with and he was ordered to leave in spite of his ticket on the ground that the ticket had been issued under the misapprehension that his pay was Rs. 70. But, in our humble opinion, gentlemen who once receive tickets have a right to sit in the Durbar and cannot be driven away with ignominy from their seats."

The case of the 9th Lancers.
Kesari (113), 20th Jan.

19. Every one knows the history of the 9th Lancers' case and of the collective punishment imposed by the Viceroy upon the entire regiment for the undetected murder of a native cook at Sialkot. Lord Curzon showed some indulgence to the regiment in allowing them to take part in the Delhi manœuvres and to furnish an escort for the Duke of Connaught. But this did not satisfy those who advocated the cause of the regiment. They started an agitation in England in the Press and in Parliament and pestered Lord George Hamilton with interpellations. But both the Viceroy and Lord George remained unmoved by the agitation and the matter must, in our opinion, have ended there. But some people in England and most Anglo-Indians in this country set more value upon a false notion of British prestige than upon military discipline or native lives and do not hesitate to flout the Viceroy openly. It is reported that the 9th Lancers were lustily cheered at the Delhi Durbar. It is clear that this demonstration was not for their gallantry on the battlefield but because they were supposed to have been unjustly victimised by the Viceroy. The majority of those who took part in the cheering were European officials and the European guests of the Viceroy. Such action on their part was tantamount to offering an indirect insult to the Viceroy. The *Pioneer* has once more taken up the cause of the Lancers and demands that the papers of the case might be published and a Commission appointed to inquire into it. But we do not think that the Viceroy will at all yield to this fresh clamour.

Coronation Honours List.
Gujarát Punch (17), 19th Jan.; *Jám-e-Jehánooma* (63), 17th Jan.

20. Commenting on the Coronation Honours List, the *Gujarát Punch* observes :—There is one name in the list which will meet with universal approval and it is that of Professor Bose whose achievements in the field of science are recognised by scientists of repute in England. It is really satisfactory to note that the services of such a gentleman are at least partially recognised by Government. We should like in this connection to bring to the notice of Government the equally valuable services rendered by Professor Gajjar to the cause of science but which, we are sorrry to say, have remained still unrecognised. It was Professor Gajjar, who purified the Queen's statue and restored it to its pristine beauty and whiteness, and his countrymen are justly proud of him. The Coronation of the King-Emperor was a fit occasion for recognising his claims. We trust they will be recognised at the next opportunity. [The *Jám-e-Jehánooma* regrets that the names of native *savants* are conspicuously absent from the Coronation Honours List and that the officials should obtain a lion's share of public honours. The paper thinks that the services of officials are amply rewarded by the hig salaries received by them and observes that natives attach little value t public honours because they are not distributed impartially.]

Mr. Chamberlain's visit to South Africa and the grievances of the Indian settlers there.

Praja Bandhu (22), 18th Jan., Eng. cols.

21. "Great were the expectations in the minds of many that the Colonial Secretary's tour in South Africa would result in some permanent good to the Indian settlers there. But a recent telegram in the Bombay dailies goes to show that these expectations are doomed to be frustrated. In a confidential reply to the Pretoria Chamber of Commerce, Mr. Chamberlain is reported to have said that Indians are not to be prohibited from immigrating into South Africa as *Indians* but that laws may be passed against them as *undesirables*. This is insult added to injury! It is Indian labour that has made South Africa what it is. Had it not been for the Indians in Natal, that Colony would not have attained its present prosperity. Mr. Chamberlain is further reported to have said that the indentures of coolies should terminate in India and not in Africa as at present, thus depriving the poor Indian of the chance of a decent living in the land of his adoption......... Such a slur as is intended to be cast on the Indians should be resented with all might. We have faith in Lord Curzon and trust that His Excellency will do the needful to safeguard the interests of the Indians. If the Colonial Governments insist on passing laws adverse to the Indians, we hope the Government of India will not be remiss in performing its duty, which will be one of retaliation. We do not mean to say that the Government should pass laws prohibiting Colonials to come to India, but we would recommend the prohibition of coolie emigration to South Africa."

Kesari (113), 20th Jan.

22. We are often told by British statesmen that India constitutes a principal factor in the British Empire, but the treatment which the Indians receive in some parts of it is worse than that accorded to slaves. We shall confine our attention to-day to the grievances of our countrymen in South Africa, leaving alone for the present the question of the injustice done to India by England. If we look to the condition of the Indian settlers in South Africa, we are convinced that Mr. Wilbertforce's efforts for the abolition of slavery have not been crowned with success, but that his own countrymen have been steadily undoing the noble work begun by him. It is a disgrace to the civilization of the twentieth century that the slavery which prevails in South Africa at present should continue to exist. All Indians residing in South Africa are indiscriminately called 'coolies' whether they be actual labourers or independent settlers. Those who cannot make their living in this country go to South Africa in the hope of improving their prospects, not knowing the miserable condition of their fellow-countrymen there. On reaching there, they are caught in the toils of slavery. They are made to work like beasts of burden and are not allowed to go where they like. If they fall ill, they are not treated by the doctors who treat the whites. They are not admitted into hotels and are not allowed to travel by rail except in the third class. Why, they are even held guilty of a heinous crime if they stare at a white female. Indian children are not admitted into the public schools and their parents are subject to pay a capitation tax. They are also not allowed to buy land. The late Boer Republics imposed these and similar restrictions upon Indians and though the British have recently annexed these Republics, the harsh laws against the Indians have not yet been repealed. If the British have done nothing to redress the grievances of the Indians in the old British Colonies in South Africa, it is silly to expect that they will do so in the newly conquered territories. It was hoped that the loyalty and the courage displayed by the Indians during the Boer war would be instrumental in securing the redress of the grievances under which they laboured, but the advice recently given by Mr. Chamberlain to the Colonists shows that these hopes are doomed to disappointment. Mr. Chamberlain has hit upon a very ingenious device to secure the exclusion of coloured races from South Africa. He says they should be excluded not on the ground of colour but on the ground of being undesirable immigrants. This is sheer hypocrisy and selfishness, which cannot be too strongly denounced. If India is a principal factor in the Empire, it will not do to treat us like beasts; nor can the Colonists be licensed to treat us as they like. The Colonists may be ready to be classed with 'human monsters,' but British statesmen should not blindly side

with them. We have nearly lost all hope of getting redress from Mr. Chamberlain, but we trust that Lord Curzon and Lord George Hamilton will endeavour to wipe away the injustice.

Mahrátta (7), 18th Jan.; *Prekshak* (35), 20th Jan.; *Dnyán Prakásh* (30), 22nd Jan.

23. "Those who had formed extravagant hopes about the good which may be done to the Indians in South Africa by Mr. Chamberlain's visit to that country will be rudely disappointed when they read Reuter's telegram about the confidential reply given by the Colonial Secretary to the address of welcome presented to him by the Pretoria Chamber of Commerce. The reply is said to be confidential; but it has somehow leaked out and is to the effect that 'if there was a danger of Asiatics overrunning the country, the whites should seek legislation excluding them not as Asiatics but as undesirables.' We do not think that the idea of excluding Asiatics, and among them, Indians, by the general term 'undesirables' originates with Mr. Chamberlain; but the suggestion that an ingenious subtlety in words should be taken advantage of in excluding Asiatics by legislation is a wicked one, all the same. We expected Mr. Chamberlain to make some stand at least on behalf of the Indian people, especially because the status of Indian residents of South Africa was made a *casus belli* when going to war with the Transvaal Boers, and because Mr. Chamberlain was reminded of the grievances of the Indians by a memorial presented to him on the very eve of his departure from England. Shall we appeal in vain to Lord Curzon to take up legislation prohibiting emigration to South Africa before he lays down his office as Viceroy of India?" [The *Prekshak* and the *Dnyán Prakásh* make somewhat similar comments.]

Judicial appointments in the Small Cause Court, Bombay.

Gujaráti (15), 18th Jan., Eng. cols.; *Akhbár-e-Islám* (49), 19th Jan.

24. "We understand that Mr. W. C. Chitty, Chief Judge of the Bombay Court of Small Causes, has been offered and has accepted the Chief Judgeship at Rangoon. For the present the appointment is for ten months only, but there is every likelihood of its being made permanent. Though rumours are afloat to the effect that some European member of the Bombay Bar will be appointed in Mr. Chitty's place, we fail to see how Government can overlook the claims of Khan Bahadur Rustomji M. Patel. By his abilities as well as by his long experience on the Bench and at the Bar of the Small Cause Court he is eminently fitted for the post. During Mr. Chitty's absence on leave he has acted as Chief Judge, and in that capacity has given entire satisfaction to the litigants and to the Bar alike. We believe that a principle is involved in making appointments like these. Why should a comparatively junior and inexperienced member of the European Bar be preferred to a native gentleman of acknowledged qualifications and long standing? While speaking about this appointment, we may be allowed to say that whenever a permanent vacancy on the Bench of the Small Cause Court occurs the claims of the Hindu community should not be overlooked. By far the largest number of litigants belong to the various Hindu communities and it is only proper that there should at least be one Hindu Judge on the Bench specially when Hindus well fitted for the post are available. By appointing a Hindu Magistrate, Government have recognized the claims of the Hindus in regard to the Magisterial Bench, and we trust that they will also be recognized while making an appointment on the Bench of the Small Cause Court." [The *Akhbár-e-Islám* makes similar comments and observes that it is an injustice to the Hindu community that there should not be a single Hindu Judge on the Bench of the Small Cause Court.]

Jám-e-Jamshed (64), 20th Jan., Eng. cols.

25. "If there be any truth in the information that Government intends to nominate an outsider to the post of Chief Judge of the Bombay Small Cause Court, in place of Mr. Chitty, we cannot help protesting against this appointment. Our protest is based upon several reasons, but we shall only mention two principal ones. In the first place, to bring an outsider means hardship to the other Judges on the Bench.......... In the second place, there do not seem to exist any special reasons why a Judge who has acted more

than once, and for a considerable length of time for Mr. Chitty, should now be passed over, and a very junior member of the Bombay Bar be placed over him. .... It may be true that Mr. Rustomji has only a couple of years to put in to complete his service, but that cannot justify Government in putting him aside altogether, simply in order that a junior Barrister may be placed in training for the Chief Judge's post. In order to evince an appreciation of the meritorious services of Mr. Patel the present is the most fitting opportunity for His Excellency Lord Northcote to re-nominate him to the Acting Chief Judgeship and let him retire with the full satisfaction that in his career on the Small Cause Court Bench he has never been passed over by a junior member of the Bombay Bar."

Voice of India (13), 24th Jan.; *Akhbár-e-Soudágar* (50), 24th Jan.

26. "It is reported that Mr. Chitty, Chief Judge of the Small Cause Court, has been appointed to the Chief Judgeship of the Rangoon Chief Court, and that Mr. Sanders Slater, our Chief Presidency Magistrate, will act for him. It is added that Mr. Chitty may be confirmed in the new post, in which case Mr. Slater may also be confirmed. Now there is a time-honoured principle, which is always observed in making these responsible and lucrative appointments. And if we understand the principle aright, it is based on the maxim of *seniores priores*. By right, therefore, as well as by the ability and skill with which he has so long discharged the duties of Second Judge, Mr. Rustomji M. Patel seems entitled to the post which is about to be vacated by Mr. Chitty. If the litigant world had the option, their choice would assuredly fall on Mr. Patel who has served Government faithfully and long. Moreover, he has acted for Mr. Chitty before. But it is possible that, owing to failing health and approaching retirement, he may have been unable to accept the post. We shall, however, be glad to know that Government, in appreciation of his meritorious services, did offer Mr. Patel the appointment." [The *Akhbár-e-Soudágar* makes similar remarks and adds:—One of the reasons for conferring the appointment upon Mr. Slater is said to be that the holder of the acting appointment will have eventually to be confirmed in the post and that this would not be possible in the case of Mr. Rustomji M. Patel, because his term of service expires shortly. We would suggest that Government might evade the difficulty by granting an extension to Mr. Rustomji in view of his meritorious services.]

Alleged lightness of the penalty inflicted upon a European accused tried by Mr. Brander, First Class Magistrate, Poona.

Mahrátta (7), 18th Jan.; *Phœnix* (8), 21st Jan.; *Samarth* (36), 21st Jan.

27. "The leniency of treatment shown by Mr. Brander, Assistant Collector and Magistrate, First Class, Poona District, to one Robert Foster, who was tried on a charge of attempting to commit murder, cannot be explained except on the supposition that the person whose murder was attempted happened to be a native. From Mr. Brander's own judgment we find that 'the facts disclosed by the evidence were very serious.' The accused, a suspicious husband, went, on the 27th December 1902, to Lanowli with the intention of shooting one O'Callaghan. But, not finding his intended victim there, he fired shots at O'Callaghan's servant, and would most probably have killed him had the latter not run away, in which case, says the Magistrate, 'the offence would most clearly have been one of murder'; and it was 'only through good luck that it turned out that nobody was killed.' Notwithstanding such a finding on facts, Mr. Brander sentenced Foster only to pay a fine of Rs. 60 or to undergo one month's imprisonment in default. The only extenuating circumstance which was referred to as proved in the case was that the accused was under the influence of drink and that he had developed a murderous intent in that condition. But it does not appear that the intoxication was not voluntary; and, therefore, the Magistrate's advice to the accused 'to become a teetotaler' is worthy more of a temperance preacher than a Magistrate. May we ask Mr. Brander if he would have preseved the same equanimity of mind if the case had been one in which a native stood charged with attempting to shoot and kill a European? The fine of Rs. 60 is a distinctly inadequate punishment, and we hope the revisional authorities would consider the matter carefully." [The *Phœnix* refers to the same case and remarks:—"In his judgment Mr. Brander

drops a hint to the effect that Foster's victims should bless their stars that none of them was shot dead by the intoxicated man. Oh indeed! A Daniel come to Judgment, yea, a Daniel; oh wise young Judge, how do we honour thee." The *Samarth* writes that the pity of the Magistrate must have been aroused because the accused happened to be a European and adds:—Had the accused been a native, the Magistrate would most probably have awarded to him the maximum penalty prescribed under the law.]

Rumour about Mr. MacMunn's quarrel with Mr. Mules.
Karáchi Chronicle (5), 18th Jan.

28. "Though in spite of the exposure of Mr. Mac-Munn's strange conduct at the Shikárpur Municipal Board and at the recent Departmental Examinations in Karáchi, Government for reasons of their own took no notice of his misdeeds, the public were confident that this state of things could not last long and awaited further developments in a state of hopefulness. And if there be any truth in a story which reaches us from Sukkur, Nemesis seems at last to have overtaken Mr. MacMunn. He is reported to have quarrelled with his superior officer somehow, though no one seems to know the real origin of the quarrel; but we understand that at the recommendation of Mr. Mules, the Collector of Sukkur, Mr. MacMunn has been relieved of his official duties. It is, however, a fortunate circumstance that this time there has been no exchange of blows, no broken teeth or flattened nose. Mr. Mules' action must have rudely awakened the young Civilian to the fact that in fighting with Mr. Mules he was counting without his host."

Comments on the notification issued by the District Magistrate, Karáchi, regulating street music.
Phœnix (8), 21st Jan.

29. "Some time back we referred in these columns to the rules and regulations issued by the District Magistrate, Karáchi, under the Police Act with regard to processions, music parties, &c., passing by public roads without the permission of the Police authorities. These rules were not, in our opinion, suited to the circumstances of the people of Karáchi and might possibly cause hardship in practice rather than be productive of any good to the public at large, and we urged upon the District Magistrate the necessity of his reconsidering the rules and regulations promulgated by him. We believe they have been put into force from the 1st of the current month and even within the short time of their publication they have created difficulties in the way of those who wish to take out processions, and we shall not be surprised if there are very soon several prosecutions in Magisterial Courts for the breach of these rules. It was only the other day that a respectable person was hauled up by the Police before the City Magistrate, Karáchi, for having taken a music party out on a public road without a proper pass from the Police authorities. An application had been made by the man to the Police, and the Town Inspector had issued a pass to him but unfortunately it was not signed or countersigned by the Assistant Superintendent of Police who alone is authorised by the District Superintendent to issue such passes. The party was surprised by the Assistant Superintendent of Police who, finding the pass not having been signed or countersigned by him, took it away from the person holding it and ordered his prosecution under the Act. As soon as this was done, the music party was stopped, the object with which it was taken out was defeated and a great stir created amongst those present in the procession. The City Magistrate discharged the person brought up before him on the ground that the Police should not have issued such a pass and handed it over to the person concerned if the same was not a complete pass. The Town Inspector of Police, who was present in Court, explained that it was rather late in the evening when the pass was applied for and that looking to the urgency of the matter he could not refuse the application and a pass was at once prepared and made over to the applicant for being taken over to the office of the Assistant Superintendent for his signature. By the time the applicant could reach the office of the Assistant Superintendent, the latter had left and thus the pass remained unsigned by that officer. As the Assistant Superintendent of Police does not know the people of the town he seems to have asked the Town Inspector of Police to receive such applications, prepare passes in his office, if he considered the applicant a respectable person, and send the same on to his office for his

signature. If the whole thing depends upon the recommendation of the Town Inspector, why not authorize him to issue such passes in order to minimise all trouble and inconvenience to the people to repair to the office of the Assistant Superintendent, which is so far away from the town? The present Town Inspector appears to be careful, accommodating and honest, and during the short time that he has been in office we have received no complaints against him. We would, therefore, suggest that the Town Inspector of Police and the Police officers in charge of Police Chowkies in the different quarters of the city should be authorised to issue passes on application, until such power is abused by them."

Attitude of the Japanese Government towards industrial enterprise in that country held up as an example for imitation by the Government in India.

Mahrátta (7), 18th Jan.

30. "Last week we had occasion to refer to the subsidy granted by the Japanese Government to the steel industry started in that country and to contrast the attitude of the Japanese Government with that of the British Government in that matter. But the subsidy to the steel industry is not the only instance of the active assistance that is being given by the Japanese Government to the advance of industrial enterprise in that country; and we now learn from the *Japan Times* that the Japanese Government has recently resolved to take up the industry of manufacturing plate-glass. There is at present at Osaka a glass manufactory which turns out a large supply of ordinary glass required for Japan. But this manufactory has not yet succeeded in producing plate-glass. Mr. Shimada, the proprietor or manager of this glass manufactory, has declared that if the Japanese Government were to give him a subsidy of about 50,000 yens he would within four years put a stop to all importation of plate-glass into Japan. An indifferent Government might have given no such subsidy, or would have given it and be done with the affair. But the Japanese Government is so earnest about the matter that instead of leaving the destiny of the industry of plate-glass to the care of a private individual, they have decided to spend about five lakhs of yens in starting an experimental manufactory of plate-glass under the direction and supervision of foreign experts. Here then is an instance of what a Government can do for its own people; and distant is the day when we may expect the British Government to begin doing something of the kind for the people of this country."

A complaint *re* the recovery of arrears of land revenue in the Kaira District.

Svadesh Bandhu (78), 21st Jan.

31. The remission of the arrears of land revenue to the amount of a crore and thirty lakhs of rupees last year was looked upon by the people as an earnest of further leniency in the same direction, but we are sorry to say that instead of any further remissions being granted to the agriculturists, arrears for the past year are being recovered in certain places in the Kaira District. The justification put forward for such a course is that the remissions granted last year are intended for petty *Khatedars* and not for big land-holders. We think the distinction thus made is unjustifiable because the remissions are granted to all agriculturists alike and are not intended to be confined to particular classes of them. Again, it is a mistake to suppose that big land-holders are better off than petty *Khatedars*. Even if they were, Government ought to give equal treatment to all agriculturists. We, therefore, request Government not to make any distinction of the kind referred to above, a distinction which is not only unfair in itself but has given rise to loud complaints among the people concerned.

Effects of the Bombay Land Revenue Amending Act.

Mahrátta (7), 16th Jan.

32. "In a Press note recently issued by the Revenue Department, the Bombay Government have given the results of a year's operation of the new Bombay Land Revenue Act....... The new Act, it seems, has been more enthusiastically put into operation in Gujarát than anywhere else. In fact, out of the 33,493 acres forfeited compulsorily, more than 30,000 acres belong to Gujarát......... Voluntary forfeitures amount to about 124,000 acres in Gujarát; and the Commissioner, Northern Division, explains these voluntary forfeitures by refer-

ence to the part played by the Revenue officers in intelligently explaining the advantages of the new tenure. And if things continue in the same way, the Commissioner thinks that the land tenure will be placed on a satisfactory footing in Gujarát; that is to say, the better class of agriculturists will be able to raise money on mortgage, and it will only remain to secure to the worst class of the agriculturists some fair portion of their crop, which, we think, will require a tenancy law of the same kind as in Bengal or the United Provinces. It will then be indeed a capital thing, for we shall have combined the disadvantages of both the Rayatwary and the Zemindary systems of land tenure. The Press note also contains instructions which Government intend to be followed by Revenue officers in enforcing the new Land Revenue Act in future. The instructions are as follows:—'Government desire that continuing efforts should be made in all districts to induce those occupants for whom the non-transferable tenure is considered suited, to accept it even though they are not in arrears with payment of revenue; and now that the famine arrears have been remitted, compulsory forfeitures with a view to regrant on the restricted tenure of holdings in respect of which arrears of land revenue are due should in future be freely resorted to in all suitable cases, &c.'.......... Now, in these instructions, the wording 'all famine arrears have been remitted' is to us somewhat puzzling. It is evidently indefinite and cannot be accepted as a safe guide for practical purposes, especially in view of the hair-splitting resorted to by the Bombay Government in interpreting the Government of India's instructions in the matter of the remission of land revenue last year, and which evoked a remarkable out-burst of public criticism. But whatever the meaning of the wording may be, we cannot approve of the express direction given to Revenue officers to make compulsory forfeitures, though these are apparently to be made with the sole object of regranting lands on the new tenure. We base our objection on the fact that though the famine is practically over, the effects of famine are not, and that it would be somewhat hard on an agriculturist to be deprived of even that leniency or concession which he might have expected under the old condition of things but which he will assuredly not get now on account of the express direction, referred to above, for making compulsory forfeitures. The enforcement of the new Act is naturally expected to be unselfish on the part of Government, and Government indeed direct that occupancies under the new tenure should be granted without payment as far as practicable. We hope that Revenue officers will find it practicable in all cases to carry out the unselfish intentions of Government in this matter."

A complaint against the Talukdari Settlement Officer, Ahmedabad.
Svadesh Bandha (78), 21st Jan.

33. We hear that the Mukhtyar of one Bai Rupali of Ahmedabad has filed certain affidavits in the Courts of the First Class Subordinate Judge, Ahmedabad, and of the Second Class Subordinate Judge, Viramgaum, making a complaint against Rao Bahadur Bhimbhai Kirparam, Talukdari Settlement Officer. Bai Rupali is a creditor of the Talukdar of Bhankoda, and her Mukhtyar's complaint is that the Taluka of Bhankoda is placed under the management of the Talukdari Officer simply with the object that that officer should recover the revenue of the taluka and distribute the same amongst the various creditors who happen to have claims thereon. We fail to see why Rao Bahadur Bhimbhai, instead of following in the footsteps of his predecessors, should give any cause for complaint to the creditors. We hope the Civil Courts and Government will take steps to redress the grievance of Bai Rupali.

Alleged irregularities of the *Mukhi* of Kochrab (Ahmedabad).
Nyáyadarshak (70), 15th Jan.

34. We fail to see why no enquiry is made into the conduct of the Mukhi of Kochrab (Ahmedabad). The District Judge of Ahmedabad recently passed some strictures against the conduct of the said Mukhi and recommended an enquiry into the matter by the District Magistrate. Strange to say, this has not been done as yet and the Mukhi is allowed to have his own way. We request the District Magistrate, Mr. Doderet, to make enquiries into the various complaints made against the Mukhi and to suspend him from office in the meanwhile.

Remarks on the Commission appointed to enquire into the inoculation tragedy at Malkowal.

Mahratta (7), 18th Jan.; *Gujaráti* (15), 18th Jan., Eng. cols; *Pœnix* (8), 21st Jan.

35. "As was to be expected from the great row made over the Malkowal inoculation tragedy, an official Commission has been appointed to inquire into the circumstances attending the deaths of a number of people that died suddenly at Malkowal after their inoculation. The Commission will be presided over by Sir Lawrence Jenkins, Chief Justice of the Bombay High Court, and his colleagues will be two Military Medical officers. We are sorry no non-official gentleman has been appointed on the Commission, for though the President of the Commission is a Judicial officer noted for his clearness of intelligence, and though the public may take it for granted that he will bring a mind free from bias to bear on his task, still the appointment of a non-official gentleman would have given greater strength to the Commission and entitled it to greater public confidence than at present. The matter is of the utmost importance, and it was to be expected that Government would take at least the ordinary precautions to ensure public confidence in the inquiry so properly instituted by them." [The *Gujaráti* observes:—"The appointment of Sir Lawrence Jenkins, our able and popular Chief Justice, on the Commission has given general satisfaction. The report of the Commission would command general respect. However, it would have been more satisfactory if Government had nominated some Police officer of acknowledged probity and ability to collect and place before the Commission all the available evidence that could throw light upon the circumstances attending the fatality. Besides ascertaining the causes that led to it, we fancy the Commission will have to determine whether the unfortunate persons who died had submitted themselves to the operation voluntarily. In order to lay all the available evidence on this point before the Commission we believe the appointment of a Police officer as suggested above would have been very desirable." A correspondent of the *Phœnix* writes:—"An inquest was presumably held on the death of the unfortunates at Malkowal, and the verdict of the jury duly recorded. If anyone's carelessness or negligence was the direct cause of it, let the person or persons be prosecuted in a Police Court. What is the good of throwing away money on a costly Commission? Lord Curzon seems to have a hobby for Commissions."]

Reform of the Village Police.

Satya Shodhak (135), 18th Jan.

36. An intelligent Police Patel in the Vengurla Táluka, Mr. Vithal Sakharam Kothari, sends us certain suggestions on the reform of the Village Police, which make us think that he will be able to give useful evidence before the Police Commission. We, therefore, suggest that the Collector of our district will select him as a witness and send him to Bombay for being examined before the Police Commission when that body visits that city. The gist of Mr. Kothari's suggestions may be summarised as follows:—Literacy should not be the sole test in appointing Police Patels, but care should be taken to appoint only honest men who possess local influence. The prospects of promotion of Police Patels should be enlarged by the creation of a few posts of Village Police Inspectors and intelligent Police Patels should also be admitted into the ranks of the District Police. A separate register of crimes detected by the Village Police should be kept with a view to reward and encourage special merit shown among their ranks. Police Patels should be relieved of much miscellaneous revenue work which at present devolves upon them. Such a course will leave them much time to devote to their legitimate work of detecting and preventing crime.

Plague measures in Poona.

Sudhárak (89), 19th Jan.

37. Plague mortality in Poona rose so high last week as to completely disappoint the hopes of those who thought that this year's recrudescence would be of a mild character. Fortunately for us, the administration of all plague measures is in the hands of the Municipality and none of the harsh or stringent measures, which caused so much vexation in past years, are any longer in force. It seems to be a moot point, however, whether the people can with safety be left to their own devices in such a matter. They must, in our opinion, be gently persuaded to leave infected areas. The condition of the Plague Hospital

leaves much to be desired. The patients removed to the hospital should be treated with proper care and arrangements made to provide for their comfort. It is complained that the sheds in the Health Camps, which are mainly intended to provide accommodation for poor people, have been occupied by several Government officials and well-to-do persons. An enquiry may be made whether and how far the complaint is well founded.

Legislation.

Civil Procedure Code Amendment Bill.
Voice of India (13), 24th Jan.

38. "The Bill to amend the Civil Procedure Code, which was referred to a Select Committee at the last meeting of the Imperial Legislative Council at Simla, is being seriously discussed, and the Committee have resumed their deliberations after the Delhi celebrations. It was reported at first that the Committee would finish their work during the cold season and the Bill would become law early this year. But those who knew the drastic changes that were recommended, and the important nature of the Bill, expressed doubt, and condemned the precipitancy with which the Committee thought of rushing the Bill through. There has been no overhauling of the Civil Procedure Code for a number of years, though several of its sections have undergone change, and it may be safely anticipated that there will be no revision of the amended Code for a long time. Indeed, an important Code should not be trifled with too often, and constant tinkering with its sections is equally to be deplored. The Select Committee have a heavy task to perform, which must be spread over more than one season. Moreover, the Code, in its amended form and with the recommendations of the Committee, should be published as early as possible, and ample opportunity given to the public to discuss and carefully weigh all the suggested changes. By the way, what steps have the public taken to discuss the Bill? It seems that the public are hardly aware of the many important and drastic changes, specially with regard to appeals, which it is contemplated to introduce in the amended Code. A contemporary suggests the uselessness of criticising legislative measures as the cause of this apathy, since Government carry out whatever changes they resolve upon, public opposition notwithstanding. There may be a grain of truth in this—and we are afraid there is; but the remedy for this evil does not lie in sitting with folded arms and resigning ourselves to *kismet*. We must show that public opinion in India is not a negligible quantity, but a living force which asserts itself when occasion arises. The most important changes contemplated in the amended Civil Procedure Code may be catalogued as follows:—'It permits Judges to deliver oral judgments, puts a limit on the frequency of second appeals by enforcing a pecuniary limit and requiring security to be deposited for costs. It also introduces simplified insolvency procedure, places growing crops in the category of movable property, and gives extensive powers to the Courts to prevent evasion of decree by a debtor. In cases of change of residence, for instance, the necessity of taking out a fresh decree in each place is avoided. The Bill also compels the decree-holder to execute his decree at once and not to hold it in terrorism over his debtor.' This shows how far-reaching the changes are. The report of the Select Committee and the publication of the Draft Bill will be anxiously awaited."

Education.

Claims of natives for certain higher appointments proposed to be created in the Education Department.
Jám-e-Jamshed (64), 23rd Jan., Eng. cols.; *Jám-e-Jamshed* (64), 24th Jan.

39. "The Secretary of State for India is reported to have sanctioned the creation of the appointment of a Deputy Director of Public Instruction in Madras, on a salary of Rs. 500 rising to Rs. 1,000, by annual increments of Rs. 50. We are reminded that the last Budget provided for four such appointments, *viz.*, for Madras, Bombay, Bengal and the United Provinces. It would not be too much to hope that the respective Governments will see their way to appoint native gentlemen to the new post. Without going into the vexed question of a larger employment of the natives

of India in the public service, it may be here pointed out that the grievances of our countrymen in the matter of their appointments and promotion in the Education Department are both serious and many, and that Government will do well to try to remove these as far as possible. As it is, the educational line is held to be the least lucrative that Indian University men can take to.......... It is commonly believed that the loaves and fishes of the Education Department are reserved for Englishmen alone—even natives of superior abilities and intelligence being left to pine in obscurity and poverty. Colour is lent to this belief by the fact that even those Indians who are graduates of English Universities do not find suitable openings for them in the Department. Lord Curzon has appointed many Commissions in India, since his coming. Will he go in for one more, in order to ascertain what prospects lie before the natives of the country in the Education Department? For the newly created posts of Deputy Directors suitable Indians can, no doubt, be found, with the requisite amount of administrative capacity and experience." [The paper in its vernacular columns deplores that the higher appointments in the public service should be reserved exclusively for Europeans, though there are natives fully qualified by their attainments to fill them, and adds:—What has our present Viceroy, who loses not a single opportunity of expressing his deep solicitude for the people of India, done to carry out the pledge in the famous Proclamation of 1858 about conferring appointments upon natives without distinction of caste, colour or creed?]

Muhammadan Educational Conference held at Delhi.
Deshabhakta (14), 20th Jan., Eng. cols.

40. "It is a satisfactory sign of the times that our Muhammadan countrymen are beginning to understand the true causes of their backward condition and to devise remedies for them. There is, we believe, much truth in their contention that mere secular education tends to undermine the moral principles of the recipient and therefore some sort of religious instruction is absolutely necessary. It is on this principle that the Central Hindu College is established at Benares and it is also on this very ground that the last Social Conference affirmed the necessity of introducing moral and as far as possible religious instruction in schools and colleges. We are, therefore, glad to see our Muhammadan countrymen on the right track and if they persevere with the same zeal which they have been showing for the last few years, they would soon make up for their inaction in the past. They were wise in selecting Delhi as the place for holding their Conference this year as they have succeeded in inducing Lord Kitchener, Lord Pembroke and Sir Michael Hicks-Beach to speak on their behalf and evince interest in the progress of Indian Musalmans. Our Muhammadan countrymen are moreover to be congratulated upon their readiness to give practical shape to their resolution by coming forward with large sums of money for various educational purposes."

Attitude of Government towards Mr. Tata's scheme for founding an Institute of Research.
Rast Goftár (23), 18th Jan., Eng. cols.

41. "Not a few will join in the regret expressed by our contemporary of the *Indian Social Reformer* at the delay which is being caused in starting Mr. Tata's Indian Institute of Science. The history of the movement, as sketched by our contemporary, shows how slow the Indian authorities are in helping private enterprise of this, and indeed of any other, description, particularly when it is started under native auspices. There are times when the Government of India seem to be actuated by nothing more than a lip-desire to help on the natives of the country. Anyhow, here we have but another instance of how the practical earnestness of the authorities falls short of the specious promises they make to encourage private enterprise in educational matters. Too indifferent themselves to the crying needs of the country in this direction, they would not even do so much as to lend a helping hand to one who is willing to supply the want out of his private resources. We often find Government officials complaining—and very rightly—against the tendency of the natives to talk too much and to do little. But verily it looks as if the Government themselves have fallen victims to this disease, for who could have ever thought that a private citizen, who was prepared and willing to contribute such a princely sum, as Mr. Tata has offered to do, for the establishment and endowment of a home of learning, would have

to meet with so many difficulties—difficulties which the authorities could very easily remove, if they had the slightest desire to do so."

Municipalities.

Adverse comments on the proposal of the Bombay City Improvement Trust to build upon an open site in the Fort.

Jám-e-Jamshed (64), 23rd Jan., Eng. cols.

42. "We join in the protest entered by Mr. Dinshaw Wacha, at the last meeting of the City Improvement Board, against disposing of the crescent site opposite the Sailors' Home for building purposes. That the now open spot will be utilized for buildings of the highest architectural pretensions alone does not make the sin of the Board venial. What do the Improvement Trust and the Government really propose doing with Bombay, between themselves? The open sites in some of the best portions of the town, which served, for so many years, as breathing spaces to the inhabitants of the congested areas have been, in a money-making craze, given away without thought or consideration for building purposes, rendering thereby even the healthy localities susceptible to diseases which the Trust was created to chase away. Is this what is called improvement? The Trust was created with the object of improving old Bombay and building a new one. The latter we are having with a vengeance, but what about the improvement of the slums in the old city? Has it ever struck the authorities of the Improvement Trust that the best and the surest way of creating a new and more beautiful Bombay is by transforming its old plague spots into happier, healthier areas?"

Alleged want of public spirit among the Municipal Commissioners of Thána.

Arunodaya (88), 18th Jan.

43. At the last general meeting of the Thána Municipality, Rao Saheb Mandlik, Mamlatdar of Sálsette, was appointed Chairman of the Managing Committee. The Municipal Commissioners have by this act betrayed a deplorable want of active zeal in the management of civic affairs. Local self-government was introduced in this country with the object of training the people in the management of their own affairs. This object seems to have been ignored by our local Municipal Commissioners in the present case. We dare say there are some among them, who are quite as competent as the present Chairman, and one of these might fitly have been elected Chairman. It is to be regretted, however, that the public spirit of the Municipal Commissioners does not go beyond canvassing for votes at the time of election, and that when they are once elected they are reluctant to devote a portion of their time to the discharge of civic duties.

Plague at Ahmedabad and alleged laxity of the local Municipal authorities.

Gujarát Punch (17), 19th Jan.; *Hitechchhu* (62), 22nd Jan.; *Praja Bandhu* (22), 19th Jan.; *Jám-e-Jamshed* (64), 24th Jan.

44. It is a matter of deep regret that the present sanitary condition of Ahmedabad is far from satisfactory. The Municipal authorities seem, however, to be quite indifferent about the matter. Plague has made its appearance in the city, but no strict measures are adopted to prevent its spread. The Municipal authorities, by failing to discharge their legitimate duty, incur a grave responsibility. [The *Hitechchhu* makes somewhat similar comments. The *Praja Bandhu* also finds fault with the Health Department for neglecting to look after the health of the city and hopes that precautionary measures would soon be taken in hand. A correspondent of the *Jám-e-Jamshed*, writing from Ahmedabad on the 22nd instant, says that plague has at last obtained a foot-hold in the city and observes:—No notice of the presence of the disease is taken by the responsible authorities in spite of frequent complaints by the people. I cannot vouch for the report that the Civil Surgeon and the President of the Municipal Corporation thought fit to connive at the progress of the disease although their attention was drawn to it by one or two medical practitioners, but nevertheless the fact remains that no precautionary measures were taken in a locality where several plague cases had occurred within a short time. It is to be regretted that the medical inspection at the station and strict surveillance, which had done so much in the past to keep off plague, have been discontinued for some months.

As usual in such cases attempts are made to shift the responsibility from one person to another. It is absolutely necessary that the President and members of the Municipal Corporation should look to the welfare of the people and take immediate steps to prevent the spread of the disease.]

Plague at Surat and alleged laxity of the local Municipal authorities.
Deshi Mitra (55), 22nd Jan.; *Gujarát Mitra* (16), 18th Jan.; *Surya Prakásh* (26), 17th Jan.

45. Plague is raging furiously in our city at present and its victims are to be counted by the hundred each day. A majority of the population have deserted the city, most of the schools and shops are closed and business is almost at a stand-still. It is to be regretted, however, that the Municipal authorities are doing almost nothing to look after the conservancy of the city. Heaps of filth and refuse are allowed to accumulate at various places and the authorities seem to think that their duty consists only in keeping the roads, which are frequented by Europeans, clean. [The *Gujarát Mitra* and the *Surya Prakásh* also comment on the serious plague mortality in Surat.]

Native States.

Settlement of the question of the Berars.
Pratod (132), 19th Jan.

46. The Province of Berar has at last been finally disposed of. Out of deference to the feelings of the Nizam, his sovereignty over the province has been nominally recognised and the Viceroy has hit upon the following device to perpetuate the recognition of this fact. On the anniversary of the Nizam's birthday, his flag will be hoisted at the principal places in Berar, but the province will be administered for all practical purposes by the British. This is tantamount to a wife simply bearing the name of her husband and even applying the *kunku* mark to her forehead in his honour on one day in the year, but being permanently in the keeping of another person. This other person will even give a pecuniary compensation to the husband for the privilege. This is the new arrangement that has been arrived at. *O tempora! O mores!*

Affairs in the Bhávnagar State.
Káthiáwádno Himáyati (66), 18th Jan.

47. The Viceroy promised an exemption from the payment of interest for a period of three years to those Native Chiefs to whom loans had been advanced or guaranteed by the British Government. But what is the reward of those Chiefs, who managed to cope with the famine in their States by raising loans from Sawkars on their own security? Some of them had gone to Delhi in the hope that they would be honoured with some decoration or other. Among these we may mention His Highness Bhowsingji of Bhávnagar. He spent about four lakhs on his trip to Delhi although the State was obliged to incur a debt to the extent of sixty lakhs of rupees during the recent famines. Sir M. Bhownagri, who is in receipt of a large annuity from the State and who squeezed lakhs of rupees from the late Maharaja of Bhávnagar in return for the distinction of G. C. S. I. secured for him, had given assurances to the present Maharaja also, but unfortunately no distinction was after all conferred upon the latter. Complaints are heard about the extravagance of the present Maharaja who is solely guided by his Dewan, who was formerly a mere teacher on Rs. 30.

Affairs in the Baroda State.
Káthiáwádno Himáyati (66), 15th Jan.

48. His Highness the Gaekwar has unjustly deprived several Vatandars and Jagirdars in his State of their rights, but we do not wish to dilate on the subject to-day. For the present, we beg to draw the attention of the Viceroy to a number of harsh and oppressive imposts levied by the Gaekwar upon his subjects. Some of these imposts are of such a nature that no other State would ever think of imposing them within its limits. The subjects of the Baroda State also enjoy no protection of life and property. The administration of criminal justice is extremely lax, the pledges given by the Maharaja to his people on his accession to the *gadi* are not observed, and the people of the State are harassed beyond measure. We shall, however, deal with the subject in detail in our future issues.

Alleged illegal treatment meted out to the Chief of Jetpur-Bilkha while under trial on a charge of murder.
Praja Bandhu (22), 18th Jan., Eng. cols.

49. "It is one of the principles recognized by Government that a ruling Chief cannot be tried before the ordinary British Courts of Criminal Justice. It was in ignorance of this principle that the case against Ajamwala Naja Kala of Jetpur-Bilkha, a Fourth Class Chief of Káthiáwár, of having committed the murder of one Lakha Sura at Thána Gálol on the 21st August 1902, was inquired into by the Political Agent, Sorath, as a committing Magistrate, and committed by him to the Chief Court of Criminal Justice in Káthiáwár. The accused Chief objected to the jurisdiction of the Criminal Courts to try him and claimed the privilege of being tried by a special Commission. Government thereupon nominated a special Commission consisting of Mr. S. L. Batchelor, Sessions Judge of Ahmedabad, Mr. C. A. Kincaid, Judicial Assisiant, Káthiáwár, and the Thakor Saheb of Limbdi if he were willing to sit, to try the accused Chief, and to report their finding for the orders of Government. The Thakor Saheb of Limbdi declined to sit on the Commission, whereupon the remaining two Commissioners tried the accused. During the trial the accused Chief was detained in close confinement in the Agency Jail. He protested against his being so confined. Government were thereupon pleased to order that he should not be confined in the jail. The Chief has been accordingly released from the jail and detained in a private bungalow under strict Police surveillance. We think that the local officers ought to have done this from the beginning instead of putting the Chief in the jail as an ordinary prisoner under trial. It is now about a month since the Commission submitted its report to Government. But the wheels of the administrative machine usually work slowly. We trust, however, that in a question of life and death like the present the result will not be long delayed."

Intelligence extracted from the Press.

Reported formation of an Indigenous Articles Protection Association at Ahmedabad.
Praja Bandhu (22), 18th Jan., Eng. cols.

50. "There is now a consensus of educated public opinion in India on the importance of granting protection to our growing industries; and in the absence of our Government making any effort in this direction, it is, in our opinion, the bounden duty of every Indian to afford voluntarily what protection lies within his power to the industries of his country............ It is with a peculiar delight, therefore, that we hail the formation of an Indigenous Articles Protection Association in our city. Even to those who take a vow to use only home-made articles, it is a matter of no small difficulty to obtain information about the manufacture and the place of sale of such articles. To such people, a mart like the Indian Stores of Calcutta is a great help. But in the absence of such a mart, the local Assocation 'shall keep the members informed of the places where home-made articles of daily use can be bought.' We are glad to find our views tally exactly with the aims and objects of the Association..........We are not of course sanguine of immediate success, for in the case of such movements time is an important factor. But the formation of the Association marks a new era, a new development in the history of our country. It means awakening, and it means action. We hope the movement is not the outcome of fleeting enthusiasm; but that it will live and endure through years and eventually grow into a mighty effort."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 25th January 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 31st January 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st January 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman); 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu; Muhammadan (Khoja); 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory; European; 62; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 50	1,000
	Anglo-Gujara'ti.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	250
	Anglo-Ka'narese.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár; Hindu (Karháda Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 69	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patrá	Dharwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Bráhman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitra	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
[illegible]	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijapur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appaji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Nárayan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Mara'thi and Ka'narese.				
162	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	Maráthi and Urdu.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	Portuguese-Konkani.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
72A	Prakásh and Gadgadát.	Bombay ...	Weekly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh.*

Politics and the Public Administration.

His Royal Highness the Duke of Connaught as the probable successor of Lord Curzon in the Viceroyalty of India.

Kaiser-i-Hind (19), 25th Jan.

1. We do not know how far to give credence to the rumour that His Royal Highness the Duke of Connaught is likely to succeed Lord Curzon as Viceroy of India. But we cannot approve of the appointment, if it turns out to be a fact, on principle. The Viceroy of India is not an ornamental figure-head like the Viceroys of the British Colonies, but is the head of the Indian administration, whose acts are likely to be freely criticised. The Indians, who are loyal to the Crown, would not like the idea of having to criticise freely the acts of a member of the Royal Family. Hence, it would not be expedient to choose scions of the Royal Family for such delicate positions of responsibility like the Indian Viceroyalty.

Lord Curzon as a possible successor of Lord George Hamilton at the India Office.

Kaiser-i-Hind (19), 25th Jan.

2. Lord George Hamilton made a prophecy in one of his recent speeches that Lord Curzon is destined, on his return to his native country, to occupy the highest office in the State. It is difficult to say exactly what office will be offered to our Viceroy when he returns to England. Supposing he is made Secretary of State for India, will the appointment meet with approval in this country? If Lord Curzon is to be judged by his public utterances, the people are no doubt justified in forming high expectations about him, but unfortunately there is a good deal of difference between the Viceroy's words and deeds. His speeches are full of noble sentiments and express warm sympathy for the people of this country, but of what use are such sympathy and sentiments unless Lord Curzon takes care to translate them into acts of practical beneficence. He has no doubt made some attempt to solve the twelve questions undertaken by him before entering upon his present office, but the result so far is insignificant. But anyhow Lord Curzon as Secretary of State will be a distinct improvement upon Lord George Hamilton because he is at least imbued with sympathy for the people of this country.

Comments on the Delhi Durbar.

Kál (109), 30th Jan.

3. A correspondent of the *Kál* writes:—The Delhi Durbar may be said to have passed off without a hitch, if we except the deaths of some of the Chiefs who attended it, the insults offered to the invited guests and the severe hardships entailed on the poor. Let us now examine the actual or prospective results of the Durbar, which was held with the money wrung from the poor rayats. First of all, we shall consider the case of the Native Chiefs. In former times these Chiefs were the life and soul of our nation, but now they are reduced to a miserable plight. The Delhi Durbar must have made them somewhat wiser. They are no longer the allies of the British Government, but merely feudatories or rather slaves. Except this degradation in their status, they did not obtain anything from Government. And why should they? It is utterly foolish to expect others to restore to us what we have once weakly allowed them to take away from us. If the Durbar were to open the eyes of our Chiefs to their real position, that would be a great gain from it. Let us now turn to the middle class which includes our prominent citizens, Members of Councils, &c., and consider what benefit they derived from the Durbar. Our Chiefs were compelled to attend the Durbar by the Political Agents, but our prominent men representing the middle class attended it voluntarily in order to make a demonstration of their loyalty. But instead of getting any reward they were in a manner punished for their loyal zeal. Some of them were made to stand in the scorching sun for hours together, others were grossly insulted and in a fit of anger suddenly took their departure from Delhi. As regards the lower classes, they were not at all benefited by the Durbar. The necessity of toiling for their daily bread left them in fact no time to concern themselves with the Durbar. As to our rulers, they are hopelessly possessed by the demon of Imperialism. It is a pity that they do not profit by the lessons of history. They should bear in mind that

mighty empires like those of Greece, Rome, &c., crumbled and collapsed because they were not founded on justice and righteousness.

Gujaráti (15), 25th Jan.; *Sultán-ul-Akhbár* (161), 23rd Jan.; *Bombay Punch Bahádur* (158), 26th Jan.

4. There was, in our opinion, no necessity whatever for holding a separate Coronation Durbar in India, since no such Durbar was held in the Colonies. If it had been proposed to hold one there, it would surely have met with opposition from the Colonists; but as there was no fear of such opposition being encountered from the people of India, which after all is but a dependency, Lord Curzon was able to carry out his grand project. But let us ask ourselves the following questions: "What has this Durbar achieved? Has it served to strengthen the foundations of British rule in India?" As long as our rulers govern us with strict impartiality and justice, they need not resort to any artificial means to win our confidence. From a political point of view the Durbar was thus a superfluous function. Did it then bring any good to the people? Beyond the distribution of a few titles and decorations we cannot discern any. The Art Exhibition was considered to be one of the most useful adjuncts of the grand pageant, but that, too, has not served any practical purpose. What is the good of proclaiming to the world the fact that India is capable of producing many fine things unless measures are taken at the same time to show her the way in which she can hold her own in the industrial competition with Europe and America? The King-Emperor's message no doubt breathes a spirit of love and kindly affection towards the people of this country but is, on the whole, as disappointing as the Viceroy's speech. When the Viceroy made up his mind to hold the Durbar he ought to have known that the people would naturally expect that their aspirations for additional rights and privileges to which they have been persistently giving expression for the last eighteen years would in some measure be gratified on a memorable occasion like the Emperor's Coronation and that a speech, which did not announce the bestowal of any substantial boon upon the people, would utterly fail to make any impression on the public mind. British rule in India has brought many blessings in its train, but a mere re-iteration of these blessings is hardly calculated to gratify the people. The Viceroy's promise of financial relief is merely a vague assurance and can in no way be looked upon as a boon, because if there is any surplus in the Treasury the people have a right to expect a reduction in the burden of taxation. The Viceroy said that the noble sentiments expressed in the Royal message would afford encouragement and stimulus to the officials, but what we particularly wish to know is whether it will induce them to deal with the people in a spirit of justice and equality. Unless the people have some sort of control over the acts of officials, Lord Curzon's hope that the administration will in future be conducted in a more liberal spirit is difficult of realisation. The prosecution of Mr. Bal Gangadhar Tilak on a charge of sedition and the imprisonment of the Natu brothers are still fresh in the public mind, and as long as the present stringent law of sedition is unrepealed and the Regulation of 1827 is left hanging like a millstone round their necks, Lord Curzon's sweet and soothing words can hardly carry any consolation to their minds. [Writing about the cost of the Durbar the *Sultán-ul-Akhbár* sarcastically observes:—The Viceroy said in his speech in defence of the Delhi Durbar that every care would be taken to keep down the cost of the Durbar as much as possible. But we hear that the *houdah* in which the Viceroy took his seat on the occasion of the State entry cost more than 22 lakhs of rupees! This is an example, we suppose, of the economy which the Viceroy said would be observed in respect of the Durbar! The *Bombay Punch Bahádur* makes similar comments.]

Prakáshak (133), 23rd Jan., Eng. cols.

5. "For the luxury of 'elbowing' one another at the Delhi Durbar in which our Indian Chiefs were allowed to indulge by the benign British Government, the glorious (!) return they got was that they were told that they need not pay interest for three years on the sums advanced to them during the terrible crisis of famine which paralysed all their resources. Beggars cannot be choosers and we must all be thankful for the small mercies we receive at the hands of our rulers. Apart from the humiliation of a public 'exhi-

bition' of their indebtedness to which the scions of princely families were treated by Lord Curzon, the whole question has another aspect which has escaped the attention of the majority of those who take any interest in public questions. The loans advanced to these Chiefs came out of the slender pockets of the Indian tax-payer and the non-payment of the interest thereon is, therefore, a dead loss to the Indian tax-payer. The boon is supposed to have been conferred by His Majesty King Edward VII through Lord Curzon True. But at whose expense?—the Indian tax-payer's. This may be charity: but it is a sort of triangular charity which the Indians are too obtuse to appreciate. We do not grudge our poor Chiefs the little respite that has been given them. But we wish the British lion had not robbed the Indian lamb in order to accommodate the Chiefs."

Lord George Hamilton's tribute to the Viceroy.
Rást Goftár (24), 25th Jan., Eng. cols.

6. "Lord George Hamilton has paid a deservedly high tribute to 'the magnificent manner in which Lord Curzon has discharged his duties, his incredible power of work and his fearlessness to do what he believes to be right.' It is really gratifying that Lord Curzon's almost superhuman efforts in the common interests of India and England are so well appreciated by his countrymen. To us in India, who have had the opportunity to watch so closely His Excellency's career, the Secretary of State's estimate must naturally appear to be a singularly just one and in accordance with our own. Lord Curzon has discharged his duties in a 'magnificent manner' both towards England and India, seeking to enhance the power and prestige of the former by making the latter happier, more prosperous and more contented. He has met the stress and strain of successive bad years with a courage and energy, indeed 'magnificent' and 'incredible,' and as to his 'fearlessness' to do what he conceives to be right, one will not have to go far in quest of instances to justify his title to that distinction. When all is said and done the present Viceroy of India will not compare unfavourably with the most popular and beloved of Viceroys we have ever had. The Conservative is finding, as the Liberal did 20 years ago, that it is not easy for a ruler to do right and be just to the people of India without offending—and rather seriously—the susceptibilities and the vested interests of the dominant race."

Viceroy's speech at the State banquet at the Coronation Durbar at Delhi.
Karáchi Chronicle (5), 25th Jan.

7. "At the banquet at which Lord Curzon and the Duke of Connaught drank each other's health and paid each other handsome compliments, His Excellency desired His Royal Highness to describe to the King the evidences of India's loyalty and *prosperity* which he had witnessed at the Delhi Durbar. Was then the Durbar intended as a slap in the face of Messrs. Digby, Dadabhoy and Dutt who call in question the prosperity of this country and complain of the steady impoverishment of the people? Was all the country's wealth and magnificence brought together with the object of showing that the 'gorgeous East' is yet full of 'barbaric pearl and gold' and that her people, far from becoming poorer, continue to grow prosperous? Lord Curzon has thus let the cat out of the bag and there need no more be any doubt about the matter. But there is another side to the picture which he has drawn in such roseate hues, and it is necessary that His Royal Highness may have a glimpse of that side as well. But who will show him that side? Not certainly those who form his *entourage* and hem him round on all sides. His Royal Highness must be brought into contact with the people themselves and know from them how they are getting on. But he is so far removed from them that they do not know how to approach him and get him to lend a hearing to their version of the case. More's the pity!"

Comments on the Viceroy's speech at Gaya.
Native Opinion (34), 28th Jan., Eng. cols.

8. "Lord Curzon in one of his recent speeches made a comparison between Asoka and Edward the King-Emperor. Asoka had many virtues; his administration furnished a model to his contemporaries and to posterity, and in point of toleration, justice, humanity, liberality and other qualities he was no doubt a model ruler. The constitution of the British Government, on the other hand, is such that whatever its aspirations they are not likely to be fulfilled in the near future. The most

beneficial reforms that characterised Asoka's rule are only to be found on paper under the British Government. This has been the case since the establishment of British sovereignty in India and it is not known how long it will continue. Lord Curzon holds out high hopes—of course in words—in many of his speeches, but it would have been better had the Durbar been commemorated by the grant of some important privileges to the people than by the enormous waste of money on its preparations. Under the circumstances it is no use instituting a comparison between Asoka and the King-Emperor."

Remarks on the Viceroy's speech at the Zherria coal mines (Bengal).

Native Opinion (34), 25th Jan., Eng. cols.; *Belgaum Samáchár* (91), 26th Jan.; *Sudhárak* (40), 26th Jan.

9. "Since his arrival in India as Viceroy Lord Curzon has spoken oftentimes about the industrial regeneration of India, but of what practical use have been those speeches? Lord Curzon may have a sincere desire to see India industrially elevated and His Excellency may have been endeavouring to the best of his abilities to bring his schemes within practical politics. But the term of his Viceroyalty is short, and if nothing is done during that short period, it is absurd to expect that his schemes would be carried out after he has left the country when his successor would certainly like to ride his own hobby-horse.......... Lord Curzon recently inspected the Zherria coal fields and there he delivered a long address, in which His Lordship said that expansion and development of the coal mines was an industry which promised to assist the industrial amelioration of India in no small measure. According to Lord Curzon's estimate India possesses about 500 coal mines. The Viceroy says:—'I fancy that a good many of our friends outside this country hardly know what we are doing inside it or what our capabilities are. Of course no one pretends that India has yet become a great mining country. The industry is still in its infancy......... But we have made a substantial beginning and we are going ahead fast.' All this may be true, but the coal mining industry in India cannot be said to be ours, in a large measure and whatever the progress in the industry, its benefits go to the Europeans......... At the conclusion of the speech the Viceroy makes a half-hearted declaration in the following terms:—'Government cannot stand aloof from any project that is concerned with the development of this country. *My work lies in administration, yours in exploitation.* But both are aspects of the same question and the same duty; and I gladly welcome any occasion of testifying my interest in an undertaking which seems to me to promise so well for the future of India.' This assurance cannot satisfy any Indian as to the substantial help the Government of India intend giving us......... If Lord Curzon really wishes to help India's industrial development, the impediments that lie in her way as regards duties should be removed. We heartily thank Lord Curzon for evincing much interest in our industrial pursuits, but what we have to solicit of him is genuine State aid to push on these industries." [The *Belgaum Samáchár* makes somewhat similar comments. The *Sudhárak* writes:—India can advance in point of industrial enterprise only up to a certain point. As soon as India's interests conflict with those of the British manufacturer, our rulers are sure to take measures to prevent Indian industries from competing successfully with those of England.]

Voice of India (13), 31st Jan.

10. "Lord Curzon has immense faith in the future development of Indian industries. In his speech at the Zherria coal mines he dwelt upon this faith. He thought that India would never become a great manufacturing country in the sense in which many European countries merit that name, but he hoped that she would become much more of a self-providing country than she now is. Given a country rich in natural resources, a Government which secures peace and promotes knowledge, an intelligent race of inhabitants, and an enterprising and wealthy nation to lead the way, persons with less insight into the future than Lord Curzon may well predict a hopeful industrial future for India. Considerable impatience has been exhibited as to what a well-wisher of India's industrial progress like Lord Curzon intends to do for an institute of research like that proposed by Mr. Tata, one object of which is to promote the technical knowledge which will be useful in the expansion of industrial enterprise. It may be that he has not allowed the subject to slip out of his mind: technical

education, no less than University education, is believed to be engaging his attention. Yet even Mr. Claude Campbell cannot accuse the Native Press of being too exacting when it wishes that His Excellency were as communicative regarding the future of institutions as he is about the future of the country."

Mr. Chamberlain's visit to South Africa and the grievances of the Indian settlers there.

Gujaráti (15), 25th Jan., Eng. cols.

11. "Mr. Chamberlain's triumphal progress in South Africa is watched with great interest all over the world. India has a peculiar interest in his speeches and doings in that country. The manner in which the natives of this country have been treated in South Africa has called forth complaints from all quarters. India is anxious to see what attempts Mr. Chamberlain is going to make to ameliorate the lot of her emigrants. In the speeches delivered by him till now and the reports of which have been wired across to this country one in vain seeks to see any definite promises or hopes held out for bettering the fate of Indian emigrants to South Africa. On the contrary, there is a distinct ring about the speeches which directly conveys an idea that at least as far as India is concerned no good will result from Mr. Chamberlain's visit to South Africa. It is now high time that the unequal and almost uncivilized treatment that is accorded to the natives of this country in South Africa were put a stop to. Those who look down upon us should consider what men like Lord Curzon think of us. India is not the least important part of the British Empire, and let her emigrants have the same treatment, rights and concessions as the Colonists of England have."

Jám-e-Jehánooma (63), 24th Jan., Eng. cols.

12. "Reuter informs us that Mr. Chamberlain in his 'confidential' reply to the Pretoria Chamber of Commerce advised that body to seek legislation excluding the Asiatics 'not as Asiatics but as undesirable immigrants,' if there was a danger of their overrunning the country. Indians are 'Asiatics' and so it naturally follows that the great Apostle of modern Imperialism included the Indians also among 'undesirable immigrants.' The Colonial Secretary was reported to have given a sympathetic reply to the deputation who approached him some time ago with a request to remove the many hardships and humiliations that the British Indian subjects in South Africa have to undergo. It is well that the secret of the 'confidential reply' has leaked out; otherwise we would never have divined what sentiments the Colonial Secretary cherished as regards the poor Indians, whose lot in their adopted country is most humiliating. We were strongly of opinion that the hardships of the South African Indians would never be removed by that Birmingham Trojan, who sacrificed his oldest and dearest friends to satisfy his personal ambition. Most of our readers are probably aware of what his ambition is—it is to secure the much-coveted post which claims among its former occupants men like Gladstone and Canning, and Peel and Pamerston. But happily for mankind the realisation of this ambition is still as dim and distant as ever. Mr. Chamberlain is reputed to possess much courage and nerve; but we do not think, he gave a very good exhibition of moral courage, in making a 'confidential' reply to the Pretoria Chamber of Commerce......... It is in vain for either India or the British Indian subjects in South Africa to hope for a removal of their grievances so long as the British nation remains captive in the alluring snare of Imperialism. We have no faith in those who call themselves Imperialists—but we have faith in the Liberals of the United Kingdom. The once sober British nation is at present possessed by the mad spirit of Imperialism which is synonymous with encroachments upon the rights and possessions of other nations. But India and the South African Indians need not despair. The present state of things will not endure long. The British nation will at no distant date regain its lost equilibrium of mind; the frenzy of 'insane Imperialism,' as Mr. John Morley terms it, will ultimately pass away; the sound principles of Gladstonian Liberalism will re-assert their wholesome influence on the public mind of England; and then the Indians and their countrymen in South Africa may hope to see their grievances removed."

Phœnix (8), 24th Jan.

13. "It is indeed a burning shame that the Ministry in England should hold its hands and do nothing to save the British Indian subjects of His Majesty the King from the

cruel and almost diabolical persecution to which they are being systematically subjected in South Africa. We have of late been hearing a good deal of tall talk on the subject of Imperialism and the rights and liberties of British citizenship. But so far as the Indians are concerned—so far as they relate to a people who have given the British Sovereign the brightest gem that adorns his Royal Crown and invests it with added lustre in the sight of the world at large—the same rights and liberties seem to be the merest mockery and delusion. It was only the other day that Lord George Hamilton, Secretary of State for India, gave the Colonial Britain, who is so prone to ride roughshod over the rights and liberties of British Indian subjects, a bit of his mind. He told them to take care how they unduly taxed the patience of the authorities in England and drove them to have recourse to summary measures, in order to put down with a high hand the oppression and harassment to which they systematically subjected the Indians......... We were all profoundly gratified at this bit of plain-speaking on the part of Lord George Hamilton and were in hopes that as soon as Mr. Chamberlain landed in South Africa and talked matters over with the Colonial authorities with a view to showing them the error of their ways, the British Government would begin to put their foot down upon the petty persecution to which Indians in South Africa are being made to submit in such high-handed fashion. But our hopes have been doomed to a bitter and cruel disappointment—our expectation has not been justified by the results that have followed the intervention of Mr. Chamberlain's good offices on our behalf. So far from helping to break the fetters of the British Indians in South Africa, he seems resolved to counsel a policy that will tend to rivet those fetters more firmly than ever on their limbs. For years we had been flattered with and fed upon the hope that Mr. Chamberlain's personal intervention would serve to hasten the dawn of the day, that would make all the disabilities of the Indians in South Africa vanish into thin air. But he refuses to come to the rescue of the Indians and tries to excuse himself on the score of his inability to dictate to the Colonies in their domestic politics.......... He had not a word to say against the anti-Indian policy of the Australian Colonies, who by laying down an impossible language test practically closed their doors in the face of Indian immigrants with a bang. And he has done something pretty much the same in South Africa—he has taught the Colonists to play their anti-Indian game with better decency and greater artistic skill and to surer purpose.......... We cannot conclude this article better than with the following quotation from *Capital*:—It seems rather startling to read such an utterance from a responsible Minister of the Crown, but, of course, India is always selected when any rank injustice is sought to be perpetrated. Here we have a Durbar at Delhi, and Lord Curzon, indulging in a rhetorical flourish of high falutin platitudes, in which 'fair and righteous dealing,' equity and benignity, guaranteed rights and privileges, the 'conscience and the purpose of my own country,' largely figure and, at the same moment, Mr. Chamberlain in South Africa advising the Chamber of Commerce there how these high-sounding principles may be dodged by the use of the adjective 'undesirable.'"

Prospects of British rule in India and the employment of natives in high administrative posts.

Voice of India (13), 31st Jan.

14. "The Delhi Durbar, regarded in the light of an important political event, has once again brought the oft-repeated question to the fore—what are the prospects of British rule in India to-day? We do not propose to find an adequate reply to this question: that would be an impossible task within the limits of a short paragraph. We shall, however, recall the prophetic words of a writer who attempted to furnish such a reply more than thirty years ago. This was Mr. James Routledge, a singularly fearless and acute observer, who edited the *Friend of India* (now the *Statesman*) in the early seventies. In a forcible article remarkable alike for its accurate estimate of the prospects of British rule in India, as they then were, and its wise forecast of the future, Mr. Routledge wrote in 1872: 'Never was there a nation in the position of a conqueror, never was there a Governor General in the history of India that had a fairer stand-ground from which to begin a great career of statesmanship than Lord Northbrook and England

have at present.' Though three decades have passed away since these words were written, the sentence may be read to-day with equal truth, and perhaps greater force, with the substitution of Lord Curzon for Lord Northbrook. Since then India has made considerable progress. Religious freedom had already been secured when Mr. Routledge wrote those words: and of civil freedom we have got more to-day than in the seventies. But the question that naturally arises here is whether the prospects of British rule in India have improved appreciably to-day. To answer this question satisfactorily one must know whether our rulers have, or have not, ignored certain recognised facts and well-known principles of history, to which Mr. Routledge referred in the following memorable words:—'We cannot ignore our history, any more than India can ignore hers, but we can act as sensible men by the light of recognised facts in both histories, and above all on that great principle of all history that nations can never in the long run be either coerced or cajoled, but must be rightly governed and rightly led.' In that article Mr. Routledge dwelt on the 'ultimate connection' between England and India, and mentioned the employment of the natives of India in high posts as an important step which would materially help this connection. Some of the higher appointments, which were closed in Mr. Routledge's time, have been thrown open to our countrymen, thanks to enlightened statesmanship. But it would grieve him to learn how very slowly the natives of India have been admitted to responsible offices even when found qualified. The history of every great empire shows that no nation ever built up an empire without the help and co-operation of indigenous talent. Indeed, this was made the key-stone of their sovereignty. 'Englishmen will be the most stupid people on the face of the earth,' wrote Mr. Routledge, 'if, in their pride of race, they should refuse to avail themselves of a means of prosperity which no great race ever neglected before and at the same time succeeded.' But though a stern critic of British administration, Mr. Routledge was not unreasonable in his demands or impracticable in his suggestions. He did not insist upon the employment of educated Indians indiscriminately and to the exclusion of Europeans: what he recommended was the opening up of high executive and administrative offices to those natives of India who were found to be eminently fitted to fill them. Once the fitness was proved, colour should be no bar to such employment. Unfortunately, even at the present day, this principle is not seldom ignored."

Alleged miserable condition of the Indian rayat.

Moda Vritta (120), 26th Jan.

15. The *Moda Vritta* publishes an imaginary dialogue between a Mahatma and a bullock, in which the former opens the conversation with an expression of sympathy for the miserable life of toil and drudgery which the bullocks are compelled to lead. Says the Mahatma:—I truly feel pity for you, poor plough-cattle; although you are employed in the very useful work of raising food for man the only reward you get is the cruel lash of the whip. One of the oxen replies to this as follows:—'You are right, Oh Mahatma, in describing our lot as miserable; but the life led by our masters, the Indian peasants, is more miserable still. As compared with them, we may be said to be in a state of positive comfort. Our masters show more mercy towards us than some rulers of mankind. They attend to our wants and take far more care about our nourishment than about their own. Consequently we are stronger and more robust than our poor and half-fed masters, who are often reduced to mere skeletons through the pinch of poverty. If any of our kind are emaciated, there is a law which takes our masters to task and punishes them for treating us with cruelty. But unfortunately there is no law which takes some rulers of men to task for the lean and emaciated condition of their subjects. Famine and plague might carry away millions of them but their rulers continue as cheerful as ever. We are allowed the use of our horns and teeth in defending ourselves from our foes, but our masters are not permitted to defend themselves with weapons from wild beasts and brutes. Their rulers care more for their own countrymen than for our masters. The lot of the Indian rayat, in whose service we toil, is thus far more deserving of commiseration than our own.' The Mahatma is represented to have been deeply moved by this pathetic account and to have retired to his hermitage.

The question of the military expenditure of India.
Voice of India (13), 31st Jan.

16. "Lord George Hamilton's announcement that the white troops in India are likely to be increased has led Mr. G. Subrahmania Aiyer to compile a small pamphlet in which it is sought to rivet public attention upon the helplessness of India in controlling her military expenditure. India is a part of the British Empire, and the British army in India is a part of the whole British army. The military expenditure of the Indian Government depends, therefore, to a very large extent upon the foreign policy of England in the East and the opinion of the War Office as to the necessary equipment and cost of the British army. This cannot be helped, but the injustice of throwing upon the Indian Government more than the share which this country may be equitably called upon to bear cannot be too frequently pointed out. As Mr. T. R. Buchanan, a member of the last Royal Commission on Indian Expenditure, wrote last year, the military strength of India is the main factor in the strength of our Empire in the East. In virtue of that strength Great Britain is a great Asiatic Power. In maintaining that military strength in a high state of efficiency, India discharges not merely an Indian but an Imperial duty. And she has a claim that in the discharge of that duty the Imperial Exchequer shall bear its share. And yet, as a matter of fact, in so far as the military defence of India is concerned, India pays everything, the United Kingdom nothing."

Remarks on the proposal to establish a system of preferential trade between India and Great Britain.
Mahrátta (7), 25th Jan.

17. "The speech delivered by Sir Howard Vincent, at the rooms of the Bombay Chamber of Commerce on Thursday last, was very interesting. His passionate pleading for the protection for British trade with India stands in glaring contrast with the shibboleth of free trade which is still in vogue in England.......... No single foreign nation, said Sir Howard, and no single self-governing British colony, has made the slightest advance in the direction of free trade; and England is maintaining an isolated system which enables foreigners to undersell British goods in the British market and makes Great Britain a dumping ground for the surplus products of the whole world. English politicians are at last realising that there is such a thing as a national system of political economy, and that an imperial bond of union must bring Great Britain and her Colonies into closer relations of mutual preference. Sir Howard wanted to impress upon the Bombay Chamber of Commerce the necessity for the Government of India to impose at least a 2½ per cent. import duty on all really foreign goods in order to favour British trade with India. But, as pointed out by Mr. D. E. Wacha at the meeting, the proposed arrangement between the Government of India and Great Britain would not in any way help poor India. No doubt the protective duties would help England to compete successfully with the foreign countries trading with this country. But we would, in the same arrangement, lose the benefit of the lower prices of foreign goods resulting in the competition, without securing any compensating advantage therefor. The protection would thus be for England only and not for India. If the import duties were likely to protect the interests of any nascent indigenous industries, they would certainly be welcome. But this aspect of protection does not even enter Sir Howard Vincent's mind. He has evidently come as an apostle of that patent Imperialism, which takes care only of Great Britain, even at the cost of the interests of her dependencies. It may perhaps suit the Colonies to show Great Britain the kind of preference which Sir Howard Vincent pleads for; but it cannot certainly suit India. That the Government of India, however, may possibly be forced to agree to the system of preferential trade with England without getting any advantage in return for this country, under compulsion from British manufacturers, is another matter altogether. What we merely wish to note here is that India would not gain anything in the arrangement."

Kaiser-i-Hind (19), 25th Jan., Eng. cols.

18. "Sir Howard Vincent is one of the brave knights of the commercial crusaders of the twentieth century. According to his own statement he has been holding aloft the banner of his fair trade cult for twenty years, but to no purpose. It was thought, however, that the oppor-

tunity of the temporary wave of bastard Imperialism should be seized to preach the crusade once more. So Sir Howard has been asked to go round the world where British commerce flourishes, on his crusading pilgrimage to denounce the dreadful consequences which, according to the Reciprocity Mongers and Fair Traders, Free Trade has wrought. ......He has toured in the Colonies and came last week to Bombay to see if he, with the aid of a friendly Press, could capture the local Chamber of Commerce. The representatives of commerce and industry were invited and a brave show was made as far as the number assembled was concerned. But is it necessary to say that the performance was extremely poor? Need we say that we were quite disappointed with the address of this stalwart Goliath of Fair Trade?......There was not a single convincing argument to be discovered in his whole harangue, while as far as *Indian* commerce was concerned, he was astute enough to avoid any reference to it. We mean *Indian* commerce from the point of view of *Indian* merchants and *Indian* producers."

National Anthem for India.
Voice of India (13), 31st Jan.

19. "The King of England is Emperor of India, but the National Anthem ignores the distinction. Why should not the Poet-Laureate give us a revised version of it to be sung in India? It has been suggested that a well-known Vedic benediction may appropriately be used as the Indian National Anthem—at least by the Hindus. The concluding portion of it may be translated thus: 'May the Empire, which is to be enjoyed, may the home-government, the foreign possessions, the kingdom of spiritual greatness, the realm of earthly power—may it be all pervading! May our Emperor live to the end of Time: be the sole King of the Earth as far as its ocean-bound limits!' Though evidently intended as a blessing to be invoked on Princes, this is now pronounced on anyone who may give a two-anna piece to a Brahmin—the result either of cheap education, love of hyperbole, or ignorance of the meaning of the sacred words. When a number of guests surround the host and chant the benediction into his ears with all the fervour of gratitude for hospitality, it sounds as superb as the sonorous rhythm of massed bands. We have lost the music of the early ages, but, if a talented composer could set the verses to modern music, they might perhaps be sung on occasions with as much appropriateness as translations of the English National Anthem."

Formation of a Currency League in Bombay.
Rást Goftár (24), 25th Jan., Eng. cols.

20. "The formation of a Currency League in Bombay to get the present alleged unnatural currency system reformed will find many sympathisers in India. By the closing of the mints and latterly by the establishment of our fiscal system on a gold basis, the Government of India have no doubt tided over certain difficulties, and given relief to particular interests. But the question remains whether the country has on the whole profited by it. Indeed the letters of Mr. Jamsetjee Ardesir Wadia and the controversy that has been raging on the point for a long time, have left a lurking impression on many a mind that India has after all lost much and is losing much by the currency legislation of the last ten years. If the new Currency League does nothing more than help to clear up this moot point, it will have done an important service to India and the commercial interests of the country, not to mention the poor rayat who is represented to be a sufferer by the change to the extent of nearly 42 per cent. of his income. The League, we see, has been launched under the auspices of some of the ablest and most energetic opponents of the present financial policy of Government, and with discretion and moderation they may succeed in effecting much towards a rational solution of the problem."

Approval of the nomination of Khan Bahadur Navroji Dorabji Khandalawala as an Additional Member of the Bombay Legislative Council.
Akhbár-e-Soudágar (50), 29th Jan.; *Voice of India* (13), 31st Jan.

21. The nomination of Khan Bahadur Navroji Dorabaji to be an Additional Member of the local Legislative Council does as much credit to Government as it reflects honour on Mr. Khandalawala. Government have always shown their appreciation of the valuable services of Mr. Khandalawala in a variety of ways. By now appointing him to the Legislative Council, they have provided a wider field for the display of his abilities. We wish the Honourable Member a long and meritorious career and hope that fresh honours will in future fall

to his share. [The *Voice of India* observes :—"We are pleased to see it officially announced that Khan Bahadur Navroji Dorabji Khandalawala is appointed Additional Member of the local Legislative Council. An able officer and a learned scholar, Mr. Khandalawala will make himself specially useful to Government."]

Judicial appointments in the Small Cause Court, Bombay.

Sánj Vartmán (75), 29th Jan.; *Jám-e-Jamshed* (64), 29th Jan.; *Akhbár-e-Islám* (49), 30th Jan.

22. It is rumoured that in deference to the voice of public opinion Government will appoint Mr. Rustomji M. Patel as Acting Chief Judge of the local Small Cause Court and that a European Barrister will be appointed to act in Mr. Rustomji's place as Second Judge. Mr. Rustomji's appointment will no doubt be hailed with intense satisfaction, but we cannot approve of the arrangement whereby an outsider will be placed over the heads of the other Judges of the Court. They are all able and experienced men and it would be an injustice to ignore their claims for promotion. It is said that Mr. Rustomji will not be allowed to sit on the tribunal of appeal constituted to hear Improvement Trust cases, but that the new European Second Judge will preside over it. What can be more awkward than the above arrangement, if it is actually given effect to? In such matters, Government should be guided by considerations of merit and merit alone and not of colour. [The *Jám-e-Jamshed* and the *Akhbár-e-Islám* express their approval of the reported intention of Government to nominate Mr. Rustomji to act for Mr. Chitty.]

Rást Goftár (24), 25th Jan., Eng. cols.

23. "The threatened nomination of an outsider to the Chief Judgeship of the Bombay Small Cause Court has aroused considerable indignation in legal circles and created serious misgivings in the mercantile community of the city. The former cannot be expected to contemplate with equanimity so glaring an injustice as Government intend doing to a capable and deserving member of their profession, who has with so much credit to himself and for so many years done the work of the Second Judge of the Court, and who, besides, on more than one occasion presided as Chief Judge in the absence of Mr. Chitty. Mr. Rustomjee Patel, who is sought to be ousted in favour of an outsider, has qualifications for the place which even Government must acknowledge to be as good, if not superior to those of the gentleman who is intended for the post. As to Mr. Patel's experience of Small Cause Court work, Government must be supposed to know that no possible outsider can compare with him, and we are not surprised that in the mercantile community, grave misgivings should have been aroused at the prospect of the Chief Court of Small Causes being presided over by a gentleman whose experience of commercial cases is of a limited character. Apart from the grievances of those whom we have already mentioned, Government will do well to consider what impression the appointment of an English outsider in deliberate defiance of the rights of the junior Judges, is likely to create on the public mind. Will it be in the power of any apologist of the Government to say that, in making such an appointment and ousting deserving and well-tried men, they have been actuated by any other consideration save that of colour? We do not share the aspirations of those who want to do away with European agency so completely as to demand that there should not be more than four or five Englishmen at the head of Imperial and provincial affairs. But we certainly hold that it would be in the interest of the Government themselves to respect better the rights of deserving natives, who have already done faithful and meritorious service to the State and the people."

Alleged congestion of work in the Presidency Magistrates' Courts, Bombay.

Voice of India (13), 31st Jan.

24. "Repeated adjournments of protracted trials in a Presidency Magistrate's Court generally indicate congestion of work. Work is rapidly increasing both at the Fort and Mazgaon Police Courts, and all the four Magistrates seem to have more work than they can attend to. The Police Courts are expected to expedite business, for a criminal trial brooks no delay. The Magistrates somehow manage to get through their lengthy daily lists, but a complicated trial throws them back. It is then that they find the pressure of work too great, and an unending series of adjournments makes the congestion worse congested. The Magistrates find it difficult to attend to the ordinary routine work as well as a

long and troublesome trial in spite of their working after Court hours. Repeated complaints brought on an investigation by the High Court Judges, which shows that the congestion and the consequent delay were not due to any lack of diligence or despatch on the part of the Presidency Magistrates but to the undue pressure of the work which they were unable to meet. Government thereupon proposed a re-distribution of the work, but as is pointed out by the Judges, the staff of the Presidency Magistrates' Courts is inadequate, and no re-distribution of the work, however judiciously made, will be of any avail. It has been suggested in some quarters that a Bench of Honorary Magistrates should be raised from the ranks of the Justices of the Peace, and that it should be empowered to dispose of petty cases, thus relieving the Magistrates to some extent. The suggestion would be welcome if it were feasible, but it is fraught with difficulties. An experiment may be cautiously made; it will, at any rate, make our Justices of the Peace look less ornamental. But if it be impossible to raise such a Bench, then the only alternative left is to strengthen the staff of the Presidency Magistrates."

Mr. Tilak's case.
Phœnix (8), 28th Jan.; *Pratod* (132), 26th Jan.

25. "We can scarcely believe the *Amrita Bazar Patrika* when it says that the real prosecutor of Mr. Tilak, in the criminal case brought against him which is yet going on, is the Bombay Government, the complainant being only an instrument in its hands. Our contemporary further alleges that the Bombay Government 'has sanctioned Rs. 20,000 from the public exchequer to conduct the prosecution and is paying the prosecution counsel at the rate of Rs. 300 per diem as fee.' Could this be true? Could the English nobleman, who presides over the Bombay administration, so far forget the rules of fair play as to hit a public man who had already been the victim of 'the oppressor's wrong and the proud man's contumely' below the belt? We repeat the question and pause for a reply." [The *Pratod* writes:—We learn from the *Amrita Bazar Patrika* that Mr. Brewin had made a report to the Bombay Government after making a preliminary investigation into the Tilak case. If this be true, Government would do well to lay Mr. Brewin's report before the public.]

The case of the 9th Lancers.
Phœnix (8), 24th Jan.

26. "Are the 9th Lancers in disgrace, or has Lord Curzon been faint-hearted enough to allow the brag and bluster of their bullying friends to turn him away from the path of duty which he chalked out for himself, and to stultify himself so far as to go back upon his former policy of righteousness and let justice be defrauded of its due! This question must have occurred to many of those who witnessed the part which the 9th Lancers played in the proceedings of the Delhi Durbar and the ill-taste and ill-breeding of Lord Curzon's own guests, some of whom were so forgetful of their duty to their host as not only to cheer the Lancers but to shout 'Good old Lancers' when the latter entered the Amphitheatre in attendance on His Royal Highness the Duke of Connaught. Even the Special Correspondents of some Anglo-Indian papers were constrained to characterise this scandalous demonstration as being disgraceful to the last degree. Lord Curzon was understood to have inflicted some kind of punishment on the 9th Lancers for their 'harbouring a criminal in their midst' and helping to conceal a crime of the most hideous character! When His Excellency's own guests, therefore, cheered the Lancers they were guilty of an act of discourtesy to their host! But that is a point which they may be left to settle between themselves and their host. It does not concern us in the least. What we should like to know is how it was that the Lancers, who were under a cloud and in deep disgrace, and whose exclusion from all participation in the Delhi Durbar was understood to have been suggested as a punishment by the Military authorities, though excused by Lord Curzon in deference to the wishes of the retired officers of the regiment, were allowed to form part of the Duke of Connaught's escort at the Delhi Durbar! Why was so much prominence given to them? Lord Curzon seems to have relented since he showed a bold front in the interests of justice and righteousness. This is indeed a great pity and after this we are not surprised to read in the *Indian Mirror* that 'soon after, some soldiers

of yet another British regiment kicked up a row at the Viceroy's own door and killed one or two Indian policemen. If the military thus go out of hand and may commit any outrage with impunity, and if the civil white population, both official and non-official, abet them, where is the security of the British Empire in India? Refractory whites have been pampered too long and have become a standing menace not only to our people, but also to the Government itself. For the sake of the Empire, then as much as for his own, this is just the occasion when Lord Curzon should be both just and fearless. In Lord Kitchener, he will find a just and fearless colleague."

A complaint against the Subordinate Judge of Dholka (Ahmedabad).

Vishwadarshan (79), 15th Jan.

27. A Dholka correspondent of the *Vishwadarshan* writes:—The Subordinate Judge of Dholka attends his Court at 3 P.M. every day. This causes great inconvenience to the litigant public, especially to those who attend the Court on business from the neighbouring villages. Complaints are also heard that the Subordinate Judge decides cases *ex parte* in favour of plaintiffs. If enquiries were to be made into the matter, further irregularities would be brought to light. It is difficult to understand why the Subordinate Judge is not transferred elsewhere.

Pandita Ramabai's Sharada Sadan (Widows' Home) at Kedgaon (Poona).

Mahrátta (7), 25th Jan.; *Native Opinion* (34), 28th Jan., Eng. cols.; *Native Opinion* (34), 25th Jan.; *Arunodaya* (88), 25th Jan.; *Dnyánprakásh* (31), 29th Jan.; *Sholápur Samáchár* (137), 27th Jan.

28. "Our readers may recollect that in the *Mahrátta* of 26th January 1902, we had drawn the attention of the public to the standing scandal of Pandita Ramabai's *Sharada Sadan*, and had suggested that Government might well make it a point to get the *Sadan* inspected by their officers just in the same way as the jails in the Presidency. The *Sadan* is practically a jail, because enforced detention is as much practised in the one institution as in the other, with the only difference that while the detention in a jail is authorised and legal, the detention in the *Sadan* is unauthorised and wrongful, being against the will of the inmates concerned. At the end of a year, we are glad to find that the District Magistrate, Poona, has done something by way of instituting an inspection of the *Sadan* with the result that about a hundred girls in that house of bondage have appealed to him to be released therefrom. According to a representative of the *Deccan Herald*, the names and addresses of these girls have been taken down in order that inquiries might be made regarding the whereabouts of their parents and guardians; and Mr. Brander, Assistant Collector and Magistrate, has been asked to make a report upon the matter. We await this report with curiosity, while to the girls concerned it is of the greatest moment, as upon it depends their release from their present captivity. But, in the meanwhile, we may remark that independent corroboration of most of the allegations made by us when we wrote last on the subject is to be found in the account given by the representative of the *Deccan Herald* of his interview with Mr. Swifte, the District Magistrate, and with Ramabai herself at Kedgaon. According to Mr. Swifte, Mr. Brander's inspection of the *Sadan* has brought to light certain sanitary defects in regard to it. But we may say that we are not concerned with the sanitary condition of the *Sadan*. What we wish to know is whether the Pandita does or does not practise enforced detention against the girls of whom she is the self-constituted guardian. So far as Mr. Swifte knew, there was one instance in which a grown-up girl had applied to the District Magistrate for her release. But even one instance of this kind is sufficient to prove the case against the Pandita. In her interview with the representative of the *Deccan Herald*, the Pandita is reported to have said that 'she tells them (girls) that the door is open to them to go wherever they want to.' But if that is so, we fail to understand why even in one case it should have been necessary for a grown-up inmate of the *Sadan* to apply to the Magistrate for her release. The truth of the matter is, however, evidenced by Ramabai's own admission made to the representative of the *Deccan Herald* that on Mr. Brander's asking some of the girls whether they wanted to go to their homes, one hundred of them said that they did want to. As Mr. Brander was acting as a Magistrate and not as a wily missionary or a cross-

examining pleader, it may safely be presumed that the replies given to him by the girls were a correct expression of the real state of their minds. On the other hand, it must be remembered that the presence of Ramabai or her agents by the side of Mr. Brander must have had the same deterrent effect upon the girls as is always caused by the presence of the jailor upon prisoners when they are asked by the official visitors whether they have any grievance against the jailor. Mr. Swifte, of course, innocently enough believed Pandita Ramabai when she assured him that the children were not forced to become Christians. For aught we know, what the Pandita says may be true. But, then, we must regard the phenomenon of the voluntary conversion of young girls hardly out of their swaddling clothes as the greatest miracle that Christ ever performed. In conclusion, we have only one suggestion to offer, and it is this. If Mr. Brander does not suceed in finding out the whereabouts of some of the young girls who have prayed to be liberated, he will not give them back to the evangelistic mercies of the Pandita before taking counsel with independent Hindu gentlemen, who might perhaps help him to satisfactorily dispose of them either by taking them under their own care or sending them to the Hindu orphanage at Dhulia, Ahmedabad or Surat." [Several other papers of the week similarly complain about the alleged wrongful restraint exercised by Pandita Ramabai upon some of the inmates of her *Sadan* and request Government to send such of the girls as may be willing to leave the *Sadan* to their parents or guardians after making proper enquiries about the whereabouts of the latter.]

Sudhárak (40), 26th Jan.; *Prekshak* (35), 27th Jan.

29. Government have, no doubt, taken upon themselves the responsibility of saving the poor Indians from dying of hunger during years of famine. But this responsibility is not of a permanent character. It ceases with the return of prosperous years. In England the state of things is quite different. Poor houses are permanently established there to provide work for the unemployed and to dispense gratuitous relief to the aged and the infirm. If India had enjoyed the same advantage, her condition would have been much better than at present and there would not have been found so many beggars thronging the streets of Indian towns. It is a pity that the two peoples living under the same rule should have different kinds of treatment meted out to them. The Indian subjects of the British Government have at least a right to demand from them protection for the poor widow and the helpless orphan. The day when Government will discharge such obligations to their Indian subjects may be distant, but we hope that they will not in the meanwhile grudge to give effect to the following suggestion, which will cost them nothing. They should at least make it known to the public that the missionaries, who take orphans under their charge, do so not with a view to hold them in bondage for life. Besides, whenever the children are taken in their charge by the agents of missionaries, it should be made obligatory upon them to note the ages of children, their places of residence, the names of the provinces whence they are brought, &c. It is equally necessary to obtain information as regards the missionary institutions where these children are sent and brought up. If such information is made available to the people, we shall not hear of any scandal like that of Pandita Ramabai's Home. [The *Prekshak* makes somewhat similar remarks and observes that it is partly the fault of the people themselves that unprotected orphans are allowed to fall into the hands of Pandita Ramabai's agents.]

The Honourable Mr. Justice Crowe's appeal for raising an endowment fund to supply the J. J. Hospital with an adequate nursing staff.

Gujaráti (15), 25th Jan., Eng. cols.; *Rást Goftár* (24), 25th Jan.

30. "We particularly wish to draw the attention of our readers to the appeal made by Mr. Justice Crowe to endow the J. J. Hospital with a fund to supply that institution with an adequate staff of nurses, and we hope that the appeal is not made in vain. All that tends to relieve or to alleviate human suffering ought to have a special claim upon every philanthropic and generous citizen. Nursing plays no unimportant part in combating sickness, and all the attempts of a skilful physician may be hopelessly wasted by the want of proper and careful nursing.

It is now well recognized that an adequate and trained staff of nurses is no less a necessary adjunct of an hospital than its staff of physicians and surgeons. The want of such a staff of nurses in the J. J. Hospital, as disclosed by Mr. Justice Crowe, cannot but be a matter of regret and the sooner that want is supplied the better it is for the reputation of this city. Government have recognized their duty and responsibility in the matter by undertaking to contribute half the expenses of the nursing establishment, and we think that it is but right that the public should meet the Government half way.......... It is desirable that everything should be done to have an increase in the number of native nurses available in the city. On account of social and religious considerations native patients would like to have native nurses. We hope that all these considerations will make the well-to-do of this city open their purses wide, and to meet Mr. Justice Crowe's appeal liberally." [The *Rást Goftár* makes similar comments.]

A suggestion about the reduction of telegraphic rates.
Akhbár-e-Soudágar (50), 30th Jan.

31. The Bengal Chamber of Commerce has submitted a proposal to Government to reduce the present three classes of telegraphic messages to two, the rate for an eight-worded message in each class being one rupee and eight annas respectively. We are of opinion that it would be more convenient to reduce the rate of deferred messages from eight annas to four. Such an arrangement will popularise telegraphic messages among the people immensely. The Department need apprehend no pecuniary loss whatever from this arrangement. When the Post Card was introduced, similar apprehensions of a falling off in the revenue were entertained, but the result showed in the end that they were altogether groundless. We, therefore, suggest that the rate of deferred messages be reduced from eight annas to four.

A request to Government to discontinue the medical examination of passengers at bunders and railway stations.
Indu Prakásh (32), 29th Jan., Eng. cols.

32. "We can never excuse an enlightened body like the British Government if it adopts methods and practices which are akin to those of the pious Hindu widow going round a Peepul tree to rid herself of all her sins and errors of life. And yet what better picture do the plague measures of the day offer? The farce of the medical examination of passengers at the railway stations and bunders has been kept up, probably to amuse somebody at the head of Government in hours of supreme dullness brought on by monotony of work. It is sad to reflect on the unnecessary trouble caused thereby to hundreds and thousands of people. Nobody has ever ventured to point out the smallest benefit accruing from the system of examination now maintained, and every body has admitted the inconvenience it causes to passengers and the opportunity it offers for corruption and oppression. At the bunders, for example, unwary people 'suspected of sickness' are segregated and kept in quarantine, even against their will, and nobody knows on what authority such a procedure has been maintained. At the inspection stations on the railways, the trains are still detained for at least half an hour, and the farce is enacted unblushingly to the cost and humiliation of the luckless passengers. Cannot the Government order the discontinuance of these plague preventive measures? .... We can assure them that these measures are entirely useless and that their removal will cause nobody the smallest regret, except perhaps to those who are engaged in the work."

Comments on a new order issued by the authorities of the European Plague Hospital at Poona.
Poona Observer (9), 29th Jan.

33. "It is a very curious order that has been promulgated, that in case of Europeans attacked with plague only those able to pay will be treated at the European Plague Hospital, which has at length been re-opened. May we be permitted to ask, whether hospitals are intended only for the rich? We always laboured under the impression, mistaken it now turns out to be, that hospitals were more intended for the poor class of people than for the rich; for while the latter have all the means at their disposal of taking care of themselves during a period of sickness and can obtain every comfort, the former are unable to do so for want of means......... We are certain

that there are a few European pensioners, men who fought hard in maintaining the Empire of Her late Majesty the Queen Empress, in Poona. Broken down old soldiers, earning a paltry pension, and having no spare money for hospital treatment. How if one of these old veterans were struck down with the plague in Poona?......... But as this strange, curious, unaccountable and inexplicable order has gone out to the world, His Excellency Lord Northcote will hear of it and perhaps show something more of the milk of human kindness to his poor countrymen in Poona than has been exhibited by those responsible for the order in question."

Plague at Poona and a few suggestions to the local authorities.
Dnyán Prakásh (31), 29th Jan., Eng. cols.

34. "A few weeks ago through our vernacular columns we ventured to offer certain suggestions to the various local authorities, such as the City Municipality, the Police and the Irrigation Department, as to the way they might help the plague refugees directly and indirectly in times like these. The Irrigation Department has so far left little room for complaint, because they have been pretty regular in the supply of the canal-water, and we only trust that they will stick to the present practice to the end of the epidemic. But cannot the Police be expected to extend some protection to the Poona plague refugees? Of course they have to discharge their duties in the city, duties all the heavier on account of so many people having left the town. But we put it seriously to the Police authorities if they cannot devise some means of extending their protection to the various private health camps as they do in the case of the public ones. The recurrence of the plague every year for a certain period has now become a matter of dead certainty, and as the people at large have learnt by bitter experience to accommodate themselves to the state of things thus brought about, the authorities also must follow suit, and extend their protecting hand to the people who seek refuge from the annual visitation in isolated camps......... We may be allowed to suggest one or two things which the Municipality might well consider. We are sure the Municipal authorities would not be going beyond the scope of their duties if they made lighting and conservancy arrangements for the plague refugees; and they would be conferring a positive boon upon the people if they supplied every group of ten or more huts with an isolated shed to which a plague case occurring in any one of those huts might be removed."

Alleged inadequacy of the staff and other arrangements in the Poona Plague Hospital.
Sudhárak (40), 26th Jan.

35. Plague continues to play havoc in our city and the figures of plague deaths show no signs of decrease. The arrangements for the treatment of patients in the Plague Hospital also continue to be unsatisfactory. The hospital staff is inadequate and both the Hospital Assistant and the European medical officer who visits the hospital occasionally are ill. It is a wonder to us how the work in the hospital is, under these circumstances, carried on at all. The ambulances which were at one time used in removing patients to the Plague Hospital are replaced by common carts and the sufferings of the patients are thereby aggravated. There is not an adequate supply of clothing for the patients in the hospital. We hope these defects will be remedied soon.

Alleged frequency of thefts at Karáchi and a suggestion for the increase of the City Police.
Phœnix (8), 24th Jan.

36. A correspondent writes to the *Phœnix*:—"There have been an unusually large number of theft cases of late in Karáchi in which the offenders have not been brought to book. Mr. Thatcher is one of the most zealous Superintendents of Police we have had for some time past. Mr. Wardle, the Cantonment Inspector, is also an experienced Police officer. Then how are we to account for so many cases of theft, which have remained undetected? The truth is simply this. The trade and commerce of Karáchi has increased by leaps and bounds, so has the population. There has been an inflex from Káthiawár of the famine-stricken, as also of the criminal classes from the Punjáb. But has there been a corresponding increase in the Police force? The answer is a decided 'No.' Mr. Thatcher should bring this unsatisfactory state of things to the notice of the Bombay Government and endeavour to have the Police force augmented."

Plague measures at Karáchi.
Karáchi Chronicle (5), 25th Jan.

37. "It is a matter for sincere regret that the plague statistics in Karáchi have begun to look up once more and the authorities have found it necessary to order the adoption of old precautions, *viz.*, evacuation and disinfection of houses in which dead rats are found, and the reporting of all cases and deaths from plague to the Plague Superintendents. We have had occasion ere now to express our cordial approval of the plague administration at Karáchi as directed by Mr. R. P. Barrow, the Collector of the District, but the circular recently issued by him which appeared in our last issue regarding the re-introduction of old plague measures has taken the public by surprise and created a good deal of alarm in their mind. It is these very measures that have from the very beginning been regarded with disfavour by the people, and if they have hitherto cheerfully submitted to the measures that are opposed to their instincts, it is due to the law-abiding disposition which is so conspicuous a feature of their character, but that is no reason why they should be laid under the necessity of continuing to yield obedience to the same measures any longer. Those well-to-do people who think it best to be out of all harm's way are fast leaving the city. But it is hard lines on these poor men who live from hand to mouth and can hardly command one full meal a day, to be compelled to vacate their quarters. It is scarcely fair to drive them into the jungle in these days. We cannot help thinking that the authorities have gone very much out of their way this time. They manage things very differently in the City of Bombay. For we are told that there is no compulsory evacuation there. The poorer classes are not disturbed at all. Why should not a similar policy be adopted in Karáchi?"

Plague measures at the Karáchi Cantonment Station.
Phœnix (8), 28th Jan.

38. "That the plague regulations introduced by our benign Government have proved an unmixed evil is a truism which none dare deny. We mean that wherever these regulations are introduced, they are bound to operate harshly on the people, howsoever good the intentions of their authors may be. Though our sad experience of the past teaches us that the detention camps and the medical inspection of the railway stations are no good and a mere farce, yet our 'powers that be,' for reasons best known to themselves, persist in their continuance to the infinite harassment of the poor Indians. We are led to make these reflections because we have received several complaints from several Native gentlemen, whose mode of living is as good as that of Europeans, that the treatment accorded them at the Karáchi Cantonment Station, when they go to see their relations and friends off, is not what it ought to be. A good while before the arrival of the Medical officer at the station, these Native gentlemen are unceremoniously told to leave the platform, while Europeans are allowed to remain there until the train leaves the station. We ask in the name of goodness why the local plague authorities should observe this invidious distinction between Europeans and at least those Indians whose mode of living is as good as that of the former. Every one, whether European or Indian, is naturally very anxious to remain on the platform to bid good-bye to his (or her) near and dear ones who are going to distant lands at the time of departure of the train. We, therefore, sanguinely hope that Mr. Barrow, our popular Collector, will redress this grievance."

Legislation.

Civil Procedure Code Amendment Bill.
Indu Prakash (32), 26th Jan.

39. It is announced that the Civil Procedure Code Amendment Bill as amended by the Select Committee will not be brought before the Supreme Council before May. This is no doubt a satisfactory assurance. But then no time should be lost in placing the Bill in its modified form before the public so that the people might know the recommendations of the Select Committee and form their opinion about the same. The Bill is of an important character and the public should have ample time to discuss the proposed modifications in the present law. We are told that some of the recommendations of the Select Committee introduce drastic changes

in the draft Bill and we trust that the Supreme Government will not make undue haste in carrying the Bill through the Council and lay itself open to blame as the Bombay Government did at the time of passing the Land Revenue Amendment Bill.

Education.

Technical School at Ahmedabad.
Voice of India (13), 31st Jan.

40. "It gives us real pleasure to see Ahmedabad striving after a first-rate Technical School. In England they are spending crores of rupees on technical education—Birmingham, Manchester and London are examples Surely, in India we ought to be able to spend our lakhs. To this end, however, the State and the public-spirited citizens must pull together. We trust sincerely that the Government of Bombay will spare no expense to make the Provincial Technical School at Ahmedabad a model institution of its kind. As for the citizens, Mr. Chinubhai, grandson of the late Mr. Ranchhodlal, has already come forward in a most liberal spirit. Besides giving a lakh of rupees towards the starting of the school, Mr. Chinubhai has now given a valuable site and the sum of Rs. 35,000 for the buildings. Thus, then, the example of a prudent and far-seeing citizen is by no means lost to the city. Although Mr. Ranchhodlal himself is gone, he promises to live again in his modest young grandson. Let us hope other wealthy men will rally round the standard he has raised and do all they can for the success of the school."

Agricultural education in India.
Voice of India (13), 31st Jan.

41. "The question of agricultural education is, at the present moment, engaging the serious attention of the Government of India, and orders on the subject are likely to be issued at an early date. This is good news indeed, for the recurrent famines of the past few years have emphasised the necessity of giving our masses, essentially agricultural, a training by means of the plough rather than the pen. That the vast majority of our people are agriculturists was known long before the recent cycle of droughts swept over the land; and it is not hazardous to predict that India will always be, in the main, agricultural. The wonder is all the greater, then, that agricultural education has received so little attention from the authorities. The very life of the country may be said to hang upon it. We are aware of experiments made in certain parts of the country, at the instance of the Agricultural Department, but we are also aware that they fell far short of the requirements, in some cases, and, in others, were too elaborate and high-pitched for those who were expected to profit by them. Teaching the science of agriculture to school-children through the ordinary village school-master has always seemed to us to be worse than useless.......... The ordinary village school-master is no ploughman. All he learns at the Training College is a bit of agriculture, chemistry and physics. Fortified with this superficial knowledge he is sent out to teach those who probably know more about the subject than he does. Little wonder, then, that the pupils and their parents laugh at the attempt to provide them with what is termed 'the new learning,' or that the well-intentioned policy of Government is discredited. The village rayat is a hard-headed man to reason with where his land and his industry are concerned. If a certain method of manuring answered the purpose of his forefathers, he argues, why should he now change it? The new method may be a better one, but it is after all an experiment. Who will convince him of the advantages of the improved method? Certainly not the village school-master...... We have criticised the system of agricultural training, as it is in vogue at the present day, at some length, because we think it high time that Government should chalk out a definite line of action and revise the orders it passed some time ago at the instance of Sir E. Buck. The experimental stage should come to an end, and a workable scheme should be started after carefully studying all the aspects of the question.......... What the country needs is an army of special teachers, specially trained for the purpose of teaching the children of agriculturists.......... Then, as regards

training, the best available material should be utilised for the purpose. Only those who feel drawn towards the subject and the work should be trained up. We must also begin not at the bottom but rather at the top, with a college that will equip trained exponents of the new science. The men must be 'experts' not only in name, but in reality.......... When these special teachers are found to be well-versed in the theoretical aspects of the science of agriculture, they should be given charge of an experimental farm, with the view of giving them a practical insight into the actual working of the industry. These farms are already very popular. The cattle farms in Gujarát, all bearing the esteemed name of Lord Northcote, are doing very useful work in their special localities, and more of these might be started in every big agricultural town. All this means money, but if the right sort of agricultural education is to be given by men of the proper stamp, it must be paid for. It is well known that agricultural education in England costs crores of rupees; India must be prepared to devote some lakhs at least to this purpose. There is no doubt room here for private enterprise and liberality. But Government must, of course, take the lead in the matter."

Disapproval of the proposal to enhance the fees of the Hyderabad students in the Dayaram Jethmal Sind Arts College.

Karáchi Chronicle (5), 25th Jan.

42. "Dr. Jackson, the learned Principal of the Dayaram Jethmal Sind Arts College, has been industriously casting about in order to bring more funds to the Dayaram Jethmal Sind Arts College since the Hyderabad Municipality has reduced its annual contribution to the College from Rs. 2,000 to Rs. 1,000 and it is almost pathetic to observe the shifts to which he has been having recourse, in order to raise the needed funds. His latest proposal is to enhance the fees of the Hyderabad students by Rs. 5 per term—a proposal that has fairly caused astonishment in all quarters. And what comes next is positively preposterous, for we are told that if the Hyderabad Municipality cease to contribute altogether, the Hyderabad students will have to pay Rs. 10 more per term. We do not know what the learned Principal is driving at. He seems to be determined to create an anomaly which will prove a prolific source of mischief to the best interests of the College. Granted that the Hyderabad Municipality does not see its way to increase the College grant, one fails to see why the sins of the Hyderabad Municipality should be visited on the Hyderabad students. Neither could one bring oneself more readily to acknowledge the appropriateness of the Principal's proposal. Dr. Jackson knows well enough that it was on the donations and subscriptions from Hyderabad principally that the foundation of his College was laid. The Hyderabad students do not claim any preference over others on that account. Moreover, Hyderabad students have to pay a lot of other expenses in the shape of railway fare, boarding fees, &c., which the Karáchi students have not to bear. 'Fair play and no favour' should be shown to all, whether Hyderabadies or otherwise. If the Hyderabad students all leave the College in a body what will become of the College and where will Dr. Jackson himself be? We hope that the more sensible members of the College Board will allow wiser counsels to prevail and not lend countenance to the anomalous proposal of the Principal. If the College Board is in want of funds let the fees be increased all round or the salaries of the Principal and the Professors slightly decreased in order to make both ends meet."

Municipalities.

Plague at Ahmedabad and a request to the local Municipal authorities.

Praja Bandhu (22), 25th Jan., Eng. cols.; *Gujaráti Punch* (17), 26th Jan.

43. "Ahmedabad was so long practically free from plague, but it has at last been caught into its clutches. A number of plague cases have already occurred here. The local Municipal authorities responsible for the public health have only recently admitted that the city is actually in the grip of this dreadful disease, although rumours have been afloat for the past six weeks nearly that plague has been raging in some parts of it. Subsequent events have shown that these rumours were well founded, and it is surprising that a number of deaths in rapid succession in a particular part of the city

did not create earlier the least suspicion in the minds of persons in charge of the Health Department of the Municipality as well in that of the Municipal President. The matter had at any rate a very suspicious look, which called for a greater activity than usual at the hands of the staff of the Health Department to ascertain as to how the plague was brought to this city. But judging from the absence of observation for ten days of persons coming here from infected places, one will be justified in concluding that a person coming here from an infected place may have spread the infection. However, it is now useless to make a surmise as to the origin of the disease, for we are not so much concerned with it as with the work of stamping out the disease. Fortunately, the disease so far has been almost confined to one or two particular areas, and if proper remedies are adopted it would not be difficult to stamp it out. We are aware that the Municipal authorities have of late been somewhat active but, we regret to state, not in proportion to the gravity of the situation. Being laymen we are reluctant to dogmatise on the subject, but we think the re-introduction of the system of observation for ten days of persons coming from infected places coupled with a little more special attention to the sanitation of the city generally and of the parts affected in particular may go a great way towards attaining the desired object. The people themselves are fortunately alive to the danger and this ought to strengthen the hands of the authorities." [The *Gujaráti Punch* makes somewhat similar remarks.]

Plague at Surat and alleged laxity of the local Municipal authorities.
Deshi Mitra (55), 29th Jan.

44. We entirely differ from those who think that because certain measures which it was customary at one time to adopt in combating a plague epidemic, failed to prove effective, it is futile to take any measures against the disease. In all cases of epidemics, we consider that it is the duty of municipal and other local bodies to take every care to improve the sanitary condition of the areas under their control, and we believe that the local Municipal authorities are not doing all in their power to keep the city in as clean and sanitary a condition as they ought. Many of the by-lanes and *gullies* are neglected altogether and the sanitary department of the Municipality have not issued any instructions to the public as in Bombay for improving the sanitation of their premises. We hope Mr. Sladen, President of the Municipality, will take vigorous measures to improve the sanitation of the city.

Native States.

Impending retirement of the Maharaja Holkar from the administration of his State.
Mahrátta (7), 25th Jan.

45. "From the 1st of February, the Holkarshahi will be no more, and the Marathas will realise therein the first practical boon from the British Government in commemoration of the great Durbar. It is a matter of common knowledge that the Maharaja Holkar having allowed certain eccentricities of his mind to unduly attract public attention, the Government of India deprived him of some of his powers and entrusted the administration of the State to a Council with the Divan as the chief executive officer. The arrangement, it was understood, did not satisfy the Maharaja; and in a moment of anger or infatuation, he committed himself to a written *yadi* in which he offered to abdicate the *gadi* in favour of his son and to retire on a fixed pension. Later on, when the Viceroy last visited Mhow, he wrote to the Maharaja and indirectly expressed his desire to visit Indore. To this the Maharaja Holkar is reported to have given a somewhat sarcastic reply, which purported to remind the Viceroy that as he, the Maharaja, was practically made an outlander in his own State, it was bootless for him either to send or withhold an invitation to His Excellency to visit Indore. The Viceroy thereupon did not of course visit Indore, but the Maharaja was prevailed upon to visit His Excellency at Mhow, and is reported to have made an excellent impression upon the latter. At any rate the invitation sent to the Maharaja to attend the Delhi Durbar gladdened his heart. But now comes the news that, taking the Maharaja at his own word, the Viceroy has forced upon him the retirement which, as observed above, he had sought in a moment of anger or infatuation. His minor son will be installed on the *gadi* on the 1st of February and the Maharaja will get an annual allowance of four lakhs of rupees and have to stay at Badhwai. The administration will be reorganised with the centre of financial

and military control transferred to some British officer. We need not here enter into the question as to how far the Maharaja's fate has been self-inflicted; but evidently Lord Curzon has acted most astutely in taking the Maharaja at his own word and bringing the Holkarshahi under the overshadowing influence of the British Government. If the Maharaja Holkar may be said to have betrayed a malady in his nature, Lord Curzon has on his part performed a relentless surgical operation, and we doubt whether this sudden disappointment will help in any way to improve the condition of the Maharaja's mind."

Voice of India (13), 31st Jan.; *Prekshak* (35), 27th Jan.; *Samarth* (36), 28th Jan.; *Mumbai Vaibhav* (132), 28th Jan.

46. "When the strain of government proved too much for the mental robustness of a Native ruler in former times, himself and his dynasty stood in danger of being overthrown by some unscrupulous adventurer. One of the advantages of British protection is that, if a Native Prince feels fatigued under the harness, he can quietly give himself relief without any prejudice to the interests of his Royal house. The Maharaja Holkar of Indore, it is said, will retire on a pension very shortly, and his son is secure on his *gadi*. Bacon, quoting Seneca, reminds us that 'that anger is ruin, which breaks itself upon that it falls,' and it has been surmised that, in the case of the Holkar, temper and temporal glory could not be at peace with each other. That must be regrettable, but there is obviously a vast difference between ruin and pension." [The *Prekshak* writes:—If the Maharaja is going to retire from the administration of his State voluntarily because he does not agree with his Minister or for some similar reason, we sympathise with him. But if his retirement is forced upon him by taking him at his word uttered in an unguarded moment, we cannot approve of it nor of the arrangement proposed for the administration of the affairs of the State. The *Samarth* observes that it is not statesmanlike to express outward sympathy with the Native Chiefs on the one hand and to mete out unsympathetic treatment to them on the other. The *Mumbai Vaibhav* makes somewhat similar comments.]

Jám-e-Jamshed (64), 28th Jan., Eng. cols.; *Akhbár-e-Soudágar* (50), 30th Jan.

47. "If the rumours about the impending abdication of the Holkar be correct, public sympathy will go out towards the unfortunate Prince. Some evil star dogged the Holkar's career from the first, the genesis of his sorrows and his troubles as a ruler and a feudatory dating, if we mistake not, from his visit to England on the occasion of the Jubilee in 1887. What has happened since then is more or less an open secret, and the less said about it the better.......... In this unhappy termination of the Holkar's career as a ruler, we find nothing but the inevitable consequences of the policy which the Indian Government too often, we might almost say invariably, pursues, the policy of giving what might be termed the long rope to its feudatories. In thus helping an impossible Chief to bring about his own ruin, they no doubt save themselves, for a time, from undeserved insinuations on the part of a suspicious population. But we doubt if in doing so Government calculate the injustice they do to the helpless subjects of such Chiefs. We, of course, look to the Indian Government not only to be just but generous and considerate in their dealings with the Native Chiefs..........But it would be higher statesmanship, all the same, to recognise an unpleasant duty before it is too late, and to do the needful in time. A judicious and timely corrective may save not only the Princes but Government themselves from unhappy consequences, which follow in the wake of a long deferred Nemesis." [The *Akhbár-e-Soudágar* makes somewhat similar remarks.]

Kál (109), 30th Jan.

48. The *Kál* writing on the same subject observes:—In the face of the extinction which is overtaking our Native States one after another, he would be a bold man who would assert that the English are anxious to conserve everything that is old in India. The solicitude shown by our rulers to conserve that which is old extends only to ancient buildings and monuments but not to living institutions. They are anxious to preserve ancient structures of stones and bricks from decay, but they do not display the same desire to preserve our Native Princes from ruin. Just now it is the turn of Indore. That State will in future be administered by the Resident and the Maharaja will abdicate the throne in favour of his young son. This is a new policy adopted by our rulers and it is an improvement upon the policy of open annexation pursued by Lord Dalhousie. The latter policy

was found to entail much trouble in practice, but the new one which supplants it, just as new discoveries in science supersede old ones, secures all the benefits of annexation without any of its inconveniences. But is not annexation a misnomer when applied to Native States? Does not the whole country belong to the British? How can they then be said to annex the territory of Native Chiefs?

Kesari (113), 27th Jan.

49. A gentleman from Indore writes to us that His Highness the Maharaja Holkar will retire from the administration of the State and that his minor son will shortly be installed formally on the *gadi*. The Maharaja, we understand, will reside at Badhwai and receive an allowance of two or four lakhs, while the affairs of the State will, during the minority of the new Chief, be administered by a Council under the direction of the Resident. If this report be true, and we do not doubt its truth, it must be said that the independence of our Chiefs is lost during the regime of Lord Curzon. We are aware that there were certain complaints made against the Maharaja by some persons in his State and that there was a charge of high-handed conduct against him. But we have strong doubts whether, on the strength of such complaints, the Paramount Power can depose a Chief or whether it would be just on its part to install his son upon the *gadi* without making an open inquiry into the matter and without ascertaining whether there was any other remedy to set it right than summary deposition of the Maharaja. The Maharaja Holkar is not known to have acted with dishonesty towards the British Government. The only complaint against him was that of maladministration and there were many other ways short of deposition by which it could have been remedied. We, therefore, fail to see why Lord Curzon should have resorted to such an extreme measure. If maladministration be the sole ground for it, the British Government should be prepared to turn out of office some Governors, too! So long as they do not do so, we do not think it a wise policy to adopt extreme measures in the case of emasculated Native Chiefs. It is also reported that the Maharaja Holkar has of his own accord consented to the arrangement. But we do not attach much importance to this report. It is popularly believed that a Political Agent can obtain anything in writing from a Native Chief and it cannot be said that this belief is altogether unfounded. The Government of India must, therefore, place a more satisfactory justification for their step before the public than the mere consent of the Maharaja. As the Maharaja was invited to the Delhi Durbar by the Government, we do not think that his deposition was decided upon before the Durbar. But as the ways of statesmanship are crooked, it may be that the invitation was sent by way of making amends for the indignity of deposition. However that may be, we hope that if the arrangement indicated above is to be brought into force, a full explanation regarding it will at least be laid before the public. From a military point of view, the Native Chiefs are of course mere puppets, but the present example of the Maharaja Holkar shows that they are accounted no better even in matters of civil administration. The sooner, therefore, the Government explains how far it is willing to respect the rights of these puppets the better.

The future position of Native Chiefs.
Kesari (113), 27th Jan.

50. The Delhi Durbar has, according to the correspondent of an Anglo-Indian contemporary, served to teach the Native Chiefs their exact position in relation to the Paramount Power. In the accounts of ancient Imperial Durbars held in India, we read of feudatory Chiefs serving as gate-keepers and in similar other menial capacities. At the recent Delhi Durbar the case was not much different from this. The Native Chiefs were made to parade in procession in the rear of the Viceroy and to bow before him at the Durbar, while at the opening ceremony of the Art Exhibition, they were required to stand back in the crowd for want of seats. A hundred years before, the Scindia had actually gained ascendancy over the Moghul in Delhi while the Nizam was nominally a feudatory of the Moghul Emperor but practically independent. But in this year of grace 1903, both the Nizam and the Scindia have had to march in procession behind Lord Curzon! In ancient times a paramount sovereign after conquering petty rulers claimed supremacy over them openly. Some of them, who were fired with the spirit of bold

independence, resisted the claim, while others meekly submitted to it. Let us now turn to the relations subsisting between the British Government and the Native Chiefs in modern times. The British originally came to this country as traders and being aliens were able to lay the foundations of their rule in this country only with the aid of the people and the Princes. They treated the latter as friends at first, but as the sphere of British ascendancy in India gradually widened like a forest conflagration and as the Native States were left like scorched bushes in its midst, there was a change in the attitude of the British towards their former friends, but morally they were not justified in depriving the latter of their independence. The British might have acquired more power, while the Native Chiefs might be insignificant, but that is no reason why former 'friends' should be treated as 'feudatories.' In Europe there are such petty independent States, but Russia and Germany do not think of robbing them of their independence. Why should not a similar principle be applied to India? There is no doubt that the might of Great Britain is steadily increasing and no one can have the hardihood to check her advance; nay, we do rejoice in Britain's prosperity, but why should such prosperity serve as an excuse to take away the independence of the former friends of Britain? If the question is to be decided on the principles of morality, we see no reason why Britain's relations with the Native Chiefs should change with the increase in Britain's power. If other than moral considerations are to decide the question, it is a different matter altogether. In short, the treatment at present meted out by the British Government to the Native Chiefs is not morally justifiable. It is true that it does not wage war with them, but it has asserted its complete supremacy over them none the less. In spite of treaty obligations, it has practically taken to itself the right of punishing or deposing Native Chiefs. Whether and how far, under these circumstances, the Native Chiefs should be allowed to retain their independence and in what way they can be of use to the Empire are questions which press for an early solution. It would be unstatesmanlike to make the Native Chiefs serve as mere ornamental appendages to a State procession. If they are not needed for strengthening the British Empire, they are at any rate likly to be of great use in ensuring its stability and popularity, and no less a personage than the Viceroy has expressed himself to the same effect. If that be so, some steps should be taken to increase the usefulness of the Native Chiefs in the present system of administration. Even under the Muhammadan regime, the Emperor Akbar made use of the Rajput Chiefs to popularise his rule, and we do not see why a similar policy should not be followed now. Lord Lytton had suggested that a Council of the Native Chiefs should be formed on the model of the Privy Council in England. But the suggestion was not approved at the time and does not seem to have received any consideration till now. The Delhi Durbar was held on a scale of unparalleled magnificence and hundreds of Princes attended it at an immense cost to their exchequers, but the question of their future position has not been settled. If their serviecs as leaders of the people are not availed of by Government in any way, there would shortly be no leaders left among us. How exactly their services should be utilised it is difficult to say, but Lord Curzon should not, we think, find the question difficult of solution.

Settlement of the question of the Berars.

Prakáshak (133), 23rd Jan., Eng. cols.

51. "His Highness the Nizam has received a G. C. B.! We are sure the shade of the great Sir Salar Jang must have been seriously perturbed at the diplomatic jugglery which robbed the Nizam for ever of the Berars. Fie Lord Curzon, that you should have stooped to play the part of a diplomatic Iago to the simple-minded Rodrigo of a Nizam, And how does this political equation stand? Berars = G. C. B.! The latter, they say, means Grand Cross of the Bath. But if Sir Salar Jang were alive to-day he would surely paraphrase it 'Grand Conquest of the Berars.' The pity of it, oh! the pity of it!"

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 1st February 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th February 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Maráthi.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay... ...	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh ...	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur ...	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	Anglo-Portuguese.				
40	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 44	900
	English, Portuguese and Concanium.				
41	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 35	500
	Anglo-Sindi.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41 ...	600
44	Sindhi	Sukkur (Sind) ...	Do.	......	...
	Anglo-Urdu.				
45	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	English, Mara'thi and Gujara'ti.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 69 ...	655
	English, Maráthi and Kánarese.				
47	Karnátak Patră	Dhárwár ...	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	Gujara'ti.				
48	Aftáb-e-Hind	Bombay... ...	Daily	...	...
49	Akhbár-e-Islám	Bombay... ...	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár ..	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchhárám; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwáduo Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upásani; Hindu (Deshasth Bráhman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur ...	Fortnightly ...	......	...
93	Chand[illegible]hu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni ; Hindu (Deshasth Bráhman) ; 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 36.	250
96	Chikitsak	Belgaum ...	Do.	Abáji Rámchandra Sávant ; Hindu (Marátha) ; 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre ; Hindu (Karháda Bráhman ; 36.	...
98	Dakshin Vritta	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis ; Hindu (Chándraseniya Káyastha Prabhu) ; 65.	125
99	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 26.	1,000
100	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Joshi ; Hindu (Deshasth Bráhman) ; 39.	212
101	Dhárwár Vritta	Dhárwár ...	Do.	Ráo Sáheb Antáji Rámchandra Joglekar ; Hindu (Chitpáwan Bráhman) ; 54.	800
102	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte ; Hindu (Karháda Bráhman) ; 42.	2,400
104	Gurákhi	Do.	Daily	Do. do. ...	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye ; Hindu (Chitpáwan Bráhman) ; 38.	800
106	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar ; Hindu (Chitpáwan Bráhman) ; 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Ábáji Ráje ; Hindu (Káyasth Prabhu) ; 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,500
110	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman ; 45.	400
111	Karmanuk	Poona... ..	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 35.	3,500
112	Keral Kokil	Bombay... ..	Monthly ...	Krishnáji Náráyan Athle ; Hindu (Karháda Bráhman) ; 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 45.	13,000
114	Khándesh Chitragupta ...	Dhulia	Do.	Bháu Ráoji Sindekar ; Hindu (Deshasth Bráhman) ; 23.	400
115	Khándesh Vaibhav ...	Do.	Do.	Balwant Janárdan Karandikar ; Hindu (Chitpáwan Bráhman) ; 52.	500
116	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit ; Hindu (Gaud Bráhman) ; 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve ; Hindu (Chitpáwan Bráhman) ; 38.	150
118	Maháráshtra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha) ; 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
150	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 41.	1,600
121	Mumbai Vaibhav ..	Do.	Weekly	Do. do. ...	1,100
122	Nagar Samáchár	Ahmednagar ...	Do.	Narsappa Abanna ; Hindu (Fulmali) ; 45 ...	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar ; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39...	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45 ...	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Mara'thi and Ka'narese.				
162	Chandrika	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	Maráthi and Urdu.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	Portuguese-Konkani.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
72A	Prakásh and Gadgadát.	Bombay ...	Weekly ...	......	...
	MARA'THI.				
91A	Bhút	Do.	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh*. The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist.

Politics and the Public Administration.

His Royal Highness the Duke of Connaught as the possible successor of Lord Curzon in the Indian Viceroyalty.

Jagadhitechchhu (107), 31st Jan.; *Phœnix* (8), 4th Feb.

1. We learn from the English papers that the Duke of Connaught is going to succeed Lord Curzon. We wish the rumour turns out true. His advent to India as Viceroy at this juncture will be hailed with delight and approval by all. Nothing but good would fall to India's share during the regime of His Royal Highness. As Commander-in-Chief, His Royal Highness has served pretty long in India, and his acquaintance with the affairs of the country is direct and intimate. May God inspire His Royal Highness to accept the office when offered to him, so as to enable us to enjoy the benefit of his benign rule. [The *Phœnix*, writing on the same subject, observes :—" Nothing could better appeal to the Oriental mind, nothing better stir the Oriental imagination than the appointment of the King's own brother to the Indian Viceroyalty. "]

Can India prosper under British rule?

Moda Vritta (119), 2nd Feb.

2. Many well-wishers of India have peculiar hobbies of their own for bringing about India's prosperity. But a careful survey of the events of the last century proclaims the futility of all efforts made in this direction. Indeed, it seems to us that our first care should now be not how to make our nation prosperous but how to keep it alive. The British have no doubt undertaken the task of governing our country with a view to bless it with eternal prosperity. But like children spoilt by over-indulgence we are gradually becoming feebler and feebler and in spite of the laudable motives of our rulers we do not seem to prosper under British rule. Western education has not proved a blessing in our case, while Western medical science has only increased the number of existing maladies and disorders in our midst. We have the authority of eminent statesmen to say that England conquered India only with a view to secure the happiness of the Indian people, and as some of the Native Chiefs were foolish enough to misgovern their States, England was obliged to annex their territories in violation of the pledge of the Proclamation of 1858. We find a comparison instituted sometimes between King Yudhishthira and our modern rulers, but there can be no ground for the comparison whatever, because Yudhishthira wrought the destruction of his people for the aggrandisement of his family, while the British are undergoing all sorts of sacrifices for our sake. They come all the way from England, leaving their hearths and homes behind them, to govern us in our own interests. They find maladministration prevailing in some Native States, and are obliged to annex them in order to secure the happiness of the subjects thereof. They instituted a fund for saving the lives of the famine-stricken, but unfortunately it had to be applied to defray the cost of the Afghan War. There was confusion in Burma, and the British felt themselves obliged to annex it to their Indian Empire. It was only recently that the anxiety of our rulers in respect of the people of Berar was removed by Lord Curzon's generous statesmanship, and all chance of their ever reverting to the sway of the Nizam was rendered impossible. Similarly, our rulers are making constant endeavours to revive and encourage our industries, but unfortunately these have not been crowned with success. How can the people then hope to succeed where the rulers have not succeeded? The country is where it was in spite of the agitation set on foot by the leaders of the Congress movement and the efforts of those striving after the social and industrial regeneration of India have met with no better fate. We think, therefore, the goal before our leaders should be not regeneration but survival. In a future issue we shall indicate how it may be possible to attain it.

Alleged necessity of reducing the burden of the Indian tax-payer.

Jam-e-Jamshed (64), 5th Feb., Eng. cols.

3. "*A propos* of the Chancellor of the Exchequer's warnings about the forthcoming English Budget, we may revert, for a moment, to Lord Curzon's promise of a substantial reduction in the burdens of the Indian tax-payer. In what shape is the proposed relief to be given? By maintaining taxation at its present level and giving doles out of the revenues to certain interests as was done last year, or by abolishing and reducing the heavier burdens altogether?

Need we say the country expects the Government to give it some permanent substantial relief of the latter description, and not a mere dole? If the financial position of India is really getting solvent, as the Secretary of State has repeatedly assured Parliament, and as repeated surpluses in spite of increasing expenditure appear to demonstrate, it is time now that Government gave the tax-payer some breathing time to recoup his resources. It would be shallow statesmanship to show surpluses by piling up taxation to the last bearable point: and Lord Curzon, we know, does not like humbug in any shape from either the Government or the people."

Is the money-lender the cause of the rayat's poverty?
Kesari (113), 3rd Feb.

4. A correspondent, writing to the *Kesari* under the *nom-de-plume* of 'An exhausted money-lender,' thus defends the *Savkár* from the charge of being cruel to the rayat:—Plague and famine have ruined every one, especially the Savkár who has not a variety of occupations open to him like the agriculturist. The rayat ploughs his field to-day, to-morrow he drives a cart or sells milk and vegetables. He can turn his hand to a number of things. He becomes a priest or a *pattáwálla* as occasion requires, but the Savkár can follow only one occupation, *viz.*, that of money-lending. The rayat cannot do without the money-lender, and all disputes between them are the result of laws passed by selfish legislators. Is it the Savkár who has deprived the rayat of *rab* for their fields? Is not their starvation due to the export of corn to foreign countries? The rayat is often ungrateful to the money-lender, though the latter makes advances to him of seed in the sowing season. Is the Savkár responsible for enhanced assessments? Does he consume cows and bullocks? Is he the cause of the diminution of plough-cattle? The rulers make the rayats rush into litigation and reap the fruit of their folly. Is it the Savkár who sends the rayats to Natal to serve there as coolies? There they are kicked and ill-treated by the whites and subjected to pay a capitation tax, while their women and children are subjected to forced labour? The rayat should not be deluded by any false hopes held out to him by foreigners for his deliverance from the clutches of the Savkár. Let him rather make common cause with the money-lender and register a solemn vow to avoid expensive litigation and get his disputes settled by village Pancháyats.

The Viceroy and the Ameer of Afghanistan.
Rást Goftár (23), 1st Feb., Eng. cols.

5. "We hope that when the Viceroy meets the Ameer of Afghanistan, he will extract from him some substantial guarantees of his good faith towards India and the British Government instead of promising him anything more out of the Indian Treasury. India has paid Afghanistan more than enough till now, and if, in spite of a handsome subsidy, the ruler of Afghanistan does not see his way to give us better assurances of his good faith towards this country, it is time to make other arrangements. Possibly the Ameer has to contend with difficulties of which we have no knowledge. But whatever those difficulties may be, it is time that we knew exactly where we stand. To spend lakhs every year to keep the wolf away from us, and be periodically upset by cries of the wolf at the door, is scarcely having the position of security we are paying for. We look to the present Viceroy of India to so arrange matters that any sudden move on the part of Russia may never leave this country at a loss to know how to stand on its own defence, or keep it, when the hour of action comes, in any doubt as to the side on which the long-subsidised and semi-protected Ameer of Afghanistan will range himself. The general feeling in this country would seem to be that, beyond the N.-W. Frontier England has been backing the wrong horse."

Viceroy's speech at the Zherria coal mines (Bengal).
Praja Bandhu (22), 1st Feb., Eng. cols.

6. "On his way back from Delhi to Calcutta His Excellency Lord Curzon visited the Zherria coal field (Bengal). A luncheon arranged for the occasion by the Manager of the coal field gave His Excellency an opportunity of expressing his views regarding the coal industry of this country.......... The Viceroy thinks that the proprietors of Indian coal mines should try and expand their trade in this country. We agree to a certain extent with His Excellency in this view, but it is almost certain that, if certain much-needed facilities be given by

the Government in the shape of reduction of railway freight and the establishment of well-equipped technical schools in India to train Indians in coal mining, it would be possible not only to drive away foreign coal altogether from Indian markets but from markets outside the country as well. Government have so far done nothing very substantial to help this promising Indian industry, but it is gratifying to note His Excellency's remark that 'Government cannot stand aloof from any project that is concerned with the development of this country.' This is no doubt a vague and half-hearted declaration. But we are accustomed to things of this sort, and should be thankful even for small mercies. We hope the above words will be translated into action in the near future, and this promising Indian industry will be put on a solid basis."

Kesari (113), 3rd Feb.

7. There are one or two points in Lord Curzon's speech at the Zherria coal mines on the prospects of the coal industry in India, which have a bearing on India's industrial advancement. The Viceroy expressed his gratification at the increasing output of Indian coal and hoped that the increase would be more than maintained in future. He also remarked that it was the duty of Government to help forward the exploitation of the resources of the country, and that India, instead of importing goods from other countries, should be able to produce them herself. But unless such exploitation is carried on with Indian capital and under Indian supervision, it would not contribute to the real prosperity of the country. This point seems to have escaped the Viceroy's notice. It is well known that at present several of the industries in India, such as those of Tea, Coffee, Indigo, &c., are in the hands of Europeans and that the greater portion of the profits thereof go to the European capitalist and the Indian labourer gets only the wages for his work. Do Government encourage purely native industries? Have they, for example, encouraged the Mill industry of Bombay? Have they not on the other hand imposed an excise duty on the products of Indian mills to please the manufacturers of Manchester? Government by introducing the India Tea Cess Bill have endeavoured to encourage the Tea industry in India which is in the hands of European Planters. We cannot understand why Government do not pass any measure to protect the Mill industry, which is in the hands of Natives. Their present policy is likely to lay them open to the charge of selfishness because they favour European industries and ignore those carried on by Natives.

Comments on the Coronation Durbar at Delhi.
East and West (3), for Feb.

8. In the course of an article on the Delhi Durbar contributed to *East and West* 'An Indian Thinker' writes :—"The Delhi Durbar is now a matter of history, and the student of history will find in it much food for serious reflection......... The wealth and pomp of the East were there in contrast with the sturdy reality of the West. But the reality of the West had triumphed over the pomp of the East. The numerous crowds of spectators did not cheer the Nizam or the Scindhia but the Duke of Connaught and the Viceroy, thus showing that they knew full well where lay the reality, and where the shadow of rule and power in this country......... In most native circles the great Durbar has, it is feared, left a sense of disappointment.......... Gracious messages and eloquent speeches appeal less powerfully to an Eastern people than concessions, however small, of greater privileges in the administration of the affairs of the Empire. The Indians give their British rulers all that they can give, *viz.*, loyalty and attachment, and the return they expect from them is not only safety from war and anarchy and an administration conducted on civilised principles, but also their confidence. Has the Delhi Durbar secured it to them? 'To have won such a dominion,' as His Excellency rightly remarked, 'was a great achievement; to hold it by fair and righteous dealing is greater, to weld it by prudent statesmanship into a single and compact whole will be and is the greatest of all.' But unless greater sympathy is brought to the work of everyday administration, unless greater readiness is shown on the part of the rulers to judge their measures from the point of view of the ruled, unless along with the maintenance of the prestige of Government, the feelings of the subjects are shown greater respect than hitherto, sentiments like these are

soon apt to be forgotten like speeches on other occasions......... The Durbar, it is said, will pay for itself in the shape of income to railways, sale of tickets for various shows, and of articles of furniture purchased for it, and the cost is calculated to be not more than 30 lákhs of rupees. Indians do not generally apply the principles of the counting-house to State occasions like these. If they complain of the cost, it is because of the country being so poor, and of the increasing struggle for life in all ranks. As a matter of fact, the cost, even if recouped, will be recouped only to the Government. The Native Chiefs and Rajas, who have had to spend lákhs of rupees in attending the great ceremonial in a manner befitting their position, cannot be recouped in any appreciable manner. The total cost to the native nobility and gentry, who attended at the invitation of Government, must have come to more than a crore of rupees. The crowds of sight-seers from all parts of India who flocked to Delhi must have also come out the worse for their hundreds or thousands, and the impression among the thinking portion of the natives is that the whole cost must have been between two and three crores of rupees. Such an enormous outlay is scarcely commensurate with the net gain to the natives of the country. The artisan and tradesman, who have benefited by it, may well share the sentiment lately expressed by His Excellency the Viceroy that it is good that the wealth of the country should flow from the rich to the poor. But the rich of India are no longer like the rich of other countries. Elephants, horses or jewels or gaudy dress or furniture, shown on occasions like these, do not constitute wealth. It is the power of controlling, manufacture and enterprise which constitute wealth nowadays, and it is doubtful whether, after all, many of our Chiefs and Princes have a tithe of the wealth of a Carnegie or a Rothschild. In India it is more show than substance, and those of the foreign visitors who attended the Durbar did not, they say, carry away any great notions of the fabulous wealth of India from what they saw on the persons or in the camps of its Princes. The people, on the other hand, are growing poor and incapable of resisting even the effects of one famine, and to them costly ceremonials like this are of little benefit. In the time of Yudhishthira it was otherwise, for the author of the *Mahábhárata* tells us that people were sumptuously fed in that great assemblage and were given everything to their hearts' content. In the Muhammadan times, also, when the king was weighed at the time of his Coronation the gold and other valuable articles against which he was weighed, used to be freely distributed among the poor. We are now living in more matter-of-fact times. But the East can never forget or rise above its traditions, nor look upon coronations as matters of pounds, shillings and pence. It expects largesses and grants on such occasions, and feels really disappointed if it is only given sweet words instead."

Khándesh Vaibhav (115), 30th Jan.

9. Now that the Delhi Durbar is over, some English newspapers are bestowing high encomiums on Lord Curzon for his marvellous capacity and wonderful powers of organisation in successfully carrying through the magnificent pageant and prophesying a bright and exalted future for him. If their prediction is fulfilled, we can rightly say that Lord Curzon was actuated by motives of personal aggrandisement in getting up the gorgeous *tamásha*. Some of our British contemporaries fail to see why a separate Coronation Durbar was held in India, and why Delhi, of all Indian cities, was selected for the purpose. We believe the object of holding the Durbar at Delhi was to imitate the magnificence of the former Hindu and Muhammadan rulers. But we are sorry to say that the imitation was not complete. It was customary for these ancient rulers to signalise such Durbars by the bestowal of grants and concessions upon their people, but nothing of the kind was done at the recent Durbar. The function was mainly intended, it appears, for the European guests to secure whose comfort no pains were spared. If the Proclamation of 1858, issued at a time when the horrors of the Indian Mutiny were still fresh in public memory, contained noble pledges to the Indian people, we expected something better in these peaceful times. It is proposed to distribute among the people copies of the Royal Proclamation in the different vernaculars. Copies of photographs taken of the Durbar will also be distributed broadcast throughout

the country. There must be something more substantial than mere photographs of the Durbar and copies of the Royal Proclamation if the people are to remember the Durbar and their welfare is to be advanced."

Chandra Kánta (94), 31st Jan.

10. The Delhi Durbar is now a thing of the past, and no one remembers it except for its gorgeous splendour and the enormous outlay it entailed. The object of the Durbar was, it seems to us, twofold—first to celebrate the Coronation of the King-Emperor, and secondly, to impress foreign nations with a demonstration of British power and of India's loyalty to Britain. Unfortunately for the people of this country, the demonstration of their loyalty has cost them dearly. They were not only involved in considerable outlay but exposed to indignities and discomforts. Nay, the Durbar cost the Nawab of Arcot his life. Genuine loyalty needs no outward demonstration. It is a feeling of the heart, which need not be proclaimed by beat of drums and the tinkling of cymbals. Unlike the Irish and the Boers, the people of India are loyal to the core, and the enormous expenditure incurred by Government to obtain a proof of their loyalty was a needless waste. Some English critics are prone to blame Natives for their extravagance at ceremonials, but the Delhi Durbar has shown that the critics themselves merit the condemnation they choose to hurl at others.

Attendance of Native Princes at the Coronation Durbar at Delhi said to be not voluntary.

Hitechchhu (62), 5th Feb.

11. The *Hitechchhu* refers to the comments of a Bengali paper about the coercion alleged to have been exercised on the Nawab of Arcot to attend the Delhi Durbar, and observes:—It is reported that a Nawab from the Panjáb also died from the effects of cold at Delhi, and that the Nawab of Cambay, who had gone to Delhi to attend the Durbar, has been laid up in bed. Many other Princes likewise suffered from the effects of cold at Delhi. It was obvious that the finances of several Princes were crippled by recent famines, and the rivalry among them to incur a heavy outlay on the occasion of the Delhi Durbar must be attributed to some direct or indirect pressure. The Princes are not so foolish that they would go of their own accord to the Delhi Durbar in spite of their inability to afford the expenses of the trip.

Alleged death of a policeman at the Coronation Durbar at Delhi in consequence of receiving a kick from a European.

Panch Bahádur (157), 2nd Feb.

12. Hitherto it fell to the lot of coolies, khansamas and such other menial folk to die of ruptured spleens in consequence of being kicked by the whites, but the policeman, too, must, it seems, share the same fate. Government do not employ any one in their service unless he is able to produce a certificate of physical fitness. But no one's spleen can withstand rupture after receiving a kick from a European. At the Delhi Durbar a European kicked a policeman and the latter died on the spot. The European was arrested and tried. A medical certificate was, however, produced at the trial showing that the deceased had a weak spleen, and the accused was convicted only on a charge of grievous hurt.

Alleged lowering of the status of Native Chiefs caused by the Coronation Durbar at Delhi.

Kaiser-i-Hind (19), 1st Feb., Eng. cols.

13. "Whatever may be the worth of the Viceregal utterance on the Durbar day, we can hardly view with satisfaction that most ill-advised and uncalled for announcement touching the relinquishment of three years' interest on loans advanced by the Government of India to some of the Native Princes and Chiefs. There was no earthly necessity for the remission. Surely none of the indebted Chiefs was so wanting in his sense of self-respect as to ask for such a paltry and humiliating favour! Not the most humble could ever be guilty of such an act. Then what prompted the Viceroy to make this offer which he ought to know was insulting on the very face of it? Lord Curzon has time out of mind proclaimed from the house-tops that he yields to none in his great respect for the Native Princes and Chiefs and that none appreciates more than he the value of courtesy towards them, and that none is more solicitous to see that their rights and privileges are maintained unimpaired. When we bear these declarations in mind, it becomes difficult to

reconcile them with that ill-advised announcement regarding the relinquishment of three years' interest. What then was the motive? Was it a political move? It may be uncharitable to say so. But to our mind it seems that it was avowedly made with the purpose of once for all openly proclaiming the fact of the overlordship of the Government of India. It was a polite but scarcely disguised hint to the assembled Princes and Chiefs that the Imperial Proclamation Durbar had altered their status—that they were no longer the *de facto* Princes that they were, but mere vassals. That they were *feudal* but not *federal* entities of the Empire. That we take to be the hidden meaning of that special announcement. The Paramount Power for the first time asserted its suzerainty by this act of suzerain favour in *coram populo.* We can only commiserate the Princes and Chiefs on their altered status and offer them our sincerest sympathy in their degradation. But if the Princes and Chiefs *never* asked for the favour, why should it have been granted? And why were the people of British India neglected? Surely, it cannot be denied that *they* had the *first claim* on the revenues of the Empire. It is *they* who contribute to the Imperial Treasury and it is *they* who ought to have been first thought of. And we should like to be informed by what process of ratiocination it was thought that the finances of the Empire could bear the relinquishment of interest *at the expense of the tax-payers of British* India, while it was deemed premature to remit any tax as prayed for by the tax-payers themselves? The entire logic of the Viceroy in this matter passes our comprehension, and the more we think of it the more inexcusable seems to be his neglect of the tax-payers."

Coronation celebrations at Calcutta.

Voice of India (13), 7th Feb.; *Sánj Vartman* (75), 4th Feb.

14. "If India is destined never to rejoice without complaining, it is at least worthwhile considering whether the complaints should be discussed in the public press, or in the first instance at least laid elsewhere. From the catalogue of grievances that one sometimes reads in connection with the Delhi Durbar one would imagine that it was nothing but a series of insults and disappointments from beginning to end. Now there comes the story of the disappointment of a number of hungry poor who had come to receive their *puláo* at the feeding of the poor at Calcutta in connection with the Coronation celebrations. '*Ham bhukha hai*!' cries a hungry beggar as the Viceroy passes by. 'What does he say?' 'He praises Your Excellency, my Lord!'—is said to have been the explanation of the gentleman who was among those responsible for the arrangements. We wonder if the gentlemen who witnessed all this took the trouble to see that the neglected people were given their *puláo*, if it was available. If there was not enough of food for the Muhammadan section of the guests, we should like another feast to be given to them, and, if there really was any mismanagement, the gentlemen responsible for it should perhaps be the first to contribute towards its expense." [The *Sánj Vartmán* publishes a telegram from its Calcutta correspondent containing a similar complaint.]

Adverse comments on the Coronation festivities at Calcutta.

Mahrátta (7), 1st Feb.; *Prakásh* (72A), 1st Feb.

15. "The Calcutta Coronation festivities afford, in our opinion, a better proof of the personal vanity of Lord Curzon than the Delhi Durbar. For here at least the only person to be benefited by the reservation of the Calcutta festivities alone to the time of the return of the Viceroy to the capital was Lord Curzon himself. Here again the procession, the fireworks, &c., were indulged in on a grand scale, and we cannot say how many more lakhs Lord Curzon is going to waste on such useless things. But we also pity those gold bugs at Calcutta who allowed themselves to be so easily squeezed. Have they no better things to do for their nation than advertising Lord Curzon in this fashion? The Coronation festivities are being celebrated *ad nauseam,* and especially after the close of the Delhi Durbar any effort in that direction must admittedly fall flat and be superfluous. But perhaps Lord Curzon intends to leave his name associated with one conspicuous industry in India, the industry of manufacturing loyalty. The commodity, even supposing that it can be manufactured to order, will be only of the description of what they call perishable goods, and we may take the liberty to warn the Viceroy

against the huge speculation in which he is inducing the capitalists of this country to invest their money. The industry is bound to fail notwithstanding the subsidy of about 35 lakhs of Government money given to it at Delhi. We may only note in passing that the Calcutta Press are complaining that they were not invited to the several functions as at Delhi. But the inattention of the Viceroy can be easily explained. The Native Press, at any rate, turned ungrateful for all the hospitality shown to them at Delhi; and naturally enough, the Viceroy may have decided not to put a bounty on human ingratitude any more." [The *Prakash* also makes somewhat similar comments.]

Comments on the sentence of death passed on "Colonel" Lynch, M. P.

Prakáshak (132), 30th Jan., Eng. cols.

16. "A most extraordinary trial has just ended in England and unless the prerogative of mercy is exercised by the Home Secretary, the accused will have to undergo the extreme penalty of law. The whole story is wonderful and there is something so paradoxically tragic about it that we propose to summarise the striking series of events which landed an Irish M. P. into his present awful position. The name of the gentleman is Mr. Lynch. He is an out and out Irishman and more mercurial than most sons of the Emerald Isle. Soon after the war with the South African Republics commenced Mr. Lynch, who sympathised almost fanatically with President Kruger, joined the Transvaalers and commanded what was known as the Irish Brigade. This was paradoxical enough—a Briton fighting in the ranks of Britain's enemies. The weary war was over, and things were toning down. The Irish are nothing if not *down-right*, and they, while Mr. Lynch was still in Africa, elected him M. P. for one of their cock-sure constituencies! Mr. Lynch, against the advice of many, landed in England and was at once arrested, tried for high treason and sentenced to death......... There was no equivocation in Mr. Lynch's proceedings. We pity the culprit; but we also pity the country that made such a crime and such a criminal a possibility. Why should an Englishman have been inspired with such hatred for his Government and his King? What made him so unnatural as to be prepared to shed the blood of his own countrymen? That is the question which the Judges who tried Mr. Lynch and their countrymen would do well to consider. Mr. Lynch was no ordinary man—no socialist or anarchist inflated with vanity, but he was a gentleman with some pretence to culture and education. And yet he deliberately threw in his lot with the declared enemies of England. Mr. Lynch was not the only Briton that fought under the Republican flag. There were hundreds. What was the cause of this unnatural desertion? That is the problem which every sane Englishman and friend of England should try to solve. In our opinion the cause of all this is not far to seek. The world has not forgotten the barbarous exhibition which England made of its Imperial jingoism before and during the Transvaal war. The whole nation seemed to have run mad. The cruel and unmanly 'mobbing' of passive pro-Boers will always remain a miserable blot on Albion's name. Justice, equity and honour were thrown to the winds and England was very much like a huge Bedlam let loose. Of course, let the dead past bury its dead. But we cannot help remarking that the people who sympathised with the Boers did not form the world's minority. Mr. Lynch's action was only the concrete symbol of what thousands, even in England, wished they could do. But let that pass. We only hope that the extreme sentence of the law will not be carried into effect and that the British Government and people will remember that the quality of mercy 'blesseth him that gives and him that takes.'"

Remarks on an alleged circular issued by the District Superintendent of Police, Gaya (Bengal), prohibiting anyone to approach the Viceroy during His Excellency's stay in that town.

Voice of India (13), 7th Feb.; *Bakul* (90), 1st Feb.; *Samarth* (35), 4th Feb.

17. "Ancient Indian history, whether of the Hindu or the Muhammadan period, tells us of great and wise monarchs who made it a point to listen to the petitions of their subjects and receive plaints and appeals even when on tour. It was considered a sacred duty by the king to hear petitions in person, and a birthright by his subjects to present them. This system of administration of justice had the merit of being speedy, inexpensive, and far from vexatious. But times have changed, and with them has also changed the system of administering justice. The

channels of submitting petitions and representations have multiplied, and the monarch administers justice not in person, but through his trusted and tried officers. Lord Curzon has neither the time nor the opportunity of Asoka or Akbar to patiently listen to the plaints of his petitioners and dispense justice on the spot. But, even if he does not receive petitions from His Majesty's Indian subjects, his officers should not threaten ignorant and innocent villagers with prosecution and punishment if they dared even to approach the person of the Emperor's representative. When the Viceroy was recently passing through Gaya, the District Superintendent of Police is said to have issued the following notice :—'Anyone approaching the Collector's house without a pass signed by the District Magistrate or the District Superintendent, and anyone approaching His Excellency or attempting to give a petition to His Excellency personally, will be at once arrested and prosecuted.' Our villagers assemble on the route of the Viceroy's entry just to set their admiring and grateful eyes on the face of the *barra lat-sahib*, through whom they are supposed to see their Emperor, thousands of miles away. Why should, then, a pass be necessary? Is it because the person of the Viceroy is considered too sacred or the gaze of the populace too profane? Such precautions may be necessary in continental towns: but, surely, India is not yet regarded as a land of anarchists." [The *Bakul* and the *Samarth* make somewhat similar comments.]

Remarks on the Immigration Prohibition Act passed by the Government of Cape Colony.

Praja Bandhu (22), 1st Feb., Eng. cols.

18. "A notification is published in the *Bombay Government Gazette* of 22nd January, to the effect that the Government of India have received intimation from His Majesty's Secretary of State for India that the Government of Cape Colony have passed an Act similar to the one passed in 1901 by the Commonwealth of Australia under the title of Immigration Restriction Act.......... Both the Acts are now accomplished facts, and it is for our public-spirited citizens to determine upon the steps to be taken against this new insult to the Indian people. Following so closely upon the heels of the recent Coronation pageant at Delhi, it reminds us of the utter worthlessness from a utilitarian point of view of the grand show at Delhi.......... Instead of a substantial boon in the shape of enlarged privileges and special rights of citizenship, suitable to the dignity of the occasion, we are given the disagreeable piece of information that though we are component parts of the same empire, though the African Briton and the Australian Briton have the liberty of coming and settling in India, we may not, under penalty, set our foot on Australian or African soil for trading purposes. We fail to understand why the British Ministry and the British Parliament should stand aloof with impotent muteness when such an iniquitous measure is thrust upon them by a subordinate legislature. We believe the Imperial Government has a right to veto such legislation. Was not this a proper occasion for the exercise of this right? Such an exercise of the prerogative may cost them the good-will of the African settlers; but it may be assumed that the good-will of the Indian people is equally valuable. The Viceroy proclaimed from his seat in the Delhi Durbar that the Government of British India was based upon the willing and appreciative loyalty of the Indian nation. If that sentiment is worth cherishing, Acts like those now under notice ought never to be sanctioned by the British Government."

Indian Police Commission.

Voice of India (13), 7th Feb.

19. A correspondent writes to the *Voice of India*:—"The Police Commission is coming to this Presidency in March next, and I do hope it won't trouble the official or the non-official world. The Provincial Committee collected a vast mass of materials and the Commission should place them before the public with the Committee's opinion, and select the witnesses whom it thinks it necessary to examine further. The Bombay Government, no doubt, like every other Local Government, is sick of Lord Curzon's Commissions, and I am afraid the public also have but little faith left in them with their recent experience of the Universities Commission. The Police Department is but one branch of a big system of government modelled on Western lines and unsuited to the people. Where is the good of a Police Commission if that system is still to hold

the field? If no one can be a good policeman who does not know all the laws which have created a legion of crimes, and which even High Court Judges fight about the meaning of—if the poor are liable to be dragged away from their villages and from camp to camp and from court to court under a system in which the village is not an administrative or a judicial unit—where is the good of exposing the sins of the police or proposing palliatives? The public is heartily sick of the whole thing, and does not wish to be inundated with a fresh set of questions disguising the old, to which the Provincial Committee has already obtained their answers."

Native Opinion (33), 4th Feb., Eng. cols.

20. "Efficiency of the Police agency for maintaining peace is the principal point the Police Commission should take evidence on and report to Government on the recommendations and suggestions made by different witnesses. The test of Police efficiency lies—at least the officials lean to that view—in the percentage of crimes detected by them. But we are of opinion that not only detection but prevention as well forms part of the duties of a Police officer. We have seen that cases are easily got up, or invented and some men are harassed or brought into disrepute to satisfy the percentage test or the whims of certain officials. The poor people are unable to obtain proof in support of their innocence and the Magistracy has to act many a time against its conscience. If a man of means is prosecuted he purchases his release by paying down hard cash, or if he has influence or courage to face the ordeal of prosecution he gets off but not without an amount of trouble. But a poor man has neither the means nor the influence to confront the danger and he falls an easy prey to the idiocyncracies or hobbies of some officials. All this is, we think, the result of the percentage test, by which the efficiency and amount of work of their subordinates are measured by the heads of the Police administration. If real reform is to be carried out in the Police Department, efficiency should be tested not by percentages but by conscientious and good work done to help the cause of justice and not in a way to bring the helpless into immeasurable difficulties."

Complaint about the Coroner in Bombay being overburdened with work and a request to Government in the matter.

Kaiser-i-Hind (19), 1st Feb.

21. The work of the City Coroner has, it seems, increased considerably during recent years, and we hear complaints of delays in the holding of inquests and the disposal of dead bodies. Natives are generally anxious that dead bodies should be disposed of promptly, and it is injurious on sanitary grounds also to delay the disposal of the dead. We, therefore, request Government to increase the number of Coroners in the City, if the present Coroner is unable to cope with his duties singlehanded.

Congestion of work in the Presidency Magistrates' Courts, Bombay.

Gujaráti (15), 1st Feb., Eng. cols.

22. "Those who are aware of the disproportionately large share of work which Mr. Karsondas Chabildas, the Third Presidency Magistrate, was doing at the Esplanade Police Court during a greater part of the last year, feel no small amount of surprise that any complaint should have been made regarding the length of time which the disposal of the case of Imperator *versus* Mrs. Athaide took. The matter forms the subject of a Government Resolution. In this case the Abkári authorities seemed to have hopelessly bungled. In the first place, as the Magistrate's judgment clearly shows, they were not well advised in launching the case at all against Mrs. Athaide, and in the second place we think no complaint whatsoever ought to have been made to Government as regards the delay caused in the hearing of the case. Their complaint looks as if they resented the failure of the prosecution. However, Government have seen the true cause of the delay and they are of opinion that it cannot be attributed to want of diligence on the part of the Magistrate......... A mere glance at the proportion of the number of cases decided by the Acting Chief Presidency Magistrate during last year, with those decided by Mr. Karsondas, would convince any one that the latter was simply overburdened with work. .... Asking the Chief Presidency Magistrate to keep a close watch on the state of work in the Courts so that if there be a congestion of work in one Court

he may relieve it, if possible, by a special redistribution of business among the other Magistrates, is a very desirable step in the right direction. If such a course had been adopted during the absence of Mr. Slater on leave, Mr. Karsondas would not have had a disproportionately large share of the work, and no delay would have been caused in deciding Mrs. Athaide's case."

Praise of the Bombay Police in connection with the recent will forgery cases tried before the Bombay High Court.

Kaiser-i-Hind (19), 1st Feb.

23. Whatever be the foibles laid at the door of the local Police by the public it must be admitted that they deserve no small praise for the vigorous steps taken by them to bring to light some will forgery cases during the last 15 months. In such cases it is no easy task to get at the offenders and to bring them successfully to book. The Police cannot take the initiative unless there is a complainant, who is willing to come forward for lodging a complaint. It is, of course, a matter for gratification that the local Police were able to obtain the conviction of the offenders implicated in the recent cases tried by the High Court, but the fact of such convictions alone is not calculated to have a deterrent effect upon other persons. What is wanted is a suitable amendment in the existing law with a view to facilitate the task of the Police in bringing forgers to book.

Eulogy of Lord and Lady Northcote.

Voice of India (13), 7th Feb.; *Akhbár-e-Soudágar* (50), 6th Feb.

24. "Lord and Lady Northcote have already earned the gratitude of the suffering public of Bombay by their many acts of kindness and commiseration. Their Excellencies are always ready to empty their purses on behalf of the needy and the ailing. Lord Northcote has again been going the round of the plague hospitals. At some personal risk he inspected the Marátha Plague Hospital in Bombay and paid a flying visit to Poona, which is sorely stricken with this dire disease. His Excellency seldom ends these visits without leaving some liberal grant for the benefit of the patients." [The *Akhbár-e-Soudágar* also praises their Excellencies Lord and Lady Northcote for their keen sympathy with the people in their sufferings.]

Lady Northcote's exertions to secure medical aid to Indian women.

Gujaráti (15), 1st Feb., Eng. cols.

25. "It is a matter of great satisfaction to see that the funds of the Bombay Branch of the National Association for supplying Female Medical Aid to the Women of India have now become sufficient to ensure good and tangible results, and this happy circumstance is due to no small extent to the noble exertions of Lady Northcote. Every one is aware with what high-minded disinterestedness she worked indefatigably to organise the Fancy Fête in our midst last year for the benefit of the Lady Dufferin Fund, and there was no surer appreciation of her work than the response which the public made on that occasion......... We have no doubt that the exertions of Lady Northcote will result in extending blessing of a trained nursing staff to the sick of the city. Both Lord and Lady Northcote have shown in a practical manner by liberally putting their hands into their pockets what sympathy they feel for the afflicted people of the Presidency, and the work of Lady Northcote in connection with the medical aid to women will ever be gratefully remembered."

Comments on the Bombay Administration Report for 1901-1902.

Prekshak (34), 3rd Feb.

26. A perusal of the latest Administration Report for the Bombay Presidency issued by the Local Government will not fail to inform even the most superficial reader how the people of this Presidency were harassed throughout the year under report by the dire scourges of plague and famine, and yet we read in the Report an announcement by Government of the return of prosperous times. This strikes us like the announcement of a Police Havaldár who reports to his superior officer as follows: 'Two murders, three dacoities and one case of assault took place within my beat All's well, Sir.' With such reports in hand the Secretary of State assures the British Parlient that India enjoys prosperity!

Alleged assault upon a market-woman at Belgaum by a sepoy of the Madras Infantry.
Chikitsak (96), 4th Feb.

27. Last Saturday, a sepoy of the Madras Infantry visited the market and bought some eggs from a market-woman and was going away without paying the full price thereof. The woman thereupon remonstrated with him and demanded full payment. The sepoy gave the woman a kick on the face, which made her bleed. The sepoy, after thus making a display of his prowess, took to his heels, but was caught at a short distance by some persons present on the spot and was taken to the chawki and ultimately before his superiors. The woman was sent to hospital for treatment. The sepoy is said to be still at large. We, therefore, pray that he should be duly tried and punished. It is remarkable that though the disturbance occurred in the market and lasted over an hour, not a single policeman repaired to the spot. It seems that no policeman is at present told off for duty at the market. We hope the District Superintendent of Police will arrange in future to rectify the omission.

Pandita Ramabai's Sharada Sadan (Widows' Home) at Kedgaon (Poona).
Praja Bandhu (22), 1st Feb.

28. We learn with pleasure that the complaints heard about the ill-treatment meted out to some of the inmates of Pandita Ramabai's Home are at last receiving the attention of Mr. Swifte, District Magistrate, Poona, and that Mr. Brander has been deputed to inquire into the matter and to make a report. We shall await Mr. Brander's report with interest, but in the meantime we would request the Secretaries of some of our Hindu Orphanages to take under their care such of the girls in Pandita Ramabai's Home as are willing to leave the Home, but about the whereabouts of whose parents no information is at present available. Such a step will deliver the poor girls from present persecution.

Bombay Women's Victoria Charity Fund.
Indu Prakásh (31), 5th Feb., Eng. cols.

29. "The one exceptional trait in Queen Victoria's character likely to live longest in the memory of man is the fulness of Her Majesty's genuine sympathy for human suffering, and her admiring subjects—of the gentle sex in particular—can do nothing better to perpetuate her name than to establish charities to alleviate human suffering. We are, therefore, glad to learn that a number of cultured ladies of Bombay, of whom a majority belong to the Pársi community, have just secured the sanction of Government to undertake the trust and administration of a handsome fund they have collected to celebrate the anniversary of Victoria's death. A sum of Rs. 14,000 has just been deposited with the Treasurer of the Government Charitable Endowment Funds, the interest of which will be employed on the 22nd of each January to provide relief to the convalescent women and children just leaving hospitals in Bombay.......... The idea of making gifts to the poor on death anniversaries is entirely Eastern, and for this reason the Bombay Women's Victoria Charity Fund has a special significance—most appropriate to the giver and the receivers, and most worthy of the name whose memory is sought to be perpetuated in the hearts of the suffering poor. We wish we had more such charities in this as well as in other cities."

Frequency of thefts at Bulsár (Surat District).
Gujarát Mitra (16), 1st Feb.; *Kaiser-i-Hind* (19), 1st Feb.

30. A Bulsár correspondent of the *Gujarát Mitra* writes:—Thefts have become pretty frequent of late in this small town, and it is to be regretted that our energetic Chief Constable is unable to trace the culprits. Property worth Rs. 6,000 was carried off in one case, but the offenders are still at large. It is to be hoped that the authorities will inspire confidence in the public mind by taking prompt measures to suppress the nuisance. [A correspondent of the *Kaiser-i-Hind* makes a similar complaint.]

Plague measures at Surat.
Deshi Mitra (55), 5th Feb.

31. Writing about the plague measures at Surat, the *Deshi Mitra* observes:—We prefer evacuation to inoculation, and would like if the inhabitants of infected localities are induced to go temporarily outside the city. We do not think that disinfection of houses will do

much good. It would be enough if the people are asked to keep the doors and windows of their houses open so as to let in a free current of air. The idea of importing an Assistant Surgeon from Bombay does not also meet with our approval. We wish the Collector will, like his predecessor the late Mr. Weir, mix freely with the people and ascertain their views upon the measures now enforced.

Suggestions *re* the rates of telegraphic messages in India.
Gujaráti (15), 1st Feb.; *Deshi Mitra* (55), 5th Feb.

32. We approve of the suggestion made by the Bengal Chamber of Commerce to the Government of India for reducing the classes of telegraphic messages from three to two and for reducing the rates of urgent messages, but we cannot go with the Chamber when it says that only four words be allowed free of charge in the case of the name and address of the addressee. In India full details as to these are necessary to ensure a prompt delivery of private messages, and these cannot be given in four words. We take this opportunity of suggesting to Government the expediency of reducing the present rates for Press messages so as to enable journalists to obtain telegraphic news from other places on a wider scale than at present for publication in their papers. [The *Deshi Mitra* makes similar remarks.]

Education.

The new Imperial Library at Calcutta and the alleged necessity of one in Bombay.
Indian Social Reformer (4), 1st Feb.; *Rást Goftár* (23), 1st Feb., Eng. cols.

33. "The Viceroy has rendered a really important service to Calcutta in founding the new Imperial Library. A house without books, it has been said, is a body without a soul. A city without a well-appointed and well-furnished public library is without one of the first needs of civilised life. Lending libraries are not the chief want, but libraries where one can study the principal subjects of culture in quiet and comfort, and with continuity. Madras has an excellent institution in the Connemara Library, beautifully housed, its shelves well stocked with an admirable selection of works, and open on Sundays as well as on week-days for the benefit of the student who has to earn his living. Bombay has none such. We hope somebody will do for Bombay what Lord Curzon has done for Calcutta." [The *Rást Goftár* makes similar remarks.]

His Highness the Aga Khan at the Muhammadan Educational Conference at Delhi.
Prekshak (132), 30th Jan.

34. His Highness the Aga Khan in his presidential address at the Muhammadan Educational Conference preached the doctrine of self-reliance to the followers of Islám in educational matters, and advised them to become independent of Government so far as their educational advancement was concerned. We doubt whether this advice would be palatable to our rulers. The Muhammadans have hitherto remained in the background in point of education, but they now mean to come forward and set a wholesome example to the other communities in India. It is idle to expect that our rulers will help us in the task of ameliorating our condition. As they are human after all, they will naturally place self-interest before everything else. We need not, therefore, expect any assistance from them in achieving the goal we aim at but ought to derive inspiration from our spiritual heads as the Muhammadans do.

Mr. Tata's project of an Indian Institute of Science and the gift of Mr. Phipps for the promotion of scientific education in India.
Jám-e-Jamshed (64), 5th Feb., Eng. cols.

35. "The splendid gift of £20,000 that Mr. Phipps has made for the promotion of scientific education in India has set people asking how Lord Curzon, to whose option it is left, will dispose of it. Lord Curzon, of all men, is the least likely to devote such a princely benefaction to an undeserving institution; and anything in the form of a suggestion, as to how the three lákhs of rupees should be utilised, may amount to an act of supererogation, to which charge we do not like to lay ourselves open. But it would not be wrong or disrespectful, we suppose, to point out that, as far as the public

could see, there is but one institution to which Mr. Phipps' gift could be appropriately assigned, and that is the Indian Institute of Science which Mr. Tata has offered to found. Here is an opportunity for Lord Curzon to do a kindly turn to Mr. Tata's pet project, and to give practical help to a movement with which he cannot but heartily sympathise. Even Mr. Phipps would acknowledge that on no other object or institution the sum could be more fittingly or worthily bestowed."

Report of the Committee of the Bombay University Senate on the recommendations of the Indian Universities Commission.
Gujaráti (15), 1st Feb., Eng. cols.

36. "The Committee appointed by the Senate of our University to consider and report on the letters from the Government of Bombay, communicating the observations of the Governor-General in Council on certain points dealt with in the Report of the Indian Universities Commission, have drawn up their report and have recommended to the Senate for adoption certain propositions. The report will in due course be discussed by the Senate and it will then be sent on to Government as the opinion of this University. The report of the Committee, except on one point, is unanimous. The point as regards which a difference of opinion exists is the constitution of the Syndicate. Several members of the Committee, specially those who are connected with the colleges, think that at least one half of the Syndicate should consist of members who are or have been actually connected with colleges, or that, in the alternative, Principals of a certain number of colleges at the centre of the University should be '*ex-officio*' members; while the rest are of opinion that the Bombay Syndicate of fifteen members as at present constituted has worked well, and that the present system should be substantially maintained. As this is the only point of dissension we believe that discussion in the Senate will centre round it. As pointed out by a majority of the Committee the present system has worked well; so where is then the necessity of adopting the innovation suggested? The report of the Committee is so entirely in accord with the opinions expressed both by the press and the public on the recommendations of the Universities Commission, that we have no doubt that the Senate will adopt it without any alteration. A grave responsibility lies upon the Senate in the matter, and we trust that it will discharge it creditably."

Railway.

Employment of natives in the higher grades of the Railway Service in India.
Native Opinion (33), 1st Feb., Eng. cols.

37. "The Indian National Congress did a great service by adopting a resolution *anent* the employment of natives in the higher railway service in India. This is a grievance of long standing, but the Railway authorities and the Government seem to be disinclined to listen to the people's representations. All along the tendency has been to reserve higher appointments for those Europeans who cannot be provided with employment anywhere, and the salaries paid to these people come to about a crore and a half rupees every year. We do not see any reason why a cheaper and an equally efficient agency should not be utilized and the expenditure curtailed. Railway authorities say that for want of sufficient funds they are unable to look to the comforts of the passengers; but here is a way to make the necessary saving. This saving would enable the Railway Companies to attend to the grievances of the passengers, which are placed before the authorities times without number. Not only this, but Government spends a large amount of money in educating the sons and relations of these European employés with a view to their being employed on railways. Native students get the benefit of this grant to some extent, but the majority of the students are English lads and we do not see why these men should be trained at the cost of the general tax-payer. This is an important question and needs to be seriously considered by the Government of India. Lord Curzon has the reputation of disposing of public questions with fairness and we hope that this grievance will be redressed at an early date."

Municipalities.

Affairs of the Bársi Municipality.
Kesari (113), 3rd Feb.

38. From a letter received from a leading townsman of Bársi it appears that the affairs of that Municipality are in a very deplorable condition. The insanitary condition of the town has engaged the attention of Government since the year 1901. The death-rate is not high, but the town is far from cleanly, the drainage is not effectual and the Municipal authorities are lax in prosecuting those who are responsible for the filthy condition of the town. The Collector brought these things to the notice of the Commissioner, C. D., and recommended the enforcement of stringent measures, but the latter disapproved of the recommendation and directed that the Municipality should not spend more than it can afford. In spite of this, a resolution was carried by the Municipal Commissioners sanctioning the appointment of a Parsi or a Eurasian Health Officer on a salary of Rs. 150, rising to Rs. 200 in two years. Mr. Alexander, Agent of the Bársi Light Railway, and his satellites voted in favour of the resolution. Only three elected Commissioners were present at the meeting, because the people have left the town on account of plague, and of these Mr. Puranik, the Vice-President, who is not utterly ungrateful, supported the Collector's proposal. Those who blindly say ditto to what the Collector says, thus carried the day. The expenditure of the Municipality for the past year was Rs. 37,000, while its income was Rs. 29,000. In future, it will have to bear the plague charges besides. Unless, therefore, it is relieved of the newly sanctioned exorbitant charge, its finances will be seriously crippled. Our correspondent, therefore, requests the Commissioner, C. D., on behalf of his fellow townsmen that that officer will inquire into the matter and check the extravagance of the Bársi Municipality.

Native States.

Retirement of the Maharaja Holkar from the administration of Indore.
Voice of India (13), 7th Feb.

39. "The abdication of the Maharaja Holkar of Indore is now a fact. On the 31st of last month he explained in open Durbar that he felt considerable difficulty in attending to his onerous duties as ruler of the State, and that at his request the British Government had allowed him to retire on a pension. He placed the reins of government in the hands of his son, who, being as yet too young, will be the nominal ruler, while the administration will be carried on by a Council of Regency. It was by no means uncommon for Indian kings in former times to retire from the world in their old age.......... There is a grandeur about that exercise of self-abnegation, which rebukes the modern scramble for power and pelf. And if we could only draw the curtain over those secrets, which are dragged into light by the ubiquitous newspapers, we might look upon the Holkar as a venerable exemplar of the noblest ideals of the East. Anyhow, let us wish that the rest which he has earned may compose his mind, and give him the happiness which the glory of rule could not give him."

Jám-e-Jamshed (64), 4th and 5th Feb., Eng. cols.; *Akhbár-e-Soudágar* (50), 2nd Feb.; *Sánj Vartmán* (75), 2nd Feb.

40. The *Jám-e-Jamshed*, while expressing its general approval of the action of Government of India in the matter of the abdication of the *gádi* by the Mahárája Holkar, writes:—"In the official *communique*, issued by the Foreign Office last week, it is expressly stated that 'the administration will be conducted by the existing Council constituted as a Council of Regency, under the presidency of the Minister, Rai Nanak Chand, C.I.E.' In Mr. Bayley's speech, at the installation Durbar, it was announced that 'the Minister will ordinarily preside at the meetings of the Council, but it will rest with the Resident to attend and preside whenever he thinks it expedient, and he will invariably do so when certain important subjects come up for decision.' When was this latter change contemplated? Before or after the publication

of the *communique?* We cannot but think that the new arrangement must have been an afterthought. Clearly, if the Resident is to 'invariably attend and preside whenever he thinks it expedient, and when certain important subjects come up for decision,' the Council of Regency will no longer be the 'existing Council under the presidency of the Minister' as foreshadowed in the Foreign Office *communique.* It will be a Council of Regency with the Resident, and not the Minister, as its guiding spirit, and no one can fail to understand what the change means. The Minister will, for all practical purposes, be a puppet, the Resident being the real man at the helm. Doubtless, Government have weighty reasons for the new arrangement; but then why not tell the public frankly what these are?" [The *Akhbár-e-Soudágar* and the *Sánj Vartmán* express their approval of the step taken by the Government of India in connection with the abdication of his *gádi* by the Mahárája Holkar.]

Indu Prakásh (31), 5th Feb., Eng. cols.

41. "It is indeed very unfortunate that the son of a wise and sagacious ruler like the late Tukojirao Holkar should have felt it necessary to publicly confess his inability to rule his State, and to ask the Government of India to relieve him of the responsibility of the administration of the State......... We are inclined to regard the abdication as being truly voluntary......... The Maharaja's own son and heir is placed on the *gádi,* and the administration is entrusted to a Council consisting of Native members, without prejudice either to the interests of the Holkar's house or to those of the State which will in future be kept out of harm's way from the retired Maharaja. During the minority of the young Prince, the rights and privileges of the State are promised by the Government to be carefully maintained; and when the young Prince attains his majority, the State will be handed over to him. Where then is the abolition or extinction of Holkarshahi which is so much talked of?............ We do not think, that there is, on the whole, any material loss to the Indore State from this change. We are at this moment unwilling either to praise or condemn the Maharaja, and we are equally reluctant to go into the details of the administration of the State by the Maharaja......... We must, however, make here one more remark in connection with this matter. To the credit of the British Government, and especially to the reputation of Lord Curzon, it would have been better if the Government of India had seen their way to postpone this abdication for some time at least and thereby to prevent the creation of an altogether undesirable feeling, which an incident like this and at this time is likely to create amongst the highly sensitive people of this country."

Samarth (35), 4th Feb., Eng. cols.

42. "Lord Curzon was never so ingenuous in any of his important administrative acts since he assumed the reins of the Indian Viceroyalty, as he was in his recent interference with the Indore State, when he, taking His Highness Shivajirao Holkar at his own word, sent him to lead a solitary life at Badhwai on an annual pension of four lákhs of rupees, and handed over the Indore administration into the hands of the Regency Council. When we compare this high-handed act of Lord Curzon with the memorable despatch of Lord Canning to the Board of Directors, we come to see the vast change which has been silently brought about in the dealings of the British Government and with the Native States. When nearly every centre of political importance in Northern India was in the hands of the rebels, Lord Canning in a moment of utter despair wrote as follows to the Home Government:—'If the Scindia and Holkar join the Mutiny, I shall have to pack off to England to-morrow!' This short sentence from the pen of the then Viceroy clearly shows the importance of the timely help given and the firm loyalty shown by His Highness Jayajirao Scindia and His Highness Tukojirao Holkar in the dark days of the great Mutiny. If the father of the present deposed ruler of Indore would have looked more to his own interests, Lord Curzon would not have found an occasion to satisfy his vain ambition by holding a great *tamásha* at Delhi. Our readers are already aware that for the last two years many important changes were made in the administration of Indore. A Council was appointed to rule the State with the Diwan as the chief executive officer. His Highness Shivajirao Holkar who,

with all his alleged eccentricities, is a man of proud bent of mind, took the new arrangement as an insult to his princely dignity, and in a moment of wrath is said to have written to the British Government to allow him to stay at Badhwai with an annual pension rather than to nominally rule the dominions of his forefathers. Lord Curzon took the unfortunate ruler of Indore at his own word, and practically took the Indore administration in his own hands. When children ask for bread, the parents ought not to throw stones at them. His Highness Shivajirao asked for more power in his *own* State. Lord Curzon practically deposed him. This certainly is not the way in which the love and loyalty of the Native Princes can be kept intact towards the British Emperors. The first great act of Lord Curzon just after the Delhi Durbar will still more lower him in the estimation of the Native Princes and the Indian population at large."

Samarth (35), 4th Feb.; *Dnyán Prakásh* (30), 31st Jan.

43. The paper in its vernacular columns observes:—We do not wish to question the truth of the statements in the official *communique* issued in connection with the retirement of the Mahárája Holkar, but at the same time we cannot bring ourselves to believe that the health of the Mahárája has so far broken down as to incapacitate him for the work of administration. The Mahárája's presence at the Delhi Durbár effectually disposes of such a possibility. Perhaps the curtailment of his administrative powers must have preyed upon his mind, or the abdication must have been forced upon him by Government for his eccentric conduct in the past. [The *Dnyán Prakásh* writes that the Maháraja Holkar, in spite of his occasional freaks and eccentricities, was a kind and sympathetic ruler and possessed several good traits though these were not uniformly in evidence in his conduct. The paper reports, on the authority of a representative specially sent to Indore, that the Maharaja's retirement from the administration had cast a gloom upon the public of Indore, who crowded in hundreds at the Railway Station to bid the outgoing Maháraja a pathetic farewell.]

Kesari (113), 3rd Feb.

44. The Agent to the Governor General in Central India announced in a Durbár held at Indore that the resignation of the Chiefship of that State by the Maháraja Holkar had been accepted by the Government of India. Ill-health is mentioned as the reason for the resignation, but any one who knows the state of the Maháraja's health cannot fail to see that this reason is merely specious and that there is some other political reason at the bottom. The Government has on several occasions in the past deposed rulers of first class Native States on charges of poisoning, murder, &c. But to Lord Curzon belongs the credit of accepting for the first time the resignation of a Chief on the ground of ill-health. The Maháraja may have put forward this ground in his resignation, but it is not the true ground and the Government of India had the means to ascertain the truth of the matter. The complaints made by some persons against the Maháraja are really at the bottom of his resignation. If it was the genuine desire of the Maháraja to enjoy a retired life after placing his son on the *gádi*, he would have announced his intention to that effect and carried it out before January. On the day of the Durbár at Indore the Maháraja is said to have felt grieved and left his capital for Badhwai the same day by a special train. The Government of India were dissatisfied with his administration and accepted his resignation instead of deposing him. We cannot sufficiently admire the prudence of Lord Curzon in taking the above step. Although it may plausibly be said that the Maháraja resigned the Chiefship of his State of his own accord, it is easy to see that the rights of Native Chiefs are being trampled under foot. There were other ways of reforming the Maháraja. The arrangement as to carrying on the administration of the State by a Council could have been continued and the Maháraja re-invested with powers at some future date. The step now taken by the Government of India is, we cannot help remarking, highly derogatory to the status of Native Chiefs. It would be well if the rights of Native Chiefs are clearly defined; otherwise the Government of India can, at their own sweet will, depose or accept the resignation of any of them. We hope the true grounds of the Maháraja's retirement will be placed before the public. If the Government of India do not do that, we hope the authorities in England will.

45. The *communique* issued from the Foreign Office states that Shivajirao Holkar, the ex-Mahárája of Indore, requested the Viceroy that he might be allowed to postpone his resignation till after the Delhi Durbár so as to enable him to attend the Durbár as a ruling Chief. But, judging from the ex-Mahárája's disposition, it seems incredible that he should have preferred such a request at all. The several Princes and Chiefs attended the Durbár not because they considered it an honour to themselves but because they dared not decline the invitation of Government. Had an invitation to the Durbár been looked upon as an honour those who received no such invitation would have considered themselves as slighted by Government. Even the most ignorant Chiefs could not possibly have thought that the object of Government in inviting them to the Durbár was to do them honour. It is, therefore, quite impossible that the ex-Mahárája of Indore should have entertained such an idea. Perhaps, what really happened was this: the ex-Maharaja may have said that if he must tender his resignation, he was ready to do so at once. But as Lord Curzon wanted to add to the splendour of the procession as much as possible, His Excellency postponed the acceptance of the resignation till the month of February. This is, of course, merely a surmise and we do not vouch for its truth. But judging from the policy of the Government, it certainly has an air of probability about it.

Kál (109), 6th Feb.

46. Yesterday was a sad day for the Mahárája Holkar. Different reports were current about his fitness to rule his State. It was asserted on the one hand that his subjects disliked his oppressive rule and were dissatisfied with him. It was also reported on the other that the Mahárája could not get on with the Resident and sent a curious reply to the Viceroy in connection with the latter's proposed visit to Indore. The Mahárája, not liking to be a figurehead in his State, wrote in disgust to the Government of India that he should be relieved of the cares of administration and allowed to retire on a pension. Government promptly complied with this request. The rulers of three important States were deposed in the past, but the present deposition of the Mahárája appears in a new aspect altogether, inasmuch as it is said to be voluntary, and the Mahárája is granted the pension demanded by him. The people have a right to put the following question to Government in this connection. If the ruler of a Native State is obliged to give up the reins of administration because of his incapacity to rule, was a Governor of any of the Presidencies ever recalled on a similar ground? If not, why should Holkar be compelled to abdicate? The Holkar must thank his stars that he will receive a pension of four lákhs and is not to be kept as a State prisoner.

Gujaráti (15), 1st Feb.

47. "On the 28th January last, the Calcutta correspondent of the *Times of India* wired to that paper saying that, with regard to the news contained in the *Mahrátta* about the impending deposition of the Maharaja Holkar, the Government of India had not passed their final orders; while yesterday morning, that is to say, on the morning of the 31st, the deposition was actually announced in a Durbar, and the Maharaja's son was declared to have succeeded to his father's *Gádi*. The deposed Maharaja has already left Indore and the British Resident has probably signed many a paper as President of the State Council and *de facto* ruler of Indore. In these circumstances we must suppose either that the Government of India displayed incredible despatch in getting the Durbar held almost simultaneously with the passing of the final orders on the subject or that the *Times of India* for once gave its readers wrong news. We are sorry to say that we prefer to accept the second as the more probable alternative. While going to the press we learn that a small Durbar was held yesterday morning at Indore at which the Agent to the Governor-General presided. The acceptance of the Maharaja's resignation was announced. The farce was completed by the Maharaja being made to address the Durbar...... The Agent to the Governor-General declared that the Maharaja would retain all the honours to which he is now entitled. The ceremony was a brief and sad one; and the Maharaja left by a special train soon after for Badhwai."

Mahrátta (7), 1st Feb.

Kathiáwár Times (6), 5th Feb.; *Prekshak* (34), 3rd Feb.

48. "We can hardly put any faith in the reasons alleged for the Mahárája Holkar's abdication and retirement into private life. For, we do not think that the Mahárája has been really ailing from any serious disease as given out. But whatever may be the real fact at the bottom, it cannot be denied that this is altogether a unique proceeding, wherein a first class Native Prince is called upon to voluntarily give up his exalted rank and everything connected with it. The question is of the utmost importance from a political point of view, and, in the absence of a full and convincing explanation, is well calculated to arouse misgivings even in the public mind. One of our Bengal contemporaries truly remarked only a few days back, that 'the virtual annexation of the Berars on the eve of the Durbár, the abdication of a first class Native Prince almost immediately after the Durbár, may well arouse suspicion and alarm with regard to the new policy in relation to the Native States which is now being followed.'" [The *Prekshak* writes:—The abdication of his *gadi* by the Holkar is said to be voluntary. We withhold our comments on the subject until we know for certain whether this is actually the case. All we can say at present is "Was the British Government justified in accepting the proposal made by the Mahárája, who is their ally?" Can we approve the conduct of a man who offers poison to his friend, because the latter in a fit of madness asks for it? Some time ago, the Mahárája was asked to improve his administration, and now comes the news of his voluntary abdication. All this appears very strange. We request Government to publish all the papers in the case if they desire to avoid unnecessary comments.]

Prakáshak (132), 30th Jan., Eng. cols.

49. "The Curzonian *fiat* has gone forth and His Highness the Maharaja Holkar will soon bid an eternal good-bye to the proud *gadi* of the great Malharrao Holkar! If this unfortunate scion of a great Maratha House were at liberty to do so, we are sure, he 'could a tale unfold' that would make the hair of the Indians stand on end, and congeal their blood.........It has long been an open secret that there was something rotten in the State of Denmark—we mean, of Indore. But no one suspected that the case was so very bad after all. Even the Prince of Darkness, we know, is not as black as he is painted. His Highness is one of the most intelligent of men, and if he had only been led with a silken string, we are sure, he would have proved a greater blessing to his subjects than he did. But even supposing that he was incorrigible, the time selected for converting him into a political recluse was scarcely appropriate. But for the father of the present Maharaja and His Highness Jayajirao Sindia the British Empire would have found itself in the hottest of the proverbial hot water during the volcanic days of 1857. And to treat the son of one of the saviours of British rule in this land in this summary fashion is, to say the least, indecorous, if not brutal. And so soon after the Delhi Durbar, too! Has it come to this, then, that the greatest of the native Chiefs are thus to be put aside like old garments? Even supposing that the Maharaja Holkar is a veritable Prince of Darkness, common decency required that he should have been given a decent respite after the Durbar. May we humbly remind Lord Curzon that he himself comes of a race which willingly tolerated, nay, revelled in the monstrous orgies of Charles II for 27 years? Why, some of the proudest aristocratic houses in England, that today boast of their 'blue blood,' are the direct descendants of women who publicly sold their honour to that easy-going king! Verily, England was then a regular Pandemonium of debauchery and worse. The worst that can be said of the Maharaja Holkar is that he is violent and eccentric........We only hope that Lord Curzon will take care that the widowed State and its orphan Prince do not drift into the hands of native or British 'sharpers.'"

Sudhárak (39), 2nd Feb., Eng. cols.

50. "The affairs of the Indore State have been for some years past attracting an undesirable notoriety, but it was never apprehended that they would culminate in the abdication or dethronement of its ruling Chief. Such, however, seems to have been the fate of the State. We do not yet know whether the rumour is true, and we sincerely wish that it may turn out

false. Whether this unprecedented step was proposed to be taken on the representation of the Maharaja himself, who probably did not brook to be a nonentity in his own State, or whether the British Government were disgusted with the rotten state of the administration as now conducted, or whether again the Divan Rai Bahadur Nanakchand is responsible for this *coup de grace*, it is at present difficult to decide. We cannot refrain, however, from observing that the dethronement of a Raja in such an offhand manner, without the slightest show of an open inquiry, is not calculated to increase the confidence of the rulers of the Native States in the Paramount Power. We are sure the present Resident of Indore, who is a straightforward and highly cultured officer and is much too above the tactics that characterise the Political Department almost under any Government, has had no hand in the matter. We very much fear that the Maharaja has brought this sudden calamity upon himself. It is likely that he might have in an unguarded moment written a *Yadi*, asking the Supreme Government to release him from his present mortifying position in which he was scarcely free to act as he thought fit. If this be the true reason, it was clearly the duty of the Representative of the Gracious Emperor in this year of the Coronation to have saved a Prince in spite of himself, rather than to take him at his word." [The paper makes somewhat similar comments in its vernacular columns.]

Shri Sayáji Vijaya (37), 31st Jan., Eng. cols.

51. "The *Mahrátta* is responsible for the news that the Maharaja of Indore has been made to abdicate in favour of his minor son. In the wake of the great Durbar at Delhi, this comes as a cloud on the horizon.......... Fifty years ago such a measure would not have been taken unless some serious act of hostility had been committed by a State or its Prince. To-day, immediately after so solemn an event as the Coronation of the King-Emperor, one of the original rivals of the British power of India is set aside in favour of his own minor son.......... The meanest subject of His Majesty cannot be compelled to forego his right of the free enjoyment of his property unless he is given the benefit of a free judicial inquiry. In cases where Princes are concerned the attitude of Government is allowed to transgress the law. Supposing His Highness of Indore was found departmentally guilty of serious offences, yet the acceptance of his abdication by a statesman like Lord Curzon does not seem to be consistent with notions either of justice or righteous policy."

The Viceroy and His Highness the Gáikwár of Baroda.
Káthiáwádno Himáyati (66), 1st Feb.

52. It is worth inquiring whether His Highness the Mahárája of Baroda makes a right or wrong use of the money he extorts from his subjects by burdening them with new taxes. The treasury of the State, which was in a flourishing state during the administration of Sir T. Madhavrao, is at the present moment found to be empty, and the Government promissory notes of four crores of rupees, which were once in the State Treasury, have at present been mortgaged for a crore and half rupees with a European firm. Besides, on the occasion of the recent famine, His Highness was obliged to raise a loan of ten lákhs to defray the cost of his visit to the Paris Exhibition. His Highness did not hesitate to recover the arrears of land revenue from agriculturists, though in meeting the demand they were obliged to part with their utensils and clothing. The money thus extorted by means of oppressive methods is spent not only on trips to Europe and erecting grand buildings, but also in sending costly presents to European officers in England and to some ladies in token of affection. Should not Lord Curzon prevent such an improper waste of the resources of the State? When, in the course of a personal interview, Lord Curzon inquired of His Highness about the large sums of money he had remitted to England, His Highness at first denied having done so, but when he was furnished with positive proofs he had shamefully to make a confession on the subject. This might be one of the reasons why Lord Curzon is displeased with His Highness. An invitation had been sent to His Highness by the Mahárája of Mysore at the time of the latter's installation ceremony, and Lord Curzon, learning of this, is said to have written to the Mahárája of Mysore: "If you have invited His Highness Sayaji Rao to Mysore, there is no necessity for my going there." For

this reason the retinue of His Highness which had started for Mysore had to be recalled, and the Mahárája is reported to have written a letter to the ruler of Mysore stating "what reason have we, rulers of independent States, to fear Lord Curzon?" This letter came in some way into the hands of Lord Curzon and the consequence was that, at the Delhi Darbár, His Highness was kept standing for some time when presented to Lord Curzon, and had afterwards to retire to his seat without shaking hands with His Excellency. While all other Princes conveyed their messages of congratulation to the King-Emperor through the Viceroy, the Gaekwár simply requested the Duke of Connaught to convey his congratulations to the Emperor, his brother. The rumour is that this attitude of His Highness is taken as an insult to the representative of the Emperor, and the matter has been reported to the Secretary of State. It is also reported that His Highness had some time ago expressed a desire to abdicate his *gádi* in favour of his son, but he was told that he occupied the *gádi* for his life-time only and that after his demise it rested with the British Government to nominate a successor to his *gádi*. All this augurs ill for the subjects of His Highness.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 8th February 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th February 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman); 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu; Muhammadan (Khoja); 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory; European; 62; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 50	1,000
	ANGLO-GUJARÁ'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathar; Hindu (Karháda Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patră	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	...	...
93	Chandanshu	Tásgaon	Weekly	Ramchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitra	Bombay	Do.	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vinayak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijapurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund, Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the numbe[illegible] the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in th[illegible]ficial Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
72A	Prakásh and Gadgadát.	Bombay ...	Weekly ...	......	...
	MARÁTHI.				
91A	Bhút	Do.	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the ***Prakásh***. The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh*.

Politics and the Public Administration.

Postponement of the visit of Their Royal Highnesses the Prince and Princess of Wales to India considered to be a fortunate circumstance at the present time of alleged financial depression in India.

Native Opinion (33), 11th Feb.

1. The drain imposed on the purses of our people and upon the exchequers of Native Chiefs by the Delhi Durbar, the contributions to the Victoria Memorial Fund, and the expenses of entertaining the Viceroy on the occasion of his tours has been already serious. Some of the Chiefs are also called upon to spend money lavishly on the reception of His Royal Highness the Duke of Connaught. To add to their burdens, the Viceroy promised to bring over the Prince of Wales to India. Fortunately the visit of the heir-apparent to the British Throne has been postponed till 1905. Lord Curzon professes keen sympathy for the people of India, but he has so far shown it only by means of his utterances. If the people of India, however, want to demonstrate their loyalty they cannot do so except by spending millions of rupees. They may, therefore, congratulate themselves upon the postponement of the visit of the Prince of Wales to this country.

Lord George Hamilton on British rule in India.

Jám-e-Jamshed (64), 11th Feb., Eng. cols.

2. "With all respect for him as a Minister of the Crown, we must refuse to take Lord George Hamilton seriously when he remarked in one of his recent speeches that England's rule in India must be autocratic. To do otherwise would be to distrust pledges, repeatedly given to India by the Sovereign, the Parliament and the people of Great Britain, as to the spirit in which the administration should be conducted by their representatives in this country.......... Unless these pledges are a mere sham, Lord George Hamilton has blundered and blundered egregiously. If what India has been given to understand, so repeatedly and for so long, is really what the English language means, the spirit of her administration can be no other than British in its essence and moral purpose, while autocracy and despotism are not and can never be British. Indeed, we should like to know where Lord George Hamilton brings his new dictum of autocracy from. Has he found it anywhere in the Great Charter of 1857; has he found it in Lord Lytton's speech at the Durbar of 1878, when, as representative of his Sovereign, he practically re-endorsed that Charter; has he found it in Emperor Edward's message to the Princes and people of India at the time of the Proclamation of his Coronation, and finally has he found it in Parliamentary utterances of any responsible statesman, except himself? If not, then, may we know His Lordship's credentials to pronounce views so diametrically opposed to the whole spirit of British administration, and to the expressed views and pledges of his Sovereign? Does Lord George Hamilton expect India's love and loyalty towards England and her Throne to grow by utterances such as these? Is it wise and provident statesmanship to plunge the country periodically into dispair and distrust about her position and destinies as a part of the British Empire? ...... It is strange that so sagacious and experienced a statesman as the present Secretary of State for India cannot understand the secret of the success of British rule in the country. Can he not grasp the simple fact that that success has been mainly due to the fact of British rule being opposed to all spirit of autocracy and despotism, and that the very first serious effort, on the part of her responsible statesmen to resort to such methods, would destroy the very *raison d'etre* of India's deep-seated loyalty and affection towards England?...... Autocracy and despotism can be had from any other country—Russia for instance,—and if that is to be our portion under England's rule, of what particular benefit is it to us to be England's subjects? Will Lord George Hamilton like the Indians to put such a question to themselves?"

Voice of India (13), 14th Feb.

3. "The Secretary and the Under Secretary of State for India appear to be busy evolving a new system of government for India. The King himself was content to declare, on his accession to the throne, that he would be a Constitutional Monarch. But the Nawab of the India Office, as some people have called Lord George Hamilton, thinks that the responsibilities of

constitutionalism are not for the Indian Government. Speaking at Bradford, he is reported to have said that it was necessary that the British rule in India should be autocratic. But who is to play the autocrat when His Majesty the King himself does not wish to do so? Is the Collector to be the autocrat of his district? Then we may abolish the Governors and other heads of Local Administrations. Is the Governor to be the autocrat of his province? Then we may abolish the Viceroy. Is the Viceroy to be the autocrat of all the Indians? Then we may abolish the Secretary of State for India. Will Lord George refuse to submit the next annual Budget to the House of Commons, or will he refuse to answer interpellations regarding Indian affairs, and tell Sir Charles Dilke and Sir M. M. Bhownaggree to mind their own business? Will the Acts of Parliament relating to India, will the Indian Legislatures, be abolished? What may the great Lord George be contemplating?......... If the autocracy for which Lord George Hamilton pleaded was the power already existing in the Indian Government to act independently of the voice of the people, it needed neither the asking nor the justification. The autocracy that seemed so essential to Lord George was evidently not freedom from control from below, but immunity from interference from above. If the Indian Government should be independent of a mandate from above, the first question that arises is: Why should there be a separate India Office, about the expensiveness of which there have been perpetual complaints, and whether some other Cabinet Minister, say, the Colonial Secretary, may not form the connecting-link between the Indian Government and the Sovereign in Parliament? Perhaps such a reform will be welcomed in certain quarters where there is much scepticism regarding the necessity of the India Office. Lord George Hamilton, however, could not have been proposing to write the epitaph of his own office."

Remarks on Earl Percy's speech at a banquet in his honour at Kensington.
Native Opinion (33), 8th Feb.

4. Commenting on the speech delivered by Earl Percy, Under Secretary of State for India, at a banquet given in his honour at Kensington, the *Native Opinion* writes:—Judging from the short telegraphic summary of Earl Percy's speech, we can say that some of the remedies proposed by him for improving the administration of India are excellent and will, if adopted, result in much practical good. One of these remedies, for instance, was the inculcation of thrift. We understand by this that the cost of the administration should be curtailed. It cannot be denied that the administration of the country is day by day becoming more and more extravagant and that if Native instead of European or Eurasian agency were to be employed in conducting it, it would be possible to remit a portion of the heavy taxation with which the Indian rayat is loaded at present. The rigidity of the land revenue system, under which the revenue is recovered from the rayat with equal stringency in good and bad years alike, requires to be relaxed. Under the present system the agriculturist is forced to run into debt and unless its rigidity is relaxed there is no prospect of agricultured indebtedness being reduced. Promotion of native industries will, if duly encouraged by Government, also lead to the country's regeneration, but it is idle to expect Government aid in this direction because, in giving such aid, our rulers would be sacrificing the interests of their own countrymen. Speaking of the efficiency of the Indian administration Earl Percy observed that such efficiency as it possessed was mainly due to the fact that Indian questions were not made the battle ground of English party politics. India being only a dependency of the Crown, no one in England interests himself in her behalf and the country is being governed by Anglo-Indians at their own sweet will. Even if the administration of India were to become a question of party politics, we do not think that it would be less selfish than at present.

How should the people of India advance the welfare of their mother-land?
Kál (109), 13th Feb.

5. The *Kál* publishes a few verses on 'What is the good of one's country and what should be done to achieve it?' of which the following is the purport:—If one reads newspapers, one finds that they unfold a tale of woe and misery. There is no gleam of sunshine in them. The rulers, one is told, do many undesirable things and inflict them on the country as so-called blessings. There have been empty Commissions and a grand Durbar at Delhi, but the misfortunes of the people do not

cease. What should they therefore do to secure their happiness? They should chiefly devote their energies to promote the welfare of their country. In what does the welfare of the country consist? It consists in securing good government at home, which will command respect from other nations, and in making the country prosperous in every respect. There are some persons, however, who set their hearts on ignoble objects and take delight in servile flattery. These men should be shunned by all true lovers of the country. Others have taken away their bread but they are rejoiced if they only get chaff. It may be asked 'where is the good of pining for a thing which is hard to obtain; is it not expedient to be content with our present lot?' But the answer to this is that no one should be content with his ignoble condition. Sita, the wife of Rama, was carried away by Ravan, who was a mighty monarch, but she did not accept her lot of luxurious bondage with contentment. She pined ceaselessly for her lord and for this she is universally praised. We should similarly ponder over our present condition and trace the causes of our degradation. We should emulate the virtues of our rulers, their ardent patriotism and undaunted spirit of enterprise, their love of industry and their patience under difficulties. We should similarly observe how eager they are to promote the good of their country, how little they exert themselves to advance our welfare, how they think nothing even of truth before self-interest and how they hate servitude above everything else. It may be urged that it is well nigh an impossible task for us to imitate the good qualities of our rulers. But the word 'impossible' occurs only in a fool's vocabulary. Besides, the good of one's country is not an easy goal to reach. The way to it lies through many acts of endurance and self-sacrifice. Only those, who are prepared to sacrifice even their lives, if need be, for attaining the goal, become immortalised in their country's annals. The particular ways in which one should seek his country's good will be specified on a future occasion.

Indian labour in Natal.
Voice of India (13), 14th Feb.

6. "The two delegates from Natal have been long coming to India, but it seems that they have now reached Calcutta, and intend discussing 'informally with the Government officials various details relating to the supply of Indian labour to their colony.' Which are the Government officials with whom Messrs. Shepstone and De Gersigny intend discussing the question, though only 'informally' and what are the mysterious details of the subject, we do not know. But it seems to us that the whole question will have to be threshed out carefully, and not informally, before it is settled to the satisfaction of both parties. It is not a question of mere local importance: it is one which largely affects His Majesty's Indian subjects. The Government of India owe it as a duty to this country to bring home to these delegates, if they ever approach them on the subject, the consistently unfair treatment which has all along been accorded to Indian labourers in Natal......... The representatives of some of these Colonies were invited to the Delhi Durbar in the hope that a closer contact between the Colonies and our countrymen might lead to a better understanding on both sides. It is difficult to say with what impressions these representatives have returned home, and whether their presence at the Durbar will tend to improve the condition of our countrymen in Natal and other Colonies. When Mr. Chamberlain started on his mission in South Africa, hopes were fervently expressed that he would look into the question of Indian labour and deal out justice evenly as between the citizens of a common Empire. These hopes have, however, not been realised. Mr. Chamberlain seems to be too busy with Imperial questions—and, according to the ethics of modern Imperialism, an Indian question is not necessarily an Imperial question. The best and quickest way of settling the question of Indian labour in South Africa is for the Government of India to face the problem squarely and try to solve it according to the dictates not of British policy, but of British justice."

Mr. Chamberlain's tour in South Africa.
Kál (109), 13th Feb.

7. Mr. Chamberlain is now making a triumphal tour in South Africa and is receiving ovations everywhere. Most of the addresses that were presented to him were couched in flattering language, but the interview he had with DeWet and his forty followers was a heated one. DeWet alleged that the British were not

carrying out the terms of the Vereeniging Conference and proposed to present an address to Mr. Chamberlain containing this allegation. Mr. Chamberlain summarily declined to accept it on the ground that it cast an imputation on his integrity and that of the British Government. Another contention of the Boers was that the British were not treating them with kindness. Mr. Chamberlain retorted that though the British Government was striving day and night to promote the happiness of the Boers and spending millions of sterling to restore their country to its former condition, the Boers had not a word of thanks to say to their benefactors but were, on the contrary, making ceaseless complaints. If, according to Mr. Chamberlain, the Boers are so ungrateful, one is tempted to ask 'Why should the British have anything to do with them; what do the British lose if the Boers rot in their present miserable condition?' But the British are so benevolent that they will never cease to practise that virtue. It would be hard to find anyone among the people conquered by Britain so ignorant as not to perceive the hypocrisy of British professions of philanthropy. Why should the Boers be grateful to the British? Should they thank their conquerors for burning their homesteads and devastating their fields? Should they express their gratitude for being deprived of their independence? If the British are spending millions in South Africa just now, do they not expect to receive a steady revenue from it in future? DeWet plainly told Mr. Chamberlain that he would never cease to foster discontent and agitation in South Africa if the British Government persisted in its present policy. This shows how hard a task it is to pacify South Africa. [Elsewhere the paper comments adversely upon a statement made by Mr. Chamberlain at Johannesberg to the effect that these are days of great empires and not of petty kingdoms and that it should be the endeavour of every British subject to strive for the glory of the British Empire. It observes that Mr. Chamberlain's statement is utterly at variance with, facts because there are many small States like Portugal, Greece, Sweden Chili, Columbia, &c., on the face of the earth at present, and adds:—Mr. Chamberlain's object in making such false assertions is to induce the people conquered by Britain to be contented with their condition of servitude. As a matter of fact, these are not the days of great empires, which do not promise to endure long inasmuch as they are founded on unrighteousness. God created the earth for big and small creatures alike and a boa-constrictor will not be justified in swallowing the smaller reptiles and then telling them by way of consolation that it is only the bigger reptiles that are privileged to roam abroad on the earth.]

Native Opinion (33), 11th Feb., Eng. cols.

8. "Mr. Chamberlain's recent speech to some representatives of the Boers has thrown the British public into the sea of hopelessness. His interview with DeWet is a sore disappointment. DeWet takes his stand on the Vereeniging terms (and Mr. Chamberlain appears to evade the settlement arrived at on that occasion. Mr. Chamberlain had high hopes that he would prevail upon the Boer Generals and make them accede to his wishes. But how is it possible to gain the end if the interests of the Boers are entirely sacrificed? Mr. Chamberlain's tour is undertaken primarily to set the Boer problem at rest. Mr. Chamberlain and Lord Curzon are the rising stars of the day. Mr. Chamberlain has dissatisfied his countrymen by his extravagant war policy and Lord Curzon the Natives of India by the Durbar pageantry. Mr. Chamberlain may be under an impression that he has gained a distinct triumph in the settlement of the affairs of South Africa, but from the public point of view his trip has proved a great failure."

Alleged death of a Police Sergeant at the Coronation Durbar at Delhi as the result of an assault by a European soldier.

Prekshak (34), 10th Feb.

9. We vainly hoped that the summary punishment inflicted on the 9th Lancers would have a salutary effect upon British soldiers in India, for close upon the heels of that punishment comes the report of a dastardly assault by a soldier of the 2nd Welsh Regiment upon a Police Sergeant named Kuramsing. There was, it is said, the same stereotyped negligence displayed by the military authorities in the finding out of the culprit, though the assault was committed on a moon-lit night in the presence

of ten or twelve other soldiers. The witnesses for the prosecution, however, successfully identified the assailant, who had therefore to be surrendered for undergoing his trial. But here a friendly doctor came to the rescue of the accused and gave a medical certificate stating that the spleen of the deceased was so enlarged as to be three times the normal size and that the liver was twice the normal size. What was the Magistrate to do under these circumstances? He found the accused guilty of causing hurt and sentenced him to six weeks' simple imprisonment. We cannot help asking, however, one question in this connection. How was the deceased found fit for service at all at the Durbar if both his spleen and liver were of an abnormal size? It is evident that Lord Curzon's attempts to put a stop to such murders are destined to be unavailing so long as a white man is let off with a few weeks' simple imprisonment for fatally assaulting a black man while engaged in discharging a public duty. Now that the Durbar is over, we trust that Lord Curzon will devote his attention to the question of the dispensation of justice as between blacks and whites.

Kesari (113), 10th Feb.

10. Commenting on the same case the *Kesari* writes:—In the beginning the Magistrate affected to hold the scales of justice even but at last sided with his fellow-countryman. He admits that the evidence adduced by the Police was reliable to a considerable extent and says that the soldiers with a natural desire to save their comrade made false and improbable statements. But why should they try to save a friend who had murdered a native, and why should the Magistrate remark that their wish to do so is 'natural'? Would any weight have been attached to this 'natural desire,' if the accused had murdered a European? The Magistrate says that the accused was ordinarily a man of good and peaceful habits. There is, however, nothing in the accused's evidence to warrant this assumption. On the strength of the medical officer's opinion that the accused had an enlarged spleen and also an abnormal liver, the Magistrate says that the story about the accused having thrown a stone at the deceased was invented by the Police to strengthen their case, and that the deceased must have died in consequence of the exertion caused by a scuffle with the accused. If so, how was it that Government entrusted him with laborious duty at the Durbar? The Magistrate further makes the following curious remark: "It was foolish on the part of a native not in uniform to endeavour to arrest a soldier engaged in gambling, and if anything caused the disturbance in the present case it was this foolish act on the part of the deceased. The accused's offence was in itself a very minor one, but as it was attended with fatal results, it assumed a very serious aspect." This is quite right. It was a serious offence and a piece of eggregious folly on the part of the deceased that he was a native and attempted to arrest a European, and for this he justly met with the punishment of death!

Imperial Customs Service for India.

Kaiser-i-Hind (19), 8th Feb., Eng. cols.

11. "We are absolutely at one in the views recently propounded by the local Chamber of Commerce in its well-reasoned letter to Government on the desirability of moving with the times and instituting an Imperial Customs Service for all India as distinct from the omniscient Civil Service the members of which deem themselves heaven-born and, therefore, capable of discharging any duties entrusted to them, from commanding a naval squadron to planting potatoes and drawing sunshine from cucumbers. It is notorious that in Bombay the head of the Customs Department has seldom been an expert in trades and industries. State exigencies lead to the pitchforking of any Civilian handy into the Department. It matters little what experience he possesses. And it matters less how long he may be there. The Chamber, vexed at the anomalies and the defects observable in the Customs Department for years past, could no longer possess its soul in patience. It has, therefore, made a clean breast of the views it holds on the sort of man needed to be at the head of the Customs, while the trade and manufactures of Bombay are fast growing, and necessitating new methods of Customs administration. The Chamber plainly tells the Government that it must give the go-bye to its century-old notions of administering the Customs through

the humdrum Civilian. He is good for nothing—a fish out of water in reality. The entire Customs service demands recruitment from expert sources. It is to be hoped that this much-needed reform will soon be taken in hand. At the same time we are bound to give the necessary warning that this service ought to be on a modest and economic scale, and that Indians of experience and excellent qualifications should be largely employed. The Customs has hitherto been kept as a preserve for white or semi-white dullards, who have somehow to be provided for at the expense of the children of the soil of proved merit and ability. The continuance of this evil and undesirable system of recruitment should be avoided at all costs and hazards. But even apart from this, we are in hearty unison with the Chamber's timely representation, and it is to be hoped that it will receive at the hands of Government the attention it so richly deserves."

Coronation festivities at Calcutta and the alleged inexpediency of employing soldiers to keep order on such occasions.

Kaiser-i-Hind (19), 8th Feb., Eng. cols.

12. "It argues an amazing lack of practical common sense on the part of the authorities at Calcutta to have repeated the practice of keeping 'order' with the aid of European soldiers on the occasion of the dinner to the poor during the recent carnival in the metropolis. Who could have ever thought that the maimed, the halt and the blind of that city would prove themselves so disorderly, whilst being given a dinner to commemorate the Coronation celebration, as to need, on the part of the management, the aid of soldiers! We find that more than one Calcutta native paper has been bitterly complaining of the way in which the soldiers behaved towards gentlemen in some way or another connected with the management of the dinner! The Muhammadan beggars are said to have been most ill-treated, and one respectable member of the Managing Committee was baulked of his rightful privilege of entrance into the enclosure for well nigh an hour! We are constantly being told that Indian crowds are the most well-behaved and orderly on great occasions. If so, where was the necessity to keep *soldiers* to maintain order over these orderly multitudes? When it is notorious that in every part of India the European soldier more or less is a sort of 'Murdstone,' to use the word of Mr. Matthew Arnold, it is indeed a matter for regret that local authorities, here and there, should be constantly bringing this class of British Murdstones into close contact with the docile, helpless and armless people, so as to cause breaches of order and peace. Is it wise or expedient to do so? Who is unaware of the evils which were so rife in Poona during the first outbreak of plague by reason of the posting of European soldiers on plague duty in that city? We are, therefore, at one in asking with the *Indian Mirror* whether *Pax Brittanica* 'cannot be asserted without a display or accompaniment of military force.' We will not enter here into the larger question of policy, but we cannot refrain from saying that it argues want of practical statesmanship which needlessly introduces the European military element on occasions of public festivities in crowded cities. It remains to be seen what steps the Viceroy proposes taking in the matter of the misconduct of the soldiers of the West Riding Regiment posted on duty on the Calcutta *maidan* on the carnival day."

Police Reform.

Kesari (113), 10th Feb.

13. An ex-Police official writes to the *Kesari*:—The Government of India have appointed a Commission to inquire into the working of the Police Department and have called for replies to seven questions in relation thereto. I have served for over twenty years in the Department, but being disgusted with the anarchy and oppression prevailing therein threw up my service without caring for pension. I wish to lay the following facts before the public with a view to enable them to judge about the present condition of that Department. There are armed and unarmed men in the Police force. The former are mostly illiterate and are not called upon to discharge responsible functions. The numerical strength of the latter is not adequate to cope with the work which is expected of them. They are supposed in the eye of law to be always on duty but as they are human beings after all, they cannot be expected to work for twenty hours of the day but require to be relieved from duty by turns. To make this possible their number must of course be

increased. As regards training, only the armed Police receive instruction in drill. The unarmed force are too tired after their day's work to profit by the instruction imparted in the school at the head-quarters of a district. Thus this branch of the force remains ignorant and illiterate, while no educated man cares to enter it. No complaint can reasonably be made as regards the general scale of pay, but it is a little hard upon 1st and 2nd Class Head Constables that they receive no *batta*, though they are required to keep a horse for out-door duty. The Village Police cannot be improved unless Government are prepared to spend far more money than they do at present. Some difficulty is experienced at present because no Police officer below the rank of a Chief Constable or an officer in charge of a Police Thana is empowered under the law to receive a complaint. The Village Police render little assistance to the District Police in the detection and investigation of crime. The public, too, are slow to give information to the District Police as regards the commission of crime. The Village Police are at an advantage in this respect, because they are always in the village and are likely to receive information which the District Police can never hope to obtain. On the other hand, the District Police, if they obtain any information from the Village Police concerning any crime, are anxious to monopolise all the credit of the investigation to themselves. The present condition of the Village Police is deplorable in the extreme. The Police Patel is illiterate and the remuneration he gets is utterly inadequate. The Ramoshis under him are in a worse plight and are often obliged to work as coolies. How can such men help the District Police? It is essential that a Police Patel should have at least the status of a 3rd or 4th Class Constable, while the Ramoshis under him should have the status of an ordinary constable. In the case of the Village Police the office should be made hereditary as far as possible.

Alleged prevalence of corruption in all the ranks of the Police.

Voice of India (13), 14th Feb.

14. "Mr. H. S. Gour, a Barrister at Raipur, is reported to have made the interesting statement before the Police Commission that 'low-paid Europeans are as corrupt as low-paid natives in the force.' This is a view which is shared by those who know the inner working of the Police, but which is often lost sight of to the detriment of the native policeman. After all, human nature is the same everywhere, and a man born in Western countries succumbs to temptation as easily as one born under Eastern skies. According to Mr. Gour, there is not much to choose between a low-paid European and a low-paid native. The salary is, proportionately, very low in the lowest grade of the service. This gives an excuse to the man to be corrupt. 'If the *mabap sirkar* won't pay me enough to maintain my family,' says he, 'I must somehow make the two ends meet.' And his pliant conscience cheerfully acquiesces in the procedure. But corruption is not confined to the lowest grade of the service......... The feeling in the country is that corruption infects the force as a whole. We do not know how far this view is correct and the feeling justified; but we should much like the point to be cleared up, one way or the other, by the Police Commission."

Comments upon the appointment of a European Barrister as Second Judge, Bombay Small Cause Court, and as President of the Tribunal of Appeal.

Gujaráti (15), 8th Feb., Eng. cols.

15. "A European Barrister with comparatively little experience has been appointed Second Judge of the Bombay Small Cause Court and he is also to be appointed President of the Tribunal of Appeal. We are afraid the appointment will not meet with public approval. It is not our slightest intention here to be personal in any manner. However, by appointing a European Barrister of comparatively little experience at once to the Second Judgeship a principle is violated, and serious injustice is done to the other Judges who are on the Bench......... Unfair as such an appointment would be to the other Judges of the Small Cause Court, if the new incumbent is to be made the President of the Tribunal of Appeal, it would be still more unfair to the public, the City Improvement Trust and to the Corporation—all of whom are deeply interested in the decision of the

Tribunal. In making the appointment Government will act in the spirit of the sections of the City of Bombay Improvement Trust Act which lay down the qualifications necessary for a President of the Tribunal. The debate in the Council before the passing of the Act as well as the sections themselves clearly show that the legislature must have intended that the post ought to be filled by a person of standing, experience and ability, and indeed it would be difficult to imagine, considering the very responsible duties which the office entails, how it could have been otherwise. Though the President is assisted by two assessors, yet on points of law and many other things he is the sole arbiter. It must also be remembered that from the decisions of the Tribunal there is no appeal to the High Court excepting only if the President gives a certificate. That being so, great care and discrimination ought to have been exercised in making the appointment. Even Mr. Chitty, with his long experience as Chief Judge of the Small Cause Court, was unable to give satisfaction to the public as President of the Tribunal, so it is indeed difficult to see how a comparatively junior and inexperienced member of the Bar can do so. The Improvement Trust would be well advised in moving in the matter, and protesting against such an appointment. The Corporation, who are interested in the funds of the Trust, should also join hands with the Trust in so doing; but above all, the public ought to take steps to send their representations of protest in the matter."

Bombay Samáchár (52), 10th Feb.

16. The nomination of the newly appointed Second Judge of the Bombay Small Cause Court to be the President of the Tribunal of Appeal has given rise to pronounced dissatisfaction in the public mind of this city. Up to this time the Chief Judge presided over the Tribunal and the present departure from that practice casts a gratuitous slur upon the Acting Chief Judge, Mr. Rustomji M. Patel, who is possessed of more experience than Mr. Young. It is said in justification of the new arrangement that the remuneration attached to the second judgeship was not sufficient to attract a capable member of the Bar and that it was, therefore, thought expedient to combine the functions of that appointment with that of President of the Tribunal of Appeal. The explanation to our mind is singularly inadequate. Why was it deemed necessary at all to appoint a Barrister to the post? Why could not each of the junior Judges be promoted a step higher and a Pleader practising in the Small Cause Court appointed to the last vacancy on the Bench? Again the functions exercised by the President of the Tribunal of Appeal are so responsible that the Government of Lord Sandhurst had at the time of the passing of the City Improvement Trust given an assurance that an officer of the status of a High Court Judge would be appointed to the office. Sir Charles Ollivant went one step further and privately assured the Honourable Mr. Mehta that Mr. Starling would be given the post and it was on that assurance that Mr. Mehta desisted from pressing his motion to make the section dealing with the appointment more stringent. Subsequent events have, however, shown that Government, after the passing of the law without a hitch, have forgotten their assurance. This is probably due to the fact that those who framed the law are not at present members of Government. We hope the public will memorialise Government on the subject.

Approval of the appointment of Mr. Abdeali Mahomedali Kajiji, B.A., LL.B. (Cantab.), as Assistant Prothonotary and Commissioner for taking Affidavits, High Court, Bombay.

Akhbár-e-Soudágar (50), 14th Feb.; *Sánj Vartmán* (75), 13th Feb.; *Akhbár-e-Islám* (49), 14th Feb.

17. We thoroughly approve of the appointment of Mr. Abdeali Mahomedali Kajiji, B.A., LL.B. (Cantab.), as Assistant Prothonotary, High Court, and congratulate the Chief Justice upon his selection of a deserving incumbent for the post. Mr. Kajiji has already distinguished himself as a member of the Bar and as Professor, Government Law School, and by appointing him to his present post the Chief Justice has indirectly given an encouragement to other native communities to aspire to similar posts in future. [The *Sánj Vartmán* and the *Akhbár-e-Islám* also write approvingly of the appointment.]

Satta transactions in Surat.
Gujarát Mitra (16), 8th Feb.; *Deshi Mitra* (55), 12th Feb.

18. We congratulate the local Police upon the successful result of the recent *satta* prosecution in which the accused were found guilty of gambling in the city and sentenced to undergo rigorous imprisonment for six weeks each by the City Magistrate. The conviction and sentence were upheld on appeal by the Bombay High Court. *Satta* transactions are thus held to be a form of gambling and as such punishable under the existing law. We hope that the local Police will follow up the present convictions by bringing other offenders similarly to book and thereby earn the credit of eradicating the evil of *satta* from the city. [The *Deshi Mitra* makes similar remarks.]

Comments on a magisterial decision *re* the free and unrestricted sale of cocaine.
Jám-e-Jamshed (64), 10th Feb., Eng. cols.; *Bombay Samáchár* (52), 10th Feb.; *Sánj Vartmán* (75), 7th Feb.

19. "After a careful inquiry, extending over many days, Mr. Sanders Slater, Chief Presidency Magistrate, has decided that cocaine does not fall within the definition of intoxicating drugs, and that its sale without a license does not render the vendor liable to prosecution under the law. The decision is an important one, considering what hubbub the free and unrestricted sale of it has been causing in our midst, and what harm such sale is likely to inflict upon public health and morals.......... The theory of the prosecution, said the Magistrate, was that 'intoxicating' was synonymous with 'poisonous,' and that, therefore, cocaine was an intoxicating drug. 'I cannot, however, place,' declared Mr. Slater, 'that technical interpretation upon the word as used here, and I hold that the word "intoxicating" must here be construed to mean "making drunk." The prosecution having failed to show that cocaine is a drug which has such an effect as an ordinary consequence of its consumption, the case fails.' It will appear from this that cocaine though proved to be a poison, and to have extremely deleterious effect on the human constitution, has, merely on technical grounds, failed to come within the purview of the law as it now stands. Mr. Slater's decision clearly points in what direction the duty of the Government now lies." [The *Bombay Samáchár* and the *Sánj Vartmán* also make somewhat similar remarks.]

Suggestions *re* the filling of certain vacancies on the Bench of Honorary Magistrates at Poona.
Mahrátta (7), 8th Feb.; *Dnyán Prakásh* (30), 12th Feb., Eng. cols.

20. A correspondent writes to the *Mahrátta*:—"Ráo Bahádur Raste, late Honorary Magistrate of Haveli Taluka, has by his resignation bid adieu to his office; and Ráo Bahádur Gokhale, late President of the A Bench of Magistrates, was removed last week by the cruel hand of death. Ráo Bahádur Raste was in the Magisterial chair at least for twelve years. His career previous to his appointment was never so brilliant as to inspire the public with confidence in his ability.........Those who had occasion to appear before him in any capacity, whether as parties, pleaders, witnesses, or spectators, have never spoken very highly of him. Now that he has resigned, we leave him alone to enjoy his rest. On the other hand, Ráo Bahádur Gokhale was a man of general culture. But he had not received a judicial training, and consequently he often lost sight of the well-known presumption of law about the innocence of the accused and betrayed convicting tendencies. But this fault must lie at the door of those whose business it is to make such appointments.... ..... From the absence of any test, people come to the conclusion that Government may pick up any man in the street and dub him an Honorary Magistrate. No doubt the choice of Government falls upon a fit man sometimes. But such a man is not sure as to what sort of colleagues he would have. He, therefore, is unwilling to accept the appointment for fear of being in bad company. Really competent men have no incentive to offer themselves for appointment to the Bench. The effect is that those, whose careers have been utter failures in other spheres of life, look upon a seat on the Bench as a means to elevation.......... But such men must at once be told to get away. Minute inquiries must be made about the antecedents of candidates. And those competent men who would not condescend to apply must be induced to accept office for the sake of the public good. People must have no cause to believe that the Government is indifferent about the qualifications of the administrators of criminal justice. In the hands of competent men alone the liberties of citizens will be safe. Dishonest and corrupt hands are

sure to become engines of oppression. Poona is the intellectual centre of the Deccan. Intelligent men are not wanting in Poona. The Poona Bench must, therefore, be a model Bench, if the selection be made really on the principle of competency and competency alone." [The *Dnyán Prakásh* writting on the same subject remarks:—"Two vacancies have recently occurred on the Bench of Honorary Magistrates, Poona. We trust that in filling these the authorities will make such a selection as is calculated to give satisfaction all round. Some sort of legal training and administrative experience is, we believe, an indispensable qualification in one who is called upon to discharge magisterial duties, and fortunately for Poona such legal talent is by no means rare in the city, since there are several pensioned Mamlatdars, Deputy Collectors and Subordinate Judges in our midst."]

Tanning industry in India.
Mahrátta (7), 8th Feb.

21. "The information elicited by the Hon'ble Mr. P. R. Pillai of Madras in reply to his question in the Madras Legislative Council on 14th December last has a melancholy interest for those who are looking forward to a progressive development of Indian industries. The reply given by the Madras Government to Mr. Pillai's question showed that the number of tanneries in the Madras Presidency has decreased from 172 in 1900 to 15 in 1901. This striking decline, however, has not attracted that attention of the Provincial Government which it deserves. For, to the categorical inquiry as to whether the existing tanneries were not in a struggling condition, the answer given was that 'the Government had no information on the point.' By a curious coincidence, Mr. Talati of Ahmedabad, who has made a practical study of the tanning industry, is at present in Madras where he recently gave some lectures and offered to publicly demonstrate the newest process by which he can manufacture chemically tanned skins of a superior quality. The introduction of the new process of tanning in America has been the cause of reducing the cost price of the best tanned skin to such an extent as to enable that country to consume most of the supply of skins from India; and the consequent rise in the prices of skins has been the cause of the closing of many a tanning factory in Bombay, Madras, Calcutta and other places. Mr. Talati offers, of course, to apprentice students and instruct them in the new process of tanning which he has mastered. But in the absence of anything like a regular manufactory, his offer cannot be productive of the required degree of public utility. If, as Lord Curzon professes, the Government of India are anxious to promote the industrial well-being of the country, may we not reasonably expect them to give countenance and a helping hand to men like Mr. Talati? Of course, individuals who can afford to pay 1,000 rupees, the price of apprenticeship named by Mr. Talati as a partial recompense for the money he has spent in acquiring the knowledge of the tanning industry, may undergo that expense; but such individuals must be few, but a paternal Government, professedly desirous of encouraging indigenous industries, ought not to leave poor enterprising individuals to struggle for themselves."

Survey settlement of the Broach taluka.
Bombay Samáchár (52), 12th Feb.

22. The papers recently issued by the Local Government *re* the survey settlement of the Broach Taluka bear ample testimony to the fact that a high pitch of assessment is the cause of the poverty of the cultivators in Gujarát. It is to be regretted that Government have not deemed fit to accept the recommendations of three of their responsible officers, *viz.*, the Collector, the Director of Land Records and Agriculture, and the Commissioner, N. D., and have sanctioned only a reduction of 3·2 per cent. in the total assessment of the taluka. The Collector, Mr. Panse, was of opinion that the resources of the cultivators having been materially reduced during famine years and the soil having undergone a gradual deterioration, a material reduction of the present assessment was necessary in order to avert the complete ruin of the rayat. The Director of Land Records, too, suggested a reduction from 10 to 20 per cent., while the Honourable Mr. Lely took in effect the same view. He frankly admitted that the Broach District represented 'the climax of all, or nearly all, the alleged adverse influences and results of the day. He also remarked that the average assessment in the district was the highest in the Presidency and perhaps in India, and that

excessive cultivation entered upon in the days of inflated prices had brought deterioration of soil in its train. It is to be regretted that the Local Government ignored the views of these officers and sanctioned only a small reduction. Such an exhibition of narrow-mindedness on its part, even after the severe strictures passed upon its land revenue policy by the Famine Commission, is certainly most disappointing.

23. Land revenue is being collected in this district by the use of coercive methods. Clerks from the taluka kacheries are sent to villages with notices of forfeiture and attachments of property are being made for non-payment of revenue. Houses of defaulters are also being sealed. People expected remissions of revenue this year in honour of the Coronation, but they are utterly confounded to find that coercive measures are being resorted to at so early a stage in the year for the collection of land revenue.

Alleged use of coercive methods in the collection of land revenue in the Sátára District.
Vritta Sudha (150), 10th Feb.

24. It is a pity that the authorities, instead of giving facilities to the people, should try to throw all sorts of obstacles in their way when the latter, with a view to seek refuge from plague, erect buildings on their holdings. Those who erect such buildings are subjected to pay heavy fines. It is not for pleasure that such buildings are erected but purely for the sake of safety, and it is not fair that people should be discouraged to seek such safety by the threat of a fine. The Local Government has at last realised the inconvenience experienced by the public in the matter and has moved the Supreme Government to grant the necessary concession, but the matter seems to have been unnecessarily delayed so long. The Local Government deserve to be thanked for their action and it is to be hoped that the Supreme Government will not lose much time in issuing the necessary orders on the subject. It would be enough if only nominal fines are levied from those who erect buildings on their *khata* lands with a view to seek safety during times of plague.

Request to the Supreme Government to grant facilities to the rayats desirous of erecting buildings on their *khata* lands during times of plague.
Surat Akhbár (77), 8th Feb.

25. "Lord Northcote's visit to Poona, though a flying one, must have proved particularly encouraging to the unfortunate sufferers in and about the city, and those who are working with might and main to mitigate the cruel ravages of the disease......... Only those actively engaged in waging war with the pestilence at such a season can appreciate, at its proper value, the encouragement and assistance derived from the enquiries and co-operation of a sympathetic and large-hearted Governor. Lord Northcote's hand cannot certainly arrest the progress of the grim foe or bid it turn and fly, but his personal enquiries on the spot must have put heart and hope into those engaged in the fray."

Lord Northcote's visit to the Plague Hospital at Poona.
Rást Goftár (23), 8th Feb., Eng. cols.

26. Plague is playing serious havoc at Surat at present and the daily mortality has mounted to 80 or 90, but the local authorities seem to be utterly indifferent to the ravages of the disease. Five hundred deaths per week in a population of only one lakh of souls is a truly alarming rate of mortality and Government will be held responsible before the bar of the civilised world for not taking vigorous measures to arrest the spread of the epidemic. At one time Government went to the extreme of resorting to most stringent measures to stamp out plague wherever it broke out, but now they have gone to the other extreme of utter inactivity. The increase of plague at Surat has not been rapid and sudden as at Poona and other cities and if measures had been taken to combat it in time, it would not have reached its present alarming proportions. The administration of plague measures being exclusively in the hands of Government and the people having no voice or share in it, it is for the former to spend money liberally to save human life. [The *Gujarát Mitra* in writing on the same subject blames Government for leaving people to their own devices in combating a serious disease like plague and emphasises the necessity of spending money liberally to mitigate its ravages. The paper observes in this connection that Municipalities are utterly unable any longer to bear heavy plague charges and that it is imperative that Government should come to their

Request to Government to take steps for the suppression of plague at Surat.
Gujaráti (15), 8th Feb.; *Gujarát Mitra* (16), 8th Feb.; *Surya Prakásh* (26), 7th Feb.

rescue. The *Surya Prakásh* praises Mr. Sladen for the steps taken by him to suppress the disease and also eulogises the Honourable Mr. Lely for paying a flying visit to Surat, in spite of his present indifferent state of health, in order to concert measures with Mr. Sladen for the suppression of the epidemic after a diligent personal inquiry on the spot.]

Complaint against Rao Bahadur Bhimbhai Kirparam, Talukdari Settlement Officer, Ahmedabad.
Hitechchhu (62), 12th Feb.

27. The *Hitechchhu* publishes an open letter to the following effect said to have been addressed to Rao Bahadur Bhimbhai Kirparam, Talukdari Settlement Officer, by a pleader named Luxmishankar Gavrishankar:—Some time ago my client Thakur Devsing had, in an inheritance suit, filed an affidavit against you before the Bombay High Court and ever since you have been acting in an unfriendly manner both towards him and myself. About two months ago, I applied to you for copies of certain papers on behalf of my said client but have received no reply to my application, nor has the sum of Rs. 2 sent to you by money order to defray copying charges been returned to me. I further learn from two letters written to me by my client that you tried, by means of intimidation and inducement, to make him dispense with my professional services and used bad language towards me. You will please inform me within a week whether there is any truth in the above. I shall then proceed to take such steps against you as I may deem proper.

Praise of the Belgaum Police for attending to a certain suggestion made to them.
Chikitsak (96), 11th Feb.

28. We are glad to find that the suggestion made by us in our last issue (*vide* paragraph 27 of last Weekly Report) to the local Police to depute some policemen for duty at the market held in our town on Saturdays has been promptly acted upon. The arrangements made on the last bazar day were satisfactory. We only hope that similar arrangements will continue to be made in future.

Legislation.

Indian Paper Currency Act Amendment Bill.
Sánj Vartmán (75), 12th Feb.

29. The Bill to amend the Indian Paper Currency Act of 1882, which will shortly be introduced into the Supreme Legislative Council by Sir Edward Law and by which it is proposed to make the five-rupee notes legal tender at all currency offices in the country, marks a step in the right direction. We fail to see, however, why notes of other values should not likewise be made cashable at all currency offices. The difficulties in cashing notes of one Circle within the limits of other Circles are oftentimes great, and we sincerely hope that Government will try to meet them by extending the provision at present intended only for five-rupee notes to notes of higher values as well.

Indian Tea Cess Bill.
Voice of India (13), 14th Feb.

30. "A tax is generally not only collected by Government, but also spent by Government, though it may be applied exclusively for the benefit of the persons paying the tax. The Indian Tea Cess Bill introduces a novel principle, in that it proposes that Government should collect a cess on exported tea and hand it over month by month to a representative Committee which will utilise the fund for pushing the sale and increasing the consumption of Indian tea in foreign countries. Though the request for the levy of such a cess originally emanated not from all tea-planters, but from persons representing an area of tea cultivation of 416,000 acres, out of a total area of 520,000 acres under cultivation in British India, it is substantially a voluntary cess, which those who wish to benefit by it have neither the machinery nor the coercive power to collect. Practically the Government will be a bill-collector. If the cost of collection is made a first charge upon the fund, there is no reason why the Government should not help the industry by the exercise of its legislative powers and the use of its administrative machinery."

Indian Probate and Administration Bill.
Voice of India (13), 14th Feb.

31. "The Bill empowering District Judges to grant probates of wills and letters of administration, with certain reservations, which was introduced at the last meeting of the Imperial Legislative Council at Calcutta, ought to have passed into law years ago. As the section relating to probates of wills stands at present, probates and letters of ad-

ministration having effect throughout British India can be granted only by a High Court or a Chief Court. This has long been felt as a hardship by the relatives of persons dying in mofussil towns and out-of-the-way stations. It sometimes has happened that a large slice of a deceased person's estate lay within the jurisdiction of a District Judge, whereas but a small part of it was subject to the jurisdiction of a High Court or a Chief Court. In such cases, the cost of obtaining a probate or letters of administration from these courts is comparatively very heavy—indeed, at times, it swallows up the whole amount obtainable under the will. The hardship, under these circumstances, is so patent that surprise was often expressed that the law on the subject was not amended long ago......... Such a law needs, however, to be amended guardedly, for the least defect in it may open the door to fraud and other malpractices. The amendment now suggested is, however, hedged in by several safeguards."

Education.

Mr. Phipps' munificent gift for the promotion of scientific education in India.

Rást Goftár (23), 8th Feb., Eng. cols.; *Native Opinion* (33), 11th Feb., Eng. cols.

32. "Mr. Phipps has given the sum of £20,000 to the Viceroy to devote it towards the promotion of scientific education in India. At a time when one of our own merchant-princes is endeavouring to endow an Institute of Scientific Research in our midst, a gift of three lakhs of rupees from a foreigner will go a great way in giving an incentive to the movement for encouraging the spread of scientific education in India. Lord Curzon has spared no pains till now to add to India's opportunities of imparting a sound higher education to her sons, and weaning them from pursuits which, while they bring little profit to those who follow them, lead to the neglect of the more paying industries. We hope the windfall of so large a sum will hasten the day of the establishment of Mr. Tata's institute—taking it for granted that the gift will be handed over to this most deserving of all schemes for promoting scientific education in the country. [The *Native Opinion* observes:—"The disposal of Mr. Phipps' gift will no doubt cause public disappointment and invite public comments. The establishment of a laboratory for agricultural research may perhaps recommend itself to the public; but why a portion of the gift should be devoted to the establishment of a Kasauli Institute in the South of India is more than we can understand.......... We certainly expected Government to be more broad-minded and cosmopolitan. Why, a part of this gift could have been very usefully given to Mr. Tata's funds. But all along the Government of India have shown a deplorable apathy towards the noble enterprise of Mr. Tata for reasons best known to themselves."]

Mahrátta (7), 8th Feb.

33. "According to the Calcutta correspondent of the *Times of India*, Mr. Henry Phipps, the partner of Mr. Andrew Carnegie, who is at present travelling in India, has placed at the disposal of the Viceroy a donation of £20,000 to be devoted by the Government of India to some object of practical benefit or scientific research that will promise enduring good to India. The correspondent further says that the nature of the object to which the benefaction will be devoted will be presently determined in consultation between the Government of India and Mr. Phipps............ This benefaction may be interpreted as a sign of the fact that the present condition of India has begun to appeal successfully even to foreign philanthropists. This nation has been laid under deep obligation by Mr. Phipps by his disinterested benefaction, and we only hope that the Government of India would consult Indian public opinion before formulating its view as to the definite object for which Mr. Phipps' donation would be utilised. For ourselves we think that the £20,000 or three lakhs of rupees given by Mr. Phipps may be added to the grand donation of Mr. Tata for the Research University."

Voice of India (13), 14th Feb.

34. "The Viceroy has decided to utilise Mr. Phipps' donation of £20,000 for the purposes of a Laboratory of Agricultural Research, which will probably be located at Dehra Dun, and a Pasteur Institute in Southern India. Hopes

were expressed in the Press that Lord Curzon might see his way to devoting it to Mr. Tata's Research Institute. It may be that His Excellency intends to make the Government contribute the necessary grant for that Institute from State funds, and, if so, the diversion of Mr. Phipps' donation in another direction need not be regretted. It seems to be a roundabout procedure, however, to apply a private gift to State purposes and grant State aid to a private institution."

Alleged grievance of the students of the Poona Medical School.
Sudhárak (39), 9th Feb.

35. Dead rats having recently been found in the residential quarters of the students of the local Medical School, the students requested that the school should be temporarily closed. Their request was not, however, granted nor any arrangement made to lodge them in safer quarters. The result of this was that one of the students fell a victim to plague. The school has since been closed but some students holding Government scholarships have been made to stay for doing hospital work. We do not object to this arrangement, but we would request the authorities of the school to make proper arrangements for housing the students in safe and sanitary quarters during the prevalence of the epidemic.

Municipalities.

Complaint of overcrowding in the town of Hyderabad (Sind).
Al-Haq (42), 31st Jan., Eng. cols.

36. "For years and years there has been a great complaint of overcrowding in Hyderabad. The health of the town suffers seriously on account of the fearful congestion of population on either side of the main bazar. The sanitary measures of the Municipality have undergone considerable improvement during the past few years, and much money has been spent on them. But of what avail are all these if you allow some 40 or 50 thousand souls to live huddled together on an area of half a square mile? No one can know and realise the danger of such a state of things better than our enlightened Government. Why then does it not make it easy for people to move out? Exactly because our Government is *enlightened*—a bit too enlightened we should say. It implicitly puts faith in the principle of Political Economy which declares that it is prejudicial to the interests of a Municipality (or Government) to sell land outright since such a sale debars it from participating in the prospective profits of the higher price the land will fetch in the course of years. And, on the other hand, the people have an inborn 'prejudice' against leases, however long. Now to us simple folk, ignorant and unenlightened as we are, this principle of Political Economy appears very queer. It may be professed by learned men, but it is not *wisdom*. Here are men dying by the score who need not die if the needful were done and our officers, though deeply sympathising with us, shake their heads and discourse solemnly on the sacred and inviolable principles of Political Economy. In the case of Hyderabad there is another great difficulty in the way of relieving the congestion. There are hardly any outlets. On the north we are bounded by the fort, westward we have the Cantonment and eastward the canals, &c.......... The Government are not throwing open the fort to the Municipality, nor removing the Cantonment further westward; they will not sell the jail site. What then are the people to do? .... In this predicament why may not Government in accordance with its benevolent principles come to the rescue and, dropping for the moment the habit of justice, assume the more regal robe of mercy? We most respectfully appeal to the powers that be to take counsel together and help the hapless citizens quickly."

Karáchi Municipality and the plague refugees of that city.
Prabhát (43), 31st Jan., Eng. cols.

37. "Who could have ever thought that any Municipality would charge fees for the land occupied by refugees from plague? But the Municipality of Karáchi has actually done it. It is simply monstrous that the people temporarily taking up Municipal land during plague days should be made to pay for it. We hope the Commissioner in Sind will not let the Municipality, which has shown such a want of appreciation of the situation created by plague and such a lack of sympathy for the distressed people, have its own way."

Plague at Mahuda in the Kaira District and alleged indifference of the local Municipality to take measures for checking its spread.
Svadesh Bandhu (78), 11th Feb.

38. The *Svadesh Bandhu* complains of the alleged apathy and indifference of the Municipal authorities at Mahuda in taking measures to check the spread of plague in that town and observes that they utterly neglect to look after the sanitation of the town and try to throw dust into the eyes of the higher authorities when they visit the town by a show of temporary activity. The paper hopes in conclusion that the Municipality will shake off its present lethargy and exert itself in stamping out the plague in the town.

Native States.

Relations between Native Chiefs and the Paramount Power.
Sudhárak (39), 9th Feb.

39. The British Government has no doubt taken an unprecedented step in accepting the Holkar's resignation and installing his son on the *gádi*. Under the Moghal and the Maratha *regimes*, and even during the early days of British supremacy in India, it was customary for the rightful heir of a Chief to ascend his ancestral *gádi* without the sanction of the Paramount Power. With the transfer of India's Government to the British Crown, the relations of equality which subsisted of old between the Native Chiefs and the East India Company ceased to exist. One or two Native Chiefs tried to assert these relations, but their attempts were quickly resented by the British Government. And since then no opportunity has been lost to make the Chiefs realise their true position and to perceive in what esteem they are held by the Paramount Power. The recent Delhi Durbar serves as one more illustration of this tendency on the part of Government. In former times, the Paramount Sovereigns feared to offend their feudatories by any unpleasant acts; nay, they took special care to keep them in good humour. But the British Government does not at all care to do so. And these Native Chiefs who want to maintain their *gádi* must meekly submit to whatever treatment is meted out to them. If they act otherwise they would be compelled to retire on pension and will have to stay at the place selected for their residence. The present position of Native Chiefs is thus, in some respects, more deplorable than that of common men. But it must be admitted that they themselves are partly responsible for it. How many Native Chiefs do we find immersed in low and vicious pleasures and what gross mismanagement is observable in certain Native States at present? We need not wonder under these circumstances if the British Government reserves to itself the right of installing Native Chiefs upon their ancestral *gádis* or of dethroning them when such a course is found expedient.

Retirement of the Maharaja Holkar from the administration of Indore.
Mahrátta (7), 8th Feb.

40. "Since we wrote on the subject last week, full details have been published both of the Durbar in which the resignation of the Maharaja Holkar was accepted and announced. We have also received a letter from our Indore correspondent which may be taken to express the feelings and sentiments of that class of people who can understand as well as feel the significance of the affair. One can understand the mixed state of the feelings of an educated Indore subject on the present occasion. For, while on the one hand, the change of administration publicly introduced last week at the capital of the Holkarshahi permanently puts a stop to the exhibitions of eccentricity by which the talented Maharaja had been unaccountably possessed, the secrecy and the swiftness with which the British Government effected a stupendous upheaval of paramount British authority in the domain of the Holkar has, on the other, dazed the minds of those who, regretting no less than other people the eccentricity of the Maharaja, have a definite idea as to the consequences which the present affair spells for Native States generally from a constitutional point of view. The retired Maharaja may have done acts which cannot win the approbation of reasonable men. But when we know, as appears from the letter of our Indore correspondent, that the Maharaja has not departed unwept from his capital, we may take it that the affair on the whole has created feelings of sorrow rather than satisfaction. The sorrow will be the more largely and more particularly shared by those who are acquainted with the glorious traditions of the Holkar

family......... Shivajirao Holkar, if we have known his qualities correctly, is a man who in other times and circumstances would have distinguished himself as a soldier; but it was his misfortune to fall upon times in which no scope is left for military genius or aspiration and in which a mediocrity of talent tempered with servile submission to the Paramount Power, has remained as the sole saving virtue of a Native Prince or Chief.......... Even the *Pioneer* admits that the voluntary deposition of this Prince is a melancholy end to what 'might have been a great career'; and one can hardly fail to be haunted at times by the pertinent inquiry as to what might probably be the cause of the ruin of such a career.......... Without in any way desiring to detract from the moral blame which is justly attributable to the retired Holkar for some of his acts, we must point out that we do not altogether approve of the policy by which the Maharaja has been taken at his own word, and made to resign his Chiefship, just as if it were a mere clerkship in the gift of the British Government. We say 'made to resign' advisedly. For, we are convinced that the resignation, though apparently voluntary, must have been really forced upon the Holkar by the British Government. The chief cause of the resignation which was given in the speech of the Maharaja at the Durbar, was the 'difficulty in attending official functions and discharging other duties connected with my position as the Maharaja of Indore.' To say the least, the above is a singularly pointless excuse. No doubt, the *Pioneer* reminds the public that Hindu ideas contemplate a retirement as a natural and proper incident of advancing middle age in every walk of life. But the age as well as the habits of the retired Maharaja do not favour the idea that he may have retired only in order to realise the classical ideal of a king.......... Is it not a fact that he was bullied into resigning by those who gave ear to malicious petitioners? Unfortunately important political correspondence is always confidential, and no one can peep into it. Otherwise it would have been interesting to see how the idea of resignation originated and what the Maharaja himself had to say about it. As for the open letter read at the Durbar, it is all bosh. We cannot believe it. But whether the resignation is voluntary or otherwise, we must all the same regret the pass to which things have come in the field of Native State politics, where we are having accumulated instances of unconstitutional dealings of the British Government with the constitutions of Native States. Here we have one more precedent of an unwarranted interference by the British Government with the affairs of a Native State, an interference which knows no limit except the desire of the British Government.......... And we only congratulate Lord Curzon upon his good fortune in getting such pliable instruments for moulding his astute state policy in absorbing Native States."

Kaiser-i-Hind (19), 8th Feb., Eng. cols.

41. "Past master as the Foreign Office of the Government of India is in the art of consummate sophistry, its official *communiques*, intended for public information, always require to be read between the lines. When so read, these *communiques* will bear a different interpretation from that ostensibly intended.......... We for one are invariably sceptical of official *communiques* issued from the Foreign Office. In connection with the latest *communique* on the subject of the abdication of the Maharaja of Indore, we are perforce obliged to maintain not a little mental reservation, especially as the relations subsisting for years between that potentate and the Paramount Power have been known to be of no agreeable character. It may be that the Maharaja is abdicating of his own free will. But who will tell us whether the abdication may not be a logical sequence of conditions precedent? We know nothing of them. If the public are to form a correct judgment on this episode, they ought to be in possession of all the correct facts touching the Maharaja. Parliament alone to a certain extent can coerce the Secretary of State to submit to it all important correspondence on the subject for the past ten years between him and the Government of India. Those papers can alone reveal the true history of the affair, though even then they may be astutely edited, as every important Bluebook regarding Indian Princes and Chiefs is edited. Meanwhile we for one must suspend our judgment and refrain from observing whether the abdication was free or the inevitable sequence of previous conditions."

42. "From the *communique*, it would appear that the abdication has been a purely voluntary act. Whether it has been really so or not we shall not inquire. We are only too glad that one way or the other, a long pending difficulty has been satisfactorily settled, and that it has been made possible for the Holkar to quit with grace a position to which he could do neither credit nor justice. It was unfortunate that, on either side, no serious attempt was made to terminate earlier an unpleasant situation, though the inevitable results of it must have, long since, been foreseen by both."

Rást Goftár (23), 8th Feb., Eng. cols.

43. "The retirement of Holkar is a melancholy end to what might have been a useful career. It has been said that somehow or other the ex-ruler of Indore was not able to please either his subjects or the British Government, and in some quarters doubts were entertained about the state of his mind.......... We hope that those who are entrusted with the education of the young Prince who is now placed on the *gádi* will so train him as to make him love his subjects, and do his utmost for their benefit and welfare. We trust that he will be taught to revere the noble deeds of some of his ancestors and that the education he will receive may not tend to anglicise him. We also hope that he will bear in mind the advice which his father gave to him in open Durbar."

Gujaráti (15), 8th Feb., Eng. cols.

44. "Some of our native contemporaries are wondering whether the abdication of the Maharaja Holkar was not virtually a deposition. They are not at all sure that his retirement to a peaceful villa on the banks of the Nerbudda, fifty miles away from his capital, was quite a voluntary act on his part. They incline to the belief that he was forced into retirement, being threatened with the ignominious alternative of a deposition by the Paramount Power. Much sympathy is expressed for the Maharaja by this class of journals. Granting that retirement was forced upon His Highness, and that the plea of failing health had simply been put forward with the object of covering his retreat, it must be presumed, in fairness to the Government of India, that they must have been compelled by urgent and pressing reasons to effect the removal of the ruler of Indore. It may be safely assumed that the Government were not moved by any but very strong and valid reason to take such a drastic measure with regard to one of the most important principalities of India. The days of wholesale confiscation ended with the administration of Dalhousie and the dark years of the Mutiny. The British Government have since proclaimed and followed faithfully the principle of paying scrupulous respect to the rights and privileges of Native Chiefs, and an astute statesman like Lord Curzon would never incur the odium of a rash and precipitate action in a matter which, he must know, would be severely criticised by the public both here and in England. The public have heard vague reports of the erratic ways of the Holkar having proved a menace to the peace and well-being of his State. If there is any truth in these reports, the Maharaja's administration was certainly not above reproach, and his subjects were not as happy under it as they might have been......... The patriotism of an Indian would be naturally wounded by the spectacle of a Native Chief of a first class State being forced to retire. It is natural and even excusable that native sentiments should be galled and humiliated by it. But it is the duty of publicists not to be betrayed by such a sentiment either into undeserved sympathy for one side, or a hasty and ill-judged condemnation of the other. All this is upon the assumption that the present one was a case of compulsory retirement. Nothing, however, is definitely known as to the aberrations of His Highness, or whether they had anything to do with his abdication. Native States do not tolerate a free press, and, therefore, one principal avenue to the publication of important news is closed to the public. No fierce light of newspaper criticism is allowed to beat upon the throne of Indian Princes. It is only within the limits of British territory that the prerogative of withering the rulers with scathing criticism is permitted by Government. In the absence of definite and well authenticated information, it is only fair to the Holkar that we should not pry into his past, but that we should accept his word as to his voluntary retirement, as well as his professions of loyalty to the Paramount

Akhbár-e-Soudágar (50), 9th Feb., Eng. cols.; *Bombay East Indian* (1), 14th Feb.

Power." [The *Bombay East Indian* writes:—"We think the Maharaja was treated with forbearance and his abdication ought to be hailed with satisfaction by all who have the interests of the State at heart."]

Indu Prakásh (31), 9th Feb.

45. Some of our contemporaries are indulging in harsh criticism of the action of the Government of India in respect of the Holkar and reminding it of what Lord Canning wrote to the authorities in England in the year 1857, *viz.*, that he would have to pack off to England if the Holkar and the Scindia joined the mutineers. Our contemporaries think that the British Government should, in consideration of the loyalty and friendship shown by the ancestors of the present Holkar to the British Government in the dark days of the Mutiny, have shown kindness to Shivajirao Holkar on the present occasion. But we think our contemporaries are mistaken in this view. Their criticism would have been justified if the Government of India had annexed the Indore State. As they have not done so but have installed the young son of Shiwajirao on the *gádi* and intend to administer the affairs of the State by means of a Council of Regency during the Prince's minority, they cannot justly be charged with ingratitude.

Phœnix (8), 11th Feb.

46. "We would give worlds to know how the 'abdication'—or is it 'deposition'—of the Holkar of Indore is regarded by his brother Princes. They cannot have been very favourably impressed with the manner in which one of the premier Chiefs has been blotted out from the political world. It is indeed very unfortunate that Lord Curzon should have opened the Delhi Durbar by dispossessing the Nizam of Hyderabad of a large slice of valuable territory—to wit the Berars—and signalised its close by the deposition of so important and considerable a Chief as His Highness the Holkar of Indore. Both the prologue and epilogue which have marked the beginning and the end of the Durbar seem to be fraught with ominous and portentous significance and are bound to fill the minds of our Princes with dire misgivings and alarm. The Maharaja Holkar was one of the Princes who participated in the elephant procession on the day of Lord Curzon's State entry into Delhi and who did all that in them lay to enhance Lord Curzon's personal greatness in the estimation of the world at large. Lord Curzon, therefore, seems to have very badly requited the service which he received at the hands of the Holkar by snuffing him out in this peremptory fashion. It is said that the Maharaja has abdicated of his own free will and accord and that no kind of persuasion or pressure was brought to bear upon him in order to induce him to take the step which he has since taken. This is, of course, the most miserable twaddle that one ever came across in black and white. It is not in human nature to forego a position of dignity and splendour like the chiefship of an important State of one's own free will. The Holkar was, of course, the first to take the initiative in the matter, but things had long been leading up to the present result. The Holkar could not have bidden an eternal farewell to all his greatness, and been prepared to strip himself of all his sovereign rights and prerogatives unless he had been driven to that course by circumstances over which he had no control .... He had not been pulling on well with the politicals because of his spirited independence for a long, long time, and if he was not made to feel the grip of their iron hand heavily on his back ere this it was because they did not dare strike a Chief of his position or prestige .... His chiefship must have become an irksome burden, which made his very life miserable, and he threw it over in a huff. But though His Highness never showed any remarkable tact or discretion, one cannot help admiring the dignity and *sang froid* with which he has retired from the arena of political life, and pronounced his own death-sentence upon himself. .... He did not descant at length upon his own unworthiness—he did not indulge in any vain regrets, but like a Prince amongst men he took it all quietly and made an earnest exhortation to his son, who succeeds to his worries and trials, to strictly adhere to the faith of his fathers and follow closely the customs of the country. The scene indeed was full of pathos, and if the Holkar's meteoric existence has been blotted for ever from the political firmament, he has gone down the horizon leaving behind him a track of light which will long linger in its present place."

47. The *Moda Vritta* writes on the same subject in a sarcastic strain as follows:—Whatever the reason which led the Holkar to express to the Government of India his wish to retire from the administration of his State, there can be no doubt that he did express such a wish. And many of our contemporaries are blaming Lord Curzon for taking the ex-Maharaja at his word and compelling him to abdicate the *gádi*. We do not see how the Viceroy can at all justly be blamed in the matter. Was it not in ancient times looked upon as a highly meritorious act that rulers should abide by their word, even though it might have been uttered in a dream? Did not Harischandra carry out his promise, made in a dream, to part with his kingdom to Vishwamitra? And do we not admire Vishwamitra for compelling Harischandra to fulfil his promise? Does not Lord Curzon similarly deserve admiration for compelling Shivajirao to do what he expressed a desire of doing in his wide awake moments? Besides, was not the administration of Indore disfigured by certain anomalies? The Maharaja prohibited, for example, all export of corn from his State at the time of famine and, though this act might have saved the lives of a few lakhs of his subjects, was it not a violation of the principles of free trade? Again, he sent over thousands of bags of corn for free distribution among the famine-stricken people in British territory. Was not the Government, which coolly spends crores of rupees upon a *tamasha* like a Durbar at a time when lakhs of people are dying of plague, able to save the lives of the famine-stricken in its jurisdiction? Why should the Maharaja of Indore then have gone out of his way in proffering relief where none was needed? The Maharaja opened relief works in his State but the workers were not given scanty wages as in British territory. We have not exhausted the tale of the anomalies prevailing in the Indore State. In the time of the Maharaja's father, there was not a single liquor-shop at Indore and the inconvenience felt by the people of that city on that account can hardly be conceived. The Maharaja is said to be unable to bear the fatigue of administration though he is only 43. Is it not curious that the King-Emperor should have energy enough to sustain the burden of the Empire at 58, while Shivajirao is unable to carry on the administration of his State at 43?

Moda Vritta (119), 9th Feb.

48. The Holkar had tendered his resignation in the month of August last. But the announcement of its acceptance was postponed till the Delhi Durbar was over. It seems that the object of this postponement was to secure the presence of the Maharaja at the Delhi Durbar. For how could that function be said to be a complete success without the attendance of so important a Chief as the Holkar, whose proud ancestors had at one time refused to swear fealty to the then representatives of the British Sovereign? Nowadays the Native Chiefs are mere puppets. Their plight is more pitiful than that of ordinary persons. They are labouring under disabilities from which the meanest British subject is free. In every affair, whether important or trivial, they have to obtain the previous sanction of the Paramount Power. An ordinary person can transfer his property when he likes to his son and heir and retire into private life, but not so a Native Chief like the Holkar, who must needs obtain the sanction of the Paramount Power before he can do so!

Kalpataru (110), 8th Feb.

49. The past career of Shivajirao Holkar shows that his retirement cannot have been voluntary. There is, on the other hand, no proof that he ever acted disloyally towards the British Government. The latter interfered with his administration and thereby exasperated him. His powers of administration had recently been curtailed and entrusted to a Council, and a Dewan, whom the Maharaja did not like, was forced upon him. If there be truth in these statements, is it any wonder that the Maharaja should have disliked to continue in the position of a nominal ruler? The only thing to be wondered at is the covert policy adopted by the British Government in the matter.

Bakul (90), 8th Feb.

50. The question of the real grounds for the retirement of the Holkar from the administration of his State irresistibly forces itself upon everyone's mind. Was the resignation

Kesari (113), 10th Feb.

voluntary and was it really due to ill-health? The present age of the Holkar is only forty-three and it is somewhat extraordinary that he should be willing to renounce the cares of administration at this age. Besides, as he is known to be a fiery and spirited Prince and is also eccentric to some extent, he might have, in an unguarded moment, expressed a desire to be relieved of the responsibility of administration, and the Government of India or their subordinate officers with their permission have, it seems, taken the Maharaja at his word and forced the step upon him. If the resignation was voluntary, why should it have been kept a secret so long? Why should it have been deferred till the Delhi Durbar was over? If the Maharaja wanted to install his son on the *gádi* he would have done so long before the Durbar. It seems, therefore, that the resignation was not given by the Maharaja after mature deliberation and that ill-health is not the real ground for it. It is said by some persons that the present arrangement is calculated to improve the administration of the State, while others have urged that there is nothing to be seriously objected to therein, because after all the Maharaja's own son is installed on the *gádi* and the administration is entrusted to a Council of Regency. In the opinion of these people, it is a mistake to say that the present arrangement violates any rights of the Holkar. In our opinion, however, this is not so. The condition of the administration under the Maharaja was in the first place not so bad as to necessitate his abdication or resignation and secondly even if it had been so, the present arrangement strikes a blow at the rights of Native Chiefs.

Intelligence extracted from the Press.

Report of an outrage upon a Hindu woman by some Parsi youths and a contradiction thereof.

Jám-e-Jehánnooma (63), 7th Feb.; *Akhbár-e-Soudágar* (50), 10th and 13th Feb.

51. It would not be justifiable on our part to sing only the praises of any community—be it Parsi or any other—and to connive at its shortcomings. We do not wish to lay any blame on the Parsi community as a whole for what it is our painful duty to lay before our readers to-day. We really wonder whether things have come to such a deplorable pass that Parsi youths can shamelessly and in utter defiance of all cannons of morality dare commit an outrage upon a helpless Hindu woman in a railway carriage. We will however let the facts of a recent incident speak for themselves. Some Parsi youths were recently going to Lánowli by a special train from Bombay for the consecration ceremony of a Tower of Silence there. On the journey they managed to decoy into their compartment a young Hindu woman by telling her that the train was going to Poona. After the train started these men committed rape on the helpless woman and made her get down at Karjat. She at once went to the Station Master and wept bitterly before him complaining of the maltreatment to which she was subjected. But before the Station Master could make any inquiry into the matter the train left the station and it being a difficult matter to identify the culprits and the respectable Hindu lady being unwilling to lodge a complaint against them, the curtain was allowed to drop over the incident. It is the duty of all well-wishers of the Parsi community to take measures to bring these offending youths to book. [The *Akhbár-e-Soudágar* contradicts the above report and gives a detailed account of the incident as supplied to it by its reporters specially sent to Lánowli and Karjat to make inquiries there. The paper says that the woman had missed the ordinary train to Poona and was allowed by the Railway authorities to travel to her destination (Karjat) by the special train. It adds that there were five or six Parsi ladies in the carriage in which the woman travelled.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th February 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 21st February 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	John de Mello; East Indian; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay... ...	Monthly ...	Frank Baptista	500
4	Indian Social Reformer ...	Do.	Weekly... ...	K. Natarajan (Madrasi Bráhman) ; 35 ...	500
5	Karáchi Chronicle ...	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52 ...	400
6	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly ...	Nominal editor, Jáfar Fadu; Muhammadan (Khoja); 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay... ...	Weekly	John Alexander Balfour; Christian; 41 ..	1,000
11	Sind Gazette	Karáchi	Bi-weekly ...	Colonel Cory; European; 62; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 32 ...	150
13	Voice of India	Bombay... ...	Weekly	Behrámji Merwánji Malabári; Pársi; 50 ...	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,000
15	Gujaráti	Bombay... ...	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 43	600
17	Gujarát Punch	Ahmedabad ...	Do.	...	...
18	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar; Pársi; 43 ...	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 53	3,200
20	Káthiáwár News... ...	Rájkot	Bi-weekly ...	Jamshedji Frámji; Pársi; 40	460
1	Káthiáwár Times ...	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	480
2	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
3	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái; Pársi	1,550
4	Satya Vakta	Do. ...	Fortnightly ...	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
5	Shri Sayáji Vijay ...	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 24 ...	4,200
6	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	250
	ANGLO-KA'NARESE.				
	Rájahansa...	Dhárwár ...	Weekly	Divakarpant Jathar; Hindu (Karháda Bráhman); 40.	100

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Maráthi.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	Anglo-Portuguese.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	English, Portuguese and Concanium.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	Anglo-Sindi.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	Anglo-Urdu.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	English, Mara'thi and Gujara'ti.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 69	655
	English, Maráthi and Kánarese.				
47	Karnátak Patră	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	Gujara'ti.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchhárám; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Bráhman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár ...	Belgaum... ...	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur ...	Fortnightly ...	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum ...	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitrá	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dhárwár Vritta	Dhárwár ...	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do. ...	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona... ..	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay... ..	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta ...	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav ...	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta ..	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,100
122	Nagar Samáchár	Ahmednagar ..	Do.	Narsappa Abanna; Hindu (Fulmali); 45 ...	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijapur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Sho dha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appaji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
72A	Prakásh and Gadgadát.	Bombay ...	Weekly ...	......	...
	MARA'THI				
91A	Bhu't...	Do.	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh*. The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh*.

Politics and the Public Administration.

His Majesty the King-Emperor's speech at the opening of Parliament.

Jám-e-Jamshed (64), 20th Feb., Eng. cols.; *Sánj Vartmán* (75), 18th Feb.

1. "Parliament has been opened by His Majesty in person, the speech from the Throne containing allusions to the Delhi Durbar, the feelings which it evoked, and the material prosperity of India. With regard to the first His Majesty has been pleased to declare that it was 'an assembly of unexampled splendour,' a fact undenied by any who were privileged to witness it. What is, however, more gratifying in this connection is the following gracious acknowledgment by His Majesty: 'I there received from Feudatory Princes and Chiefs and *all classes* in my Indian Dominions *gratifying marks of loyalty and devotion* to the Throne and my family.' Such an acknowledgment is bound to have the happy effect of strengthening the affection India feels for His Majesty and the Royal Family; and the country will find in it an incentive the value of which is not to be under-estimated. The speech goes on to say that the Durbar 'coincided with the disappearance of drought and agricultural distress in Western India, and that the prospects of agriculture and commerce in India are more encouraging than for some years past.' Drought and agricultural distress in Western India have, no doubt, been officially dead and buried, but no one who knows the agricultural distress prevailing in certain parts of Gujarát, in consequence of the repeated visitations of the past few years, can, we are afraid, take so roseate a view of the situation as has been done by His Majesty under the direction of his advisers. Prospects of agriculture and commerce in India are more encouraging than they were during the dark days of the famine, but the situation is by no means such as to permit us to congratulate ourselves upon it. The evil effects of years of drought and disease are still apparent, the loss of successive bad years has not been recuperated as yet, and the *rayat's* present condition is scarcely such as to lead us to believe that, even with another prosperous season or two, he will recover lost ground. Signs of exhaustion and impoverishment are still to be prominently read in areas which were, a few years ago, literally overflowing with milk and honey. Under conditions such as these, it is hard to reconcile ourselves to the belief that the country is gaining strength and vitality which will enable it to be pronounced healthy and prosperous, before long. Instead of indulging in premature jubilation, it would be wiser to make the future safe by attempting to undo the mischief of the past as far as it lies in man's power to undo nature's wrongs—by generous and liberal measures of amelioration, and by providing for fresh contingencies as they may arise. On the strength of a single good harvest, after repeated years of unexampled calamity, to declare the country to be on the high road to prosperity would be to affect an optimism which it is not in our power to command. With regard to trade and commerce it is not too much to say that we are in much the same plight. What with an impoverished population, and an unnatural currency system our mills and foreign trade with the East have come to a pass which the Government themselves cannot but view with anxiety and alarm." [The *Sánj Vartmán* also expresses somewhat similar sentiments.]

Bombay Samáchár (52), 19th Feb.

2. We are sorry to say that the King's speech in opening Parliament gives expression to sentiments which are not likely to carry consolation to the minds of his Indian subjects. It is true that His Majesty's policy has ever been not to interfere with the actions of his Ministers and this policy is right so far as England and the Colonies are concerned. It is not right, however, in relation to India of which King Edward is the Emperor. His Majesty referred to the success of Mr. Chamberlain's tour in South Africa, but only yesterday we received a warning from the Bombay Government that the doors of South Africa have been shut against those who do not know a single European language. In the face of this fact we can hardly agree with His Majesty in speaking of Mr. Chamberlain's tour as successful. Our Princes and people will feel grateful to His Majesty because he praises us for our loyalty and devotion to his person and throne, but they will be amazed to learn from the same source

that the prospects of agriculture in India are satisfactory at present. We had hoped that the King's speech would contain an announcement in respect of the financial relief promised by Lord Curzon in his speech at the Delhi Durbar, but here, too, we are disappointed.

Kál (109), 20th Feb.

3. Parliament opened on the 17th instant and the King read his speech from the Throne as usual. After referring to the affairs in Venezuela, Macedonia and South Africa, His Majesty spoke of India as follows:—"My succession to the Imperial Crown of India has been proclaimed and celebrated in an assembly of unexampled splendour at Delhi. I there received from the Princes and people of India marks of loyalty and devotion to the Throne and to my family. I am glad that the imposing ceremony coincided with the disappearance of drought and agricultural distress in Western India. The prospects of agriculture and commerce in India are now more encouraging and satisfactory than for some years past." It is astonishing that His Majesty does not feel any regret that a Durbar of "unexampled splendour" was held in a poor country like India. It was necessary that the Princes and people should manifest their devotion to their new Sovereign, but where was the necessity of holding a gorgeous Durbar for the purpose in a poverty-stricken country? His Majesty remarks that the proclamation of his Coronation coincided with the complete disappearance of famine in Western India. The assertion may perhaps be true so far as the famine which is apparent to English eyes is concerned. But what about the famine which is constantly present in millions of Indian households? When will it disappear? It will no doubt disappear when those whom it afflicts die of hunger; but does not British philanthropy possess any means to cause it to disappear earlier? But British philanthropy is not known to prevail anywhere over British greed. The other assertion in the King's speech about the present prospects of agriculture and commerce in India being encouraging is also fallacious and does not accord with actual facts. Mr. Sunderland, an American gentleman, refutes the statement about India's prosperity by saying that it is the Englishman and not the Native of India who prospers in India at present. Englishmen make laws and fix the salaries of Government servants. In fact they wield all power and the country's trade is also in their hands. It is no wonder then if they prosper in India. But what is the condition of the vast multitudes of Indian population? Let Sir W. Hunter answer the query. He says that at least forty millions of people in India know not what it is to have two full meals a day. Who except an Englishman will have the audacity to assert under these circumstances that the people of India are prospering?

Aden Hinterland.
Bombay Panch Bahádur (157), 16th Feb.

4. We fail to understand why the British Government should be anxious to annex the Aden Hinterland to the Empire when its troubles in the Transvaal are not yet quite over. Besides, will Turkey quietly acquiesce in the annexation? It is true that Turkey has already enough troubles on her hands on account of the intrigues of Russia on all sides, but she will certainly not sit with folded hand while Britain adds a large slice of territory to her possessions.

Lord George Hamilton's recent speech at Bradford.
Gujaráti (15), 15th Feb., Eng. cols.

5. "In his speech at Bradford Lord George Hamilton told his audience that India deserved well of England. We do not know if the Secretary of State for India has awakened to this consciousness for the first time. It must be said to Lord Curzon's credit that in the very first speech that he delivered in England after his appointment to the Indian Viceroyalty, he expressed the sentiment to which Lord George Hamilton gave utterance this week, in much more emphatic and eloquent terms. What is more, His Excellency has repeated it in some of his speeches on well-known occasions in India. But what Indians expect is not the bare profession of kindly sentiments. What has Lord George Hamilton done even to safeguard the just claims of this country on England? Exceptional favours are out of the question. But even as the special and salaried custodian of India's interests he has not hitherto distinguished himself by his solicitude for the Indian people.

Speeches are one thing and actual performances are another thing altogether. Brilliant orations cannot satisfy people for all time, unless the sentiments embodied therein are acted upon. Despite agricultural distress India, observed Lord George Hamilton, had never ceased spontaneous efforts to help in Imperial enterprise. That is no doubt true. But was that circumstance borne in mind at the time it was originally resolved to saddle India with the expenses of the Indian Coronation guests?"

Jám-e-Jehánnoma (63), 14th Feb., Eng. cols.

6. "So Lord George Hamilton has once again exhibited for the benefit of the world the inexhaustible store of wisdom that he possesses. With the profound seriousness of a Socrates he enunciates the policy that 'Britain's rule in India must be autocratic.' Words of profound wisdom indeed, which must be carefully studied and digested by those responsible for the good government of this country! Fools, indeed, were they who advocated an infusion of popular element into the government of the country! Hitherto, they groped only in the dark; and would have continued to do so had not the Autocrat of the India Office held aloft the torch of knowledge and dispelled the cloud of their ignorance! Admitting on the one hand that 'India deserved well of England,' the Great Anglo-Mogul says on the other that British rule in India must be autocratic. Lord George was always a true friend of India, but his latest speech has laid India under a deep debt of gratitude which she will never be able to repay. He has rendered an inestimable service and has given a great impetus to the cause of constitutional freedom in India for which the country will long remember him with gratitude and will not hesitate to look upon him with the same love and veneration which she cherishes for Warren Hastings and Elgin."

Moda Vritta (119), 16th Feb.

7. It is far from true to assert that India enjoys prosperity at present. There is a constant drain of her resources to other countries and her financial condition is one of extreme depression. Whatever the anarchy and prevailing misrule under previous regimes, the country was much better off in point of material prosperity than at present. Though the rulers were despotic and irresponsible, they resided in the country and were intimately acquainted with the condition of the people. The interests of the rulers and the ruled were identical and the meanest subject could hope to rise to the highest position in the state. This is far from being the case at present. Children of the soil, though possessed of sterling abilities, have no scope for their talents and all avenues to positions of trust and responsibility are closed against them while inexperienced young men having no knowledge of the country are sent out to govern the country. And still Lord George Hamilton is not tired of maintaining that India enjoys uninterrupted prosperity and that it is a matter for gratification that the British Parliament has shown no disposition to interfere with Indian affairs during the last thirty years.

Earl Percy's recent speech about India at the banquet given to His Lordship at Kensington.

Shri Sayáji Vijay (37), 14th Feb., Eng. cols.

8. "Although we have not yet got the full text of the speech made by Earl Percy, the Under Secretary of State for India, we can venture to say that it contains nothing but the old, old story of India being happy and prosperous! It is a pity that British statesmen should not be tired of repeating this oft-repeated eulogy on themselves. ...... It is of no use to say that the Indians are better ruled to-day than they were under the rule of barbarians. Englishmen should blush to be told by their own statesmen that they are governing India better than barbarians!......... The optimistic estimates of British rule formed by Government advocates are just only from the Anglo-Indian stand-point. From the purely Indian point of view they seem to be utterly erroneous. There is a word invented by the globe-trotter and land grabber from the West. That word is *exploitation*. Where the white man goes to *colonise*, there occurs an early extinction of the native race. Where he goes *to exploit*, there is a *decay* of the native race. These are but solid truths......... Whatever Earl Percy may say, whatever Lord Curzon may quote, India cannot afford to be rich and happy while she is decaying and bleeding inwardly."

Abandonment of the visit of Their Royal Highnesses the Duke and Duchess of Connaught to Poona.

Dnyán Prakásh (30), 19th Feb., Eng. cols.

9. "It is with great regret that we have learnt of the abandonment by Their Royal Highnesses the Duke and Duchess of Connaught of their intended visit to this city on account of the plague epidemic, which is raging in our midst. Though the pest has already apparently reached its climax and has now begun to decline steadily, we cannot deny that Their Royal Highnesses have been on the whole well advised under the circumstances in abandoning the visit, especially in view of the fact that a few cases of plague had occurred in the servants' quarters at Ganeshkhind. Nevertheless the news of the abandonment of the visit cannot but create a keen sense of disappointment in the minds of the Sardars and the citizens of Poona who were awaiting an opportunity of paying their humble respects to the Royal visitors."

Alleged death of a Police Sergeant at the Coronation Durbar at Delhi as the result of an assault by a European soldier.

Mahrátta (7), 15th Feb.

10. "The chasm between the rulers and the ruled, between the whites and the blacks, is ever widening, and is bound to widen in spite of occasional Viceregal attempts to check the movement, as long as officialdom is imbued with an over-whelming sense of its own importance. The other day, while the grand Durbar was in full swing, a soldier of the Welsh Regiment stoned to death a Native policeman under the very nose of the Viceroy. The prosecution made good their case in nearly every particular. The Magistrate, a member of the heaven-born Service, acknowledged this in his judgment, and yet with an easy conscience and a light heart proceeded to award the very heavy punishment of six weeks' simple imprisonment to the accused. We wonder why he did not let off the accused with a simple warning. We hope the Magistrate will bear our suggestion in mind when he next gets the chance of distinguishing himself in a similar manner. Redress in such cases is simply a physical impossibility. British justice and fair-play, which are proclaimed from the house-tops and dinned into our ears in season and out of season, become simply a dead letter when the question is between a white and a black. Under these circumstances what wonder is there if one should think that the only effectual remedy in such cases is to bear in mind the old Mosaic law—*An eye for an eye and a tooth for a tooth*, and to act up to its teaching unflinchingly whenever occasion demands."

Grievances of Indian settlers in South Africa.

Rást Goftár (23), 15th Feb., Eng. cols.

11. "The Indian residents in South Africa have submitted a memorial to the Viceroy, praying, in brief, that their rights and interests might not be overlooked when discussing the labour question with the Commission sent out by the Natal Government to confer with the Government of India on the subject. We are confident that Lord Curzon will spare no efforts to remove the present unhappy difficulties, and put the whole question on a better and more satisfactory footing. We cannot expect any other Viceroy to deal with the Colonies so firmly as Lord Curzon. May we also state that the country still expects much from Mr. Chamberlain's present sojourn in South Africa? Lord Curzon, Lord George Hamilton and Mr. Chamberlain can, the country thinks, do much to remedy the grievances of the Indians in His Majesty's Colonies."

Hardships of Indian coolies under the Cape Immigration Restriction Act.

Gujaráti (15), 15th Feb., Eng. cols.; *Sultán-ul-Akhbár* (161), 15th Feb.

12. "The Cape Immigration Restriction Act is specially aimed at Asiatics. Under this Act, which was only recently passed, immigrants will not be allowed to land in the Colony unless they are able to apply in some European language for permission to land. We hope Government will see that poor and ignorant Indian labourers are not allowed any longer to sail for South Africa only to find themselves in serious difficulties at the time of landing. The *Bancoora* from Bombay with four hundred coolies has already been prohibited from landing her passengers at several South African ports, and has remained in Table Bay. It is a pity that the owners of the *Bancoora* did not take any steps to warn the passengers of the likelihood of the Cape Immigration Restriction Bill passing into law by the time she reached South Africa. It is a still greater

pity that Government took no steps to warn the emigrants against the risk they were running when the Bill was about to become law. Government had the means to ascertain the position of affairs in Cape Colony and could have prevented the hardships to which four hundred coolies have now been subjected by issuing a timely warning to intending emigrants and the Steamer Companies. We do not know how this unfortunate mistake occurred. But it is to be hoped that some steps will be taken by Government to extricate the passengers from the grave difficulties in which they have now found themselves in South African Ports." [The *Sultán-ul-Akhbár* writes:—Does the Cape Government want the Indian coolies to be scholars in one of the European languages? The Cape Colonists, in our opinion, would do well to avail themselves of cheap Indian labour instead of restricting its importation into the Colony by literary tests.]

Jám-e-Jamshed (64), 13th Feb., Eng. cols.

13. "The Cape Immigration Restriction Act has been put into force against Indian coolies, without any hesitation or remorse, by a Colony which was, not long ago, overflowing with gratitude for what India did for it during the war. It has been reported that the S. S. *Bancoora* from Bombay, with four hundred coolies on board, has been prohibited from landing her passengers at several South African ports. This further restriction on the landing of His Majesty's native Indian subjects on territories under the British flag raises a question, which we would leave to the Government of India and those who talk so glibly of Imperial Britain to solve and answer. We have written in protest of the conduct of the whites on several occasions and would, therefore, pass by the *Bancoora* incident without any comment, except saying that India resents this sort of treatment, and that, howsoever weak her position, her Government will be compelled, before long, to take steps which the Colonies would not like. Her cup of misery has been verily filled to overflowing."

Voice of India (13), 21st Feb.

14. "If the Government of India have signally failed to keep the doors of the South African Colonies open to all His Majesty's subjects in India, without distinction of caste or creed, the least that was expected of them was that they would announce this fact as widely as possible, and warn all intending emigrants against the risk of proceeding to those Colonies. The recent Resolution issued by the Bombay Government does this effectively. For besides issuing the notice in the usual way, calling attention to an Act passed by the Government of Cape Colony, the effect of which 'will no doubt be practically to exclude from that Colony Indians of the labouring and petty trading classes,' it is notified that the announcement should be translated into Marathi and Gujarati and printed at the Government Central Press, and copies should be widely distributed by the Commissioner of Police, Bombay. We hope all steamship companies that ply their boats as far as Cape Colony will be apprised of the fact without delay, and that they will put up the notice in prominent places on board. Last week, a steamer from Bombay was refused permission to land emigrants on the shores of that Colony. The plight of these wretched people may well be imagined."

His Excellency the Viceroy's speech before the Bengal Chamber of Commerce.

Kaiser-i-Hind (19), 15th Feb., Eng. cols.; *Akhbár-e-Soudágar* (50), 19th and 20th Feb.

15. "At the semi-centenary of the Bengal Chamber of Commerce on Thursday last the Viceroy embraced the opportunity to unburthen himself on the trade and economic conditions of the country. That the lengthy post-prandial harangue was admirably attuned to the special gallery to which he was playing goes without saying. Every line of it was stamped with the hall-mark of the Curzonic mint with which we have now become so familiar. Of platitudes, aye, magniloquent platitudes, there was an embarrassing exuberance. So, too, of the tall talk about the marvels of British commerce and enterprise. It is impossible, however, that Lord Curzon should expect that his superficialities on the economic topics on which he waxed so eloquent should pass unchallenged or be received as gospel truth. He may talk of his gold

standard and the stability of exchange to his heart's content before a body of merchants whose selfishness alone has wrought the revolutionary change in the country's currency. Poor India, the India of the tillers of the soil, the India of producers, knows too well to its cost and ruin, what havoc the currency nostrum has played. No doubt the pampered British trader and merchant is satisfied. He has got what he wanted. No doubt, too, the servants of the Crown have been appeased by the award of the unhallowed exchange compensation allowance. But what has been meat to this microscopic minority of the governing caste is poison to the millions of masses who provide the means by which the administration is carried on. But it is not expected from a Viceroy of even Lord Curzon's versatility to unravel the mechanism of currency, analyse its advantages and disadvantages, and place before the world the *real* effect wrought on the mass of producers by the selfish legislation of 1893. As the cat laps milk too glibly, so has the Viceroy glibly indulged himself to his heart's content in the currency milk provided for him by his financial advisers, men who have only cared to know what the wants of the British merchants and bankers in India were, while shutting their ears to the wails of the millions who spin and toil but who neither celebrate centenaries, nor have the wherewithal to organise sumptuous dinners where the generous wine may flow *ad libitum* and make Viceregal wit, naturally sharp, sharper still to glorify himself and his hosts. With regard to the hoarded indigenous capital, the Viceroy made a wild guess on the authority of some of his so-called experts in the Finance Department. And he talked mellifluously of the beneficent streams of foreign capital, wherever diverted, forgetting all the while the peculiar political condition of this country which differs from every other country in the world which imports foreign capital. But, of course, the oratory of the hour did not demand any verification of the glowing statements or any well-reasoned reflections on this most controversial and complicated subject. Sufficient for the evening was the Viceregal fizzing on the subject in harmony with the sparkling champagne, sweetly mixed with rose water. Neither was it demanded by the grateful hosts who only wanted their vanity to be flattered how they were indeed so many Brobdignags of trade but for whom the country to-day would have been a howling wildnerness! Here, too, it was unnecessary to recall a past page of the commercial history of the country or to remind the hearers that from the days when their ancestors painted their unclothed skins till the advent of their successors here in the middle of the 18th century, India was flourishing in commerce and industries, and enriching herself by the profits of the trade she carried on with her own indigenous capital with the whole world. No, the historical faculty was not essential to the occasion. The only faculty needed was that which painted words and sung songs to the tune of its own sweet but inflated lyre. It is not surprising that under such circumstances the dismal truths of political economy were entirely hidden away. It was also undesirable that the terrible skeleton in the closet of the Indian administration should be exposed on so festive an occasion. To have done so would have been to mar the exultation of the hour and destroy the symmetry of the gilded shrine conjured by the imagination of the tropical Viceroy. Of course, the atmosphere here and on the other side of the Mediterranean will soon ring with pæans of praise of the 'patriotic' Viceroy whose undying love for India and its impoverished people is as great as his love for Great and Greater Britain! But we need scarcely say that as much as the Imperial Circus at Delhi is now only a glorified vision, so will be this latest post-prandial flight to the regions of trade and commerce and of capital and national wealth. It is not by such breezy utterances at a festive table that the economic evils from which the Indian people have been suffering for a century can be cured. We require Viceroys and statesmen of other and more solid and sterner stuff for the purpose. But where are they? They are growing scarcer and scarcer. Instead, we are being overburdened with men of Brummagem caste of which perhaps, next to Mr. Chamberlain, Lord Curzon is the most brilliant representative." [In commenting on the Viceroy's speech before the Bengal Chamber of Commerce the *Akhbár-e-Soudagar* finds fault with the present currency policy of the Government of India and says that it has proved ruinous to several Indian industries and entailed a loss of crores of rupees upon the country. The paper also enters a protest against the excise duty of 3½ per cent. levied on Indian goods to propitiate the manufacturers of Lancashire.]

Muslim Herald (45), 14th Feb., Eng. cols.

16. "His Excellency the Viceroy delivered a lengthy speech before the Bengal Chamber of Commerce, in the course of which he made certain impressive remarks concerning the economic problems of India. The speech is as usual full of shrewd observations, but there is a distinct vein of displeasure in the references to Indian criticism on his actions and policy. He has spoken of the 'irresponsible cultivation of the pen' by the arm-chair critics, and of the 'foolish and dangerous illusion' of a school of Indian economists, who carp at the influx of foreign capital into India. The whole speech will, we fear, be read with considerable disappointment by the Indians, for in it there is little of that statesmanlike gravity which marked the previous utterances of His Excellency. As a matter of fact, we do not look for much in an after-dinner utterance of the kind, but even the few allusions made to the economic situation in India are not quite convincing in their effect. His Excellency spoke at some length in refuting the arguments of the Nowroji School of Economists that the importation of foreign capital into India should be discouraged. It is a truism, said His Excellency, that there can be no economic or industrial development without capital, and it is round the attraction of capital to India that the whole question of India's economic prosperity turns. Native capital, which His Excellency said was hoarded to the extent of nearly 800 crores, was not forthcoming for exploiting the vast resources of this country and hence the need for British capital was established. Another truism that His Excellency gave expression to was the following: 'The whole industrial and mercantile world is one great field for the tiller to till, and if the man who lives on the spot will not cultivate it with his own spade, then he has no right to blame the outsider who enters it with his plough.' This is to us a very startling proposition, and we shudder at the consequences of building up similar truisms on the same cosmopolitan principle............ If the owner of a field does not till, then an outsider may enter there with his plough. If a sowkar does not spend his accumulated wealth, the robber is welcome to take it for his enjoyment. If a husband does not, for certain reasons, care to live with his wife for a time, any other man might take liberties with her!........ Doubtless, we want British capital for industrial purposes in India, but certainly not on the principle enunciated by Lord Curzon."

Voice of India (13), 21st Feb.

17. "The day when it was believed that the Indian Civil Servant must be up to any kind of administrative work is slowly disappearing. The duties of the Government are getting more and more complex and demand specialisation on the part of many of its officers. The Bombay Chamber of Commerce has addressed a strong representation to Government, asking for the creation of a Customs Service distinct from the rest of the Civil Service. We have now two broad divisions of the Service: the Revenue and the Judicial. The growing trade of the country may demand the services of a commercial branch, which may perhaps specialise not merely in customs, exise and factories, but also in the industrial arts......... The need for specialisation may have been recognised by other Viceroys before Lord Curzon, but he seems to have been the first to acknowledge it openly and to make a serious attempt to meet it. In that luminous speech which His Excellency delivered at Calcutta last week, and in which he threw such a flood of mellow light on the Viceregal consciousness of the difficulties of Indian administration, the silent activity of the Government and the articulate impatience of its critics, he avowed it was clear to him that 'we must systematise and specialise our work more than we have hitherto done. We are required to be up-to-date, to know everything about agriculture, commerce, emigration, labour, shipping, customs, the application of science to every form of production, the secret of coal, iron, steel, salt, oil, tea, cotton, indigo and jute. We have placed education and archæology under expert heads; we have brought out mining experts to inspect our mines; we imported a Government architect to purify our egregious taste. We created a Department of Agriculture with an Inspector-General at its head. I have all along had my eye on

the railways and it had always been my hope before I leave India to do something to introduce a more commercial and less purely departmental element into their administration.' "

Shri Sayáji Vijay (25), 19th Feb., Eng. cols.

18. "Lord Curzon delivered a splendid lecture to the Bengal Chamber of Commerce and in it dwelt on the commercial development of India and the use of Indian capital. There is no doubt left now in any corner of India about Lord Curzon's capacity to make speeches bristling with wit, depth and magnificence of sentiment. But now there is coming a certain feeling of serene indifference over the minds of the people at every grand utterance of His Excellency. The whole country and the world in company can afford to entertain all the hopes that flutter in the bosom and play on the tongue of a Viceroy or a Secretary, but beyond these hopes there is only the gloom of despair. Anglo-Indian statesmen are carried away perhaps by the contemplation of their own grandeur, and then they talk high—so high, that they are scarcely aware of a world beyond themselves. They speak triumphantly about the achievements of their race in India; they point to Railways and Telegraphs and everything that goes under the name of European civilization and then they begin to preach learned sermons on what native India should do and should not do. But the masses in India are of a different opinion."

Native Opinion (33), 15th Feb.

19. The *Native Opinion* comments as follows on the Viceroy's speech before the Bengal Chamber of Commerce:—The Viceroy said that given the needed funds and a free hand he would undertake to make Calcutta a model city. There are many who would undertake the task upon similar conditions. The difficulty lies rather in raising funds without inflicting hardship upon any one. The Viceroy further said that he took ceaseless pains to acquaint himself with facts of every important question relating to the administration of the country that came up before him. We are willing to give every credit to His Excellency for doing so; but how far his immense labours in this direction will be useful in promoting the real advancement of the country remains to be seen. We are disposed to think that Englishmen rather than Indians will reap the fruit of the Viceroy's labours to acquire an insight into the condition of the country.

Excise duties on Indian cotton goods.
Voice of India (13), 21st Feb.

20. "Mr. S. M. Johnson, Managing Director of the Muir Mills Company, Limited, Cawnpore, has issued a circular letter to various cotton mills in India, inviting their co-operation in the presentation of a petition to Parliament for the repeal of the cotton duties levied in 1896. The Indian Government did not seek to impose those duties of its own accord for revenue purposes, but bowed to the mandate from England. Although Mr. Johnson's arguments based on the injustice of the duties must have their own force, what will make the mill-owners believe the present to be an opportune moment for the repeal of the duties is the announcement that Mr. Johnson's experience during a recent visit to Lancashire tends to convince him that the feeling in that county at present would be favourable for a repeal of the duties if the situation were placed clearly before people there at public meetings held in the principal towns. As for the merits of the case of the Indian mill-owners, Bombay has not been behind-hand in pressing them on public attention. The pamphlet published by Mr. B. J. Padshah at the instance of Mr. J. N. Tata, has been placed not only before the Indian public, but also in the hands of Members of Parliament in England. It may be said that Mr. Johnson's appeal and Mr. Padshah's memorandum in a way supplement each other. It was argued for Lancashire that, though Indian-made cloth did not directly compete with imported cloth, the duty placed upon the latter would increase the price and reduce the demand for imported goods and increase the demand for Indian goods; and secondly, that the duty would not affect the producer. Mr. Johnson urges that these anticipations have not been fulfilled. Mr. Padshah, after an elaborate examination of the condition of about 58 mills, comes to the conclusion that the average profits of the mill industry have not

exceeded 6 per cent. even when commissions are cut down to reasonable amounts, and that the capital value of the mill shares in the market has depreciated. He does not ask us to believe that the burden of the duty could not be transferred to the consumer, but he shows that the conditions under which such a transfer could be successfully effected have not prevailed in India. The scrupulousness with which the weak points in the argument are disclosed—a virtue very rare in controversial literature—invests Mr. Padshah's conclusions with peculiar value. If Mr. Tata's action be supplemented by an expression of public opinion, as suggested by Mr. Johnson, perhaps the mandate may be revoked. Of what use is the boasted autocracy of the Indian Government if it cannot protect the interests immediately committed to its charge?"

Police reform.
Kesari (113), 17th Feb.

21. The following is a continuation of the contribution sent to the *Kesari* by an ex-Police official, Mr. V. P. Mhaiskar, on the subject of Police reform (*vide* paragraph 13 of the last Weekly Report):—The law requires that the work of investigating a crime should begin as soon as the report of the commission thereof is received, but this is not done in practice. The Village Police are unskilled in the work and much valuable time is lost before the District Police arrive on the spot. Again, the statements and depositions taken down by the Police soon after the commission of a crime do not count as evidence in a court of law. This is not as it should be, especially because by the time the Magistrate has to take down the statements of witnesses for the prosecution, the latter are often tampered with by the defence and induced to give evidence in favour of the accused. As regards effective supervision of the work of the Police, there is very little of it at present. The Revenue officers of Government have little time to supervise the work of the Police, while the higher grade Police officers, instead of keeping a vigilant eye on the doings of their subordinates, practise oppression upon them. As regards the pay and prospects of the Police, if the Department is to be recruited from the ranks of respectable and educated natives, it is necessary to revise the present scales of pay. The pay of the higher posts in the Department should be increased with a view to attract efficient European officers thereto. It is impossible to attain efficiency without increasing the cost of the force.

Survey Settlement of the Broach Taluka.
Dnyán Prakásh (30), 19th Feb.

22. The papers *re* the Survey Settlement of the Broach Taluka, which were recently published by Government, afford interesting reading. It is a pleasure to read that the Honourable Mr. Lely attributes the deterioration of the soil in the táluka to the rigidity of the present land revenue system. Under former *regimes*, it was customary for the rayat to let a portion of his land lie fallow periodically and the assessment on such uncultivated portion was remitted by Government. Even the British Government followed this practice till 1820, but after that year, no remissions were granted to the rayat on the ground of his letting a part of his holding lie fallow. The Honourable Mr. Lely recommends a partial reversion to the old practice and suggests that 25 per cent. of the assessment on the uncultivated portion of a rayat's holding may be remitted. Government have sanctioned the trial of the experiment in one district for the present. The authorities profess deep solicitude for the welfare of the rayat but have they cared to enquire how far a high pitch of assessment is responsible for the poverty of the cultivator? The recommendations of public bodies like the Congress and of private individuals like Mr. R. C. Dutt, must have convinced them that the assessment presses heavily upon the rayats. And there are signs that wiser counsels will prevail with the authorities in future and that they will be convinced after all that the pressure of assessment is the real cause of the poverty of the rayat. Government admitted after two or three years that their plague policy had been mistaken at the outset and they will, we trust, be led to make a similar admission at no distant date in respect of their land revenue policy.

Alleged grievances of the rayats in the Párdi Taluka (Surat District).
Gujaráti (15), 15th Feb.

23. The rayats of the Párdi Taluka are in a miserable plight at present. In consequence of the failure of the late rains both the kharif and the rabi crops failed. The cultivators are unable to meet the revenue demand, but the Taluka authorities are afraid to bring this state of things to the notice of Government. We

hope Government will direct an enquiry into the actual condition of the rayats and suspend the collection of land revenue in the meantime. We trust that that champion of the rayats' cause—the Honourable Mr. G. K. Parekh—will also take up the question.

Appointment of a junior European Barrister as President of the Tribunal of Appeal.

Kaiser-i-Hind (19), 15th Feb., Eng. cols.

24. "We think the time is ripe for setting on foot a strong and influential agitation, without loss of time, to enable the public to express in as emphatic a manner as possible their opinion on the method and manner in which the Board of the City Improvement Trust carries on both its administrative and executive work and also on the highly objectionable character of some of the acts of the Local Government in reference thereto............ One serious defect is the *official* constitution of the Board. The Corporation's representatives are, at the best, in a hopeless minority.......... It goes without saying that a great deal of the mischief, almost irreparable, that has been done during the last four years, has its origin in the preponderance of the official element. The constitution of the Trust demands an immediate and salutary alteration in this respect. As to the ambitious and extravagant schemes launched by the Trustees we have said enough in the past and will refrain from saying more on this occasion. But it is most important at this juncture that the public should make a stand, and a strong stand against the attempt of the Bombay Government to foist on them a young and inexperienced Barrister as President of the Tribunal of Appeal! It is unnecessary to remind the reader that as the Act is at present framed, there is no right of appeal to the High Court for proprietors of houses who may feel dissatisfied with the award of the Special Collector. For such there is this precious Tribunal of Appeal—a most unsatisfactory device as those who have had business before it have ere this found out. It should not be supposed that because not much is heard of the tribunal it is doing its work well. The fact is the dissentient house-owners are at the mercy of the Act which prevents appeals. Just as the Government has arbitrarily shut up all avenues against those who seek honest and legitimate redress against the despotic rulings of Revenue officers and Income-tax Assessors, so too here. Hence complaints are seldom heard in the public against the principles on which valuations are decided upon by the Tribunal, that is to say, by the chief presidential authority. Here, too, so far as our knowledge goes, the Tribunal sits in camera, and gives its judgment in the dark. These judgments, whatever they may be worth, and in our opinion they are worth precious little, are seldom published. The rate-payers have no knowledge of them. Thus all is done in the dark, as if the divers personalities concerned were too sensitive to submit their conduct and action to the judgment of a critical public. It was feared from the first that this precious Tribunal of Appeal might prove unsatisfactory. Hence the Honourable Mr. Mehta, as the representative of the Corporation, and, therefore, of the entire rate-paying public of Bombay, strenuously contended, first in the Select Committee, and afterwards in the Legislative Council, during the passage of the City Improvement Bill, that the Act may be so framed as to give the public ample confidence in the decision of the Tribunal, and that in the absence of the regular right of appeal to the High Court the President of the Tribunal of Appeal should be a trained lawyer of great experience, almost of the status of a Judge of the High Court......... The proceedings of the Legislative Council bear ample evidence of the contention for which the Honourable Mr. Mehta so justly fought—a contention which Sir C. Ollivant, who stood sponsor for the Bill and piloted it through the Council, fully recognised, and even declared that the Government would see to this special point......... The Bombay Government has in its wisdom, however, thought fit to appoint a lawyer of some eight years' standing—*the* minimum prescribed in the Act—but of no practical experience, no great legal lore, and no wide knowledge, as President! The two previous appointments were not much cavilled at, though in the case of Mr. MacLeod, it is a fact that the Honourable Mr. Mehta had personally reminded Sir Charles Ollivant that he had strangely forgotten the public pledge he had given to appoint a Barrister almost equal in status to a High Court Judge, for instance Mr. Starling. It seems, then, that the Government is now oblivious of its assurance. This, we regret to say, is a breach of public faith. The appointment has already filled the public with alarm. It can scarcely confide in the judgment of the young Barrister whom

Government have pitch-forked into the presidential chair of the Tribunal......... It seems the ethics of the Local Government are of a character which cannot be implicitly relied upon. In India, we have often noticed how promises unctuously made by Honourable Members of Government in their public speeches at solemn deliberative assemblies like those of the Legislative Council, are cast to the winds no sooner than the Act is passed. They adroitly try to avoid divisions at the Council meetings in order that their favourite enactments might pass into law unopposed. But once these become law, these precious legislators suddenly become oblivious of their plighted troth as if it was never made."

Alleged insult offered by a European Military officer to a Parsi lady and a gentleman in a railway carriage.

Jám-e-Jamshed (64), 17th Feb., Eng. cols.

25. "We have no desire to be either malignant or vindictive, but there are reasons for demanding that serious notice should be taken by the Military authorities of the conduct of the European accused, who was fined in the Bombay Police Court on Saturday last. Even the murder of a native by an ordinary British soldier becomes less reprehensible, at times, than conduct such as 'a gentleman and an officer' was proved to have pursued towards a respectable Parsi lady and a gentleman in a railway carriage last week. To allow an officer, altogether a superior creature, by reason of his training and education, to go scot-free and to bring to book an ordinary drunken soldier who, on account of heavy drink, is irresponsible for his actions, would be both an unjust and a short-sighted policy.......... If the Government of India and the Military authorities are really anxious, as we confidently believe them to be, to put down the more serious and reprehensible outrages on the part of the ordinary soldier, there is all the greater need of taking proper notice of conduct which befits neither 'a gentleman nor an officer.' To indulge in a defence of it, for one reason or the other, is to insult the British character, as we natives know and understand it to be. And it is as much to vindicate the British character, as to set an example to those who may be presuming too much on their reputation of being 'gentlemen and officers' that we draw the attention of the Indian Government and the Military authorities to the case."

Dnyánoday (29), 19th Feb., Eng. cols.

26. "The incident which recently occurred in the train between Bombay and Bandora is sure to be widely commented upon, but whether impartially may be doubted. It appears that a Captain Winter entered a carriage containing several Parsis, one being a lady. The accusation was that he was impolite to the Parsi lady, and that he used insulting language to the Parsi gentlemen who asked him to apologize. The Magistrate found that the accused was not intentionally impolite to the lady, but fined him Rs. 50 for his insulting language.......... We think the Magistrate decided correctly, and we trust Captain Winter and other discourteous Europeans will learn the needed lesson of politeness. But we also hope that the case will not be a precedent for everyone to rush into court in similar circumstances. Had Captain Winter had the instincts of a perfect gentleman, neither his kit nor himself would have been resented by his fellow passengers, however much they might have objected to overcrowding; or had the Parsi gentlemen had a spirit of perfect courtesy, they would have found that they could easily have compelled good behaviour in their fellow passenger. Would that all men knew and practised the law of love."

Voice of India (13), 21st Feb.

27. "The case in which Captain Winter was fined at the Mazagon Police Court for having offered to certain fellow-passengers on the B. B. & C. I. Railway an insult calculated to provoke a breach of the peace is not typical of those incidents where Europeans are alleged to offer gratuitous insults to native fellow-travellers. It was not the company of natives in the same compartment that proved trying to the temper of the Captain, but the demand to apologise to a native lady: the occurrence, therefore, does not seem to fall within the class of offences by Europeans to which reference was made by the Magistrate in passing the sentence.......... Incidents of this kind always stir up bad blood, whether they have to be dealt with by the subordinate magistracy or by the Viceroy. The Press will for some time to come be full of the grievances

of all classes of His Majesty's subjects. Indians will complain of insults most of which are silently borne without being avenged in a court of law: Englishmen will complain that they have to deal with a people physically and morally so sensitive that there is no knowing how to behave towards them. A local contemporary has been at great pains to misunderstand certain bearings of this unfortunate case. Here are respectable, peace-loving native citizens, fully conversant with English habits and manners, with an equally respectable English-educated native lady. The gentlemen find the lady ill-used, and request the European stranger to behave himself. Are they likely, without just cause, to risk the trouble and expense of Police Court proceedings? Is the native lady likely, without sufficient provocation, to risk such exposure? Their provocation must have been very serious indeed; and one who knows the native way of looking at such things cannot help admiring their patience. It might well be asked if Europeans in a similar position would not have been tempted to take the law into their own hands. What is the use of talking about Englishmen being misunderstood in such cases? There is nothing to misunderstand in trains being stopped for their convenience at wrong stations, in their smoking in the wrong carriage, in their stretching out their legs, and at times in one or two of them monopolising the whole seat while native passengers have to stand. Such incidents are not infrequent, and they point only to one object. But we must not generalize. The offenders belong to a certain class; and the majority of English gentlemen regret their rudeness as much as its victims resent it."

Bombay Samáchár (52), 17th Feb.; *Sánj Vartmán* (75), 16th Feb.; *Akhbár-e-Islám* (49), 18th Feb.

28. The leading article of the *Times of India* in its yesterday's issue about the position of Englishmen in this country is truly astounding. A calm reflection would at once convince our contemporary of the justice of the fine of Rs. 50 imposed upon Captain Winter for behaving rudely towards two Parsi gentlemen and a Parsi lady in a railway carriage. Being entirely led away by the feelings of the moment, our contemporary has indulged in a grave attack not only upon the Judiciary in the land but upon the entire native community. It is to be regretted that instead of trying to bridge over the gulf between Europeans and natives our contemporary should have helped to widen it. The language used by our contemporary about our courts of justice is calculated to bring them into contempt among the people. It says that the Englishman residing in India cannot count upon the strict and impartial justice that is meted out to him in the country of his birth. Such a statement was the last thing expected of a leading and influential organ like the *Times of India*. Is the case really as bad as our contemporary represents it to be? No, it is quite the reverse. We find that many a time Europeans who have committed grave offences escape scot-free with the help of European juries and the ends of justice are frustrated. Such incidents have made such a bad impression upon the minds of some Anglo-Indians that they do not value the lives of natives in the least. Thoughtful and educated Indians have drawn the attention of Government to such incidents, but beyond showing their anxiety to take every means in their power to remedy the same, Government have not done anything. Unless the special right given to Englishmen in the matter of juries is withheld, no practical good can result. [The *Sánj Vartmán* also makes somewhat similar remarks and adds:—The fine of Rs. 50 imposed upon Captain Winter is, in the opinion of the majority of natives, utterly inadequate. Hot-headed Europeans do not scruple to insult the respectable natives and look upon them as the dust under their feet. If they are ever dragged to a court of law for their insolent conduct, they are ready with an apology, which is generally accepted by our timid countrymen. We are glad that, in the present case, Messrs. Moos and Padshah insisted on the prosecution of the accused in a court of law. The *Akhbár-e-Islám* considers the fine imposed upon Captain Winter to be inadequate and expresses a hope that other Englishmen will derive a lesson from the case and cease to insult natives in future.]

Akhbár-e-Soudágar (50), 18th Feb., Eng. cols.

29. "We are not disposed to take a gloomy or an exaggerated view of the incident, as has been done by our native contemporaries. It is an incident which should be forgotten as easily as it is forgiven. The law has been amply

vindicated by the punishment awarded to the officer. Both the Military authorities and the Government are bound to take notice of his conduct. Captain Winter, by an act of indiscretion, to say the least, has blighted his future career. If he had only apologised to the aggrieved party before he left the carriage nothing would have been heard of the matter. But he made his case worse when he declined to give his name and address, until he was in a manner compelled to do so. His subsequent conduct showed that he felt he was guilty of the accusations made against him. No doubt he apologised; but when was the apology forthcoming? Not until Mr. Moos had drawn up the information and the process of law had been obtained against the Captain. It is to be regretted that the racial question was imported into the case both by the counsel for the complainants and the Magistrate. There is no doubt that it was a race question, but there are things which had better be left unsaid in the interests of both parties......... The case will afford food for many a long day to the rabid Native Press throughout India for attacks against Englishmen in general and Military officers in particular, and it should be the duty of every loyal and law-abiding paper not to transgress the bounds of honest and legitimate criticism. We emphatically declare that there are not fortunately many Captain Winters in India. The country abounds with just and generous Englishmen, who have given us a constitutional government which can enable us to haul up men of the temper and eccentricities of Captain Winter to a court of law where our wrongs are redressed. There ought, therefore, to be a limit to our criticisms. If the Native Press in general, and the Parsi Press in particular, will on the present occasion forbear from generalising and attacking Englishmen, because a member of that community has behaved in a manner in which he ought not to have, they will have rendered a great service to their country."

Jám-e-Jamshed (64), 18th Feb., Eng. cols.

30. "Really, what has come over the usually truth-loving, sober-minded Englishman in this country? Day before yesterday we had from an English contemporary, from whom as the censor of native journalism in this country something better is always expected, a leading article upon a Police Court case, which was as unjust to native character as it was insulting to the understanding of every intelligent reader. In support of it there comes another 'Englishman,' narrating what happened recently at a railway station in Northern India. The article was sufficient in itself to make one despair of happier and more cordial relations prevailing between the European and native communities, as long as those who presume to be the mentors of the one and censors of the other are guided in the conduct of public journalism by such narrow-mindedness and racial prejudice, and who in order to cover the sins of their own community do not hesitate to hurl reckless charges against others. The correspondence to which we refer has, if anything, intensified the regret caused by those editorial comments on the case and the unwarranted and unjustifiable innuendos against native character......... Really the apologists of arrogant, haughty Englishmen like the culprit in the present case protest too much when they seek to whitewash their doings and defend them at the cost of the timid, inoffensive natives. Such attempts may, indeed, succeed for a while, but it is for those, who pose as the guardians of the British name, who seek to uphold British prestige and to strengthen British supremacy in this country, to consider how disastrous such procedure would ultimately prove. We hear much now-a-days about the honourable traditions of the British Press. Is such reckless disregard of truth, such scant courtesy towards a lawfully constituted tribunal of justice, such deliberate attempt to whitewash grossly offensive conduct on the part of one, who calls himself a 'gentleman and officer,' in keeping with the honourable traditions of British journalism?

Dnyán Prakásh (30), 19th Feb., Eng. cols.; *Indu Prakásh* (31), 19th Feb., Eng. cols.

31. "A case of some public interest was recently decided by Mr. P. H. Dastur, one of the Presidency Magistrates in Bombay. Mr. Dastur is well known for his strong sense of justice and for his fearlessness in the performance of his onerous duties and this is one more instance of the same. In giving judgment

His Worship offered some useful advice to the European community and we trust they will duly take it to heart. But the decision has greatly excited the ire, nay, the fears of one of our Anglo-Indian contemporaries which, in its issue of Monday last, expresses serious concern for the safety of the travelling Englishman in India......... It says in effect that if the Magistracy were largely to imitate the example of Mr. Dastur, the lot of the Englishman in India would be very unenviable indeed. Poor Englishman, and poor *Times of India*! We sincerely commiserate them for their present pitiful predicament and pray to the Almighty to deliver them from the agressiveness of the native and the vindictiveness of the Subordinate Judiciary." [The *Indu Prakásh* writes:—" It is a pity that unfortunate incidents like the one that formed the subject of a trial at the Mazagon Police Court last Saturday should ever have occurred. The possibility of a friction when a European travels with a native in the same railway compartment has nowadays become too frequent. And the time has come, we think, when the Railway authorities or, for the matter of that, the Government should take the matter seriously in hand and introduce some arrangement by which these unpleasant scenes will, in future, be avoided."]

Comments on a magisterial decision *re* the free and unrestricted sale of cocaine.

Akhbár-e-Soudagar (50), 16th Feb., Eng. cols.; *Voice of India* (13), 21st Feb.

32. "The Chief Magistrate has decided that cocaine is not an intoxicating drug and the decision may be perfectly sound in law. But it is said to be a harmful drug when taken by the sensualist to minister to his pleasures, and once the consumer has got into the habit of taking it, it is hard for him to get over it. It is like snuff-taking—quite a harmless habit comparatively—or opium-eating......... If cocaine, taken at random for pleasure, is mischievous in its effects, it is a question whether Government cannot so regulate its sale as to prevent its free and indiscriminate consumption. But the question of legislative intervention can be fitly considered only when it is finally established that the law, as it stands, cannot touch the vendor of cocaine." [The *Voice of India* says:—" In the test case instituted in Bombay to decide whether cocaine was, or was not, an 'intoxicating drug' within the meaning of the Abkari Act, the Magistrate decided on the strength of expert evidence that it was not. If not intoxicating it is exhilerating, and hence is too largely consumed. The law should be amended to restrict its sale, though respectable chemists are already cautious enough in selling it."]

A side-issue raised in the case against Mr. Tilak.

Mahratta (7), 15th Feb.; *Prekshak* (34), 17th Feb.

33. "On Tuesday, the 10th instant, the hearing of the Tilak case was resumed before the Special Magistrate, Mr. Clements. The constitutional question about the status of the Berars, we little thought, would be raised so soon after the execution of the agreement of a perpetual lease by the Nizam......... Lord Salisbury, in his despatch of 28th March, 1878, observed that 'by the treaty of 1853, no transfer of sovereignty, in fact, took place, but the territory remained among the dominions of the Nizam, as it had been before the treaty was signed.' In reaffirming this sovereignty of the Nizam in the new treaty of lease, the Government of India in their despatch to the Resident at Hyderabad, dated 25th April, 1902, have stated that it is 'their desire to vindicate in the fullest manner the sovereignty of His Highness the Nizam,' and further, 'although the territories leased from His Highness may hereafter be administered as a part of a British Province, *the laws of British India will only continue to apply through the exercise of the foreign jurisdiction of the Governor General in Council*.' This is as clear as anything could be, and shows that it was never contemplated to make the laws of British India applicable to the Berars. It was, however, reserved for Mr. Clements to do what Lord Curzon shrank from doing; and in spite of the undertaking in the new arrangement that the 'flag of His Highness the Nizam shall as a mark of his overlordship be flown at the head-quarters of the local administration in Berars upon the anniversary of his birth and a salute fired in his honour on the same occasion,' a First Class Magistrate in British India has by a stroke of his pen made the whole Province a part of British India and as such vested it in His Majesty! We refrain from making any further comments on the subject, as the point is likely to be taken before the Bombay High Court." [The *Prekshak* makes somewhat similar remarks.]

A suggestion to the Bombay Government to abolish the system of plague inspection on railways.
Voice of India (13), 21st Feb.

34. "It has just dawned upon the Government of the United Provinces that the system of plague inspection on railways is unnecessary and vexatious, and they have decided to put an end to it.........The Government of Bombay set the example of establishing plague inspection on railways, when plague was not worse than it is at the present day—an example which has been fraught with so much avoidable mischief, inflicted unnecessary hardship on the travelling public, and earned for Government their opprobrium. The local Government has still stuck to the system not because it has been found to work more satisfactorily here than elsewhere, but because the authorities are said not to have either the candour or the courage to admit their mistake. Happily, the system has been deprived of much of its rigour, and the inspection has practically lost its terrors for the travelling public. The fact is incontestable that no vigilance of railway inspection in Western India, or anywhere else, has prevented the spread of plague to other parts of the country. The Government of the United Provinces have virtually admitted this by their recent commendable action, as other Local Governments have. They will now be able to utilize the services of the medical staff more profitably to themselves and to the people. It is sincerely to be hoped that the Bombay Government will similarly be wise, though long after the event: why should they still insist upon the perpetuation of a system which is not only meaningless but often mischievous?"

Education.

Comments on Dr. Mackichan's Convocation address.
Voice of India (13), 21st Feb.

35. "The most valuable part of Dr. Mackichan's address was his stirring appeal to the patriotism of the country to help the Government in making Indian Universities teaching institutions in the higher branches of learning. 'The time comes to every University,' said the Vice-Chancellor, 'that rests upon associated colleges, as it came to Oxford and to Cambridge, when the college system proves inadequate to meet the demands of a widening culture. Division of labour and intercollegiate arrangements are found to be insufficient to enable the University to keep pace with the advancing tide; and that which no individual college can accomplish becomes the task of the University.' The individual colleges are adequate to the task of providing University instruction in the humanities, in the literary branches of education; but in these days of rapidly-advancing science, with its never-ceasing demand for increasing equipment in the form of laboratories and apparatus, it is vain to hope that individual colleges can cope with the necessities of the time. The responsibility of providing the means of instruction in that department should, therefore, be laid on the Universities. Dr. Mackichan proposed that a fund of not less than twenty lakhs of rupees be raised to found a Science School in the University of Bombay. If the friends of higher education in this Presidency would come forward with a contribution of ten lakhs of rupees, he thought that the Government might safely be trusted to provide the remainder. The Vice-Chancellor would scarcely have been so specific in the statement if he had not something more than mere faith in Government. It is an open secret that the Government wishes to start similar central schools of science in connection with every University. Who knows that Lord Curzon may not include the grant to be made to the several Universities among the Coronation boons! Some of the Universities have past surpluses standing to their credit, and no doubt these will have to be utilised for the new scheme. If private liberality comes forward to help the Universities, the pressure on the coffers of the Government will, no doubt, be somewhat relieved; but having regard to the much-too-cautious attitude adopted by the Government towards the acceptance of a munificent endowment like that of Mr. J. N. Tata, we have grave doubts if popular munificence will not be equally cautious in pouring its resources into the lap of the Universities. For four years now Mr. Tata has been pressing his scheme with a dogged determination which, considering the attitude of Government, Sir William Ramsay seems to have admired more for its persistency than for its wisdom. The Universities Commission made its recommendations not even a year ago, and with what alacrity are they sought

to be given effect to!......... Lord Curzon mentioned in his speech before the Bengal Chamber of Commerce last week that delay finds no place in the present policy of the Government of India. How then are we to account for the suspense that hangs over the Research Institute scheme during His Lordship's own administration? If the Government had its own fish to fry, why was that not acknowledged earlier? How will private munificence be tempted to come out at the bidding of Vice-Chancellors, when spontaneity on its part is treated with forbidding coldness?"

Bombay Samáchár (52), 19th Feb.; *Jám-e-Jamshed* (64), 19th Feb.; *Sánj Vartmán* (75), 19th Feb.

36. Dr. Mackichan endeavoured in his Convocation address to give a defence of the Report of the Universities Commission, but it was hardly convincing. In the course of his address the learned Vice-Chancellor fell into some discrepancies. In one place while referring to the system of University education in this country, he says 'I can see not blundering but wise foresight in the policy initiated long ago and I do not wish to see it reversed.' But at the same time, he has given his support to the recommendation of the Universities Commission which aims at making the University simply a department of Government. We detect a similar inconsistency in the Vice-Chancellor's views on the question of college fees. As a member of the Universities Commission he supported the proposal to raise the college fees with a view to prevent 'under-selling,' but in his Convocation address he says that the cost of University education ought not to be enhanced beyond the limit that has already been reached in the more expensive colleges. [The *Jám-e-Jamshed* observes:—Dr. Mackichan was obliged to listen silently to the discussion which took place in the local Senate on the Report of the Universities Commission a few days ago, but he had not to wait long to give vent to his views on the subject. Dr. Mackichan assures us that he is not one of those who believe that the system of University education in this country is based on a wrong foundation, but in the same breath he forgets that the recommendations of the Universities Commission are framed on this very supposition. His proposal to raise a fund of 20 lakhs for a Science School appears to us to be purely visionary, as it is extremely unlikely such a large sum can be raised by means of contributions from private individuals. The *Sánj Vartmán* observes that there is no necessity for founding a separate Science School, as the arrangements for starting Mr. Tata's Research Institute are now completed. If Government and the people are willing to contribute such a large sum as twenty lakhs of rupees, it can be profitably devoted to other purposes such as improving the University Library, &c.]

The Senate of the Bombay University and the recommendations of the Universities Commission.

Dnyán Prakásh (30), 19th Feb., Eng. cols.

37. "The Senate of the Bombay University have adopted the report of their Committee on the recommendations of the Universities Commission at the instance of the Honourable Mr. P. M. Mehta, who made a very able and eloquent speech in defence of the generally conservative position taken up by the Committee in the matter. The resolution adopting the report was carried *nem con*; but Dr. Mackichan, who as Vice-Chancellor presided at the Senate meeting, thought it fit to express his dissent therefrom at the termination of the proceedings......... We heartily congratulate the Senate on the strong common sense and the great moral courage they have shown in the matter."

Alleged neglect of the faculty of imagination in Indian schools and colleges.

Voice of India (13), 21st Feb.

38. "Mr. Havell, of the Calcutta School of Arts, points out in the *Nineteenth Century* a defect in our educational system which Lord Curzon's Conferences and Commissions do not seem to have bestowed much attention upon—and that defect he calls the lack of imagination. 'Build a barrack in the midst of a dirty overcrowded city, packed with students—that is a college. Cram the students with Shakespeare and Milton before they can express their own ideas in tolerable modern English—that is culture.' No one can absolutely deny the force of this indictment of Mr. Havell's. The eye and the ear and the hand are neglected in our educational system, and the brain receives almost exclusive attention. As a consequence, our interests are mainly professional and politi-

cal. Homilies on the decay of Indian art must fall on deaf ears when the artistic sense is stifled in the schools and is not developed in the homes. Mr. Havell hits the right nail on the head when he urges that more attention should be paid to the imagination in the schools. He would not ask all boys and girls to practise painting, any more than he would have them dabble in versification or the writing of novels. But he would introduce in all schools the practice of elementary design. Mr. Havell is interested in the art which appeals to the eye. But his remarks apply with almost equal force to the art which refines the ear."

Alleged importation of some objectionable remarks against the Parsis in the latest edition of the Gujarati Sixth Book.
Gujarát Mitra (16), 15th Feb.; *Káthiáwár Times* (21), 18th Feb.

39. In the latest edition of the Gujarati Sixth Book certain objectionable remarks against the Parsis appear to have crept in. The Parsis are described for instance as intelligent and benevolent but are at the same time represented to be flatterers and hypocrites and as being very avaricious. If this be so, it behoves the head of the Educational Department to make inquiries as to who is responsible for the insertion of such objectionable matter and whether it can be justified on any ground. The Gujarati Sixth Book needed to be revised no doubt, but it is to be regretted that the revision should have resulted in the importation of such stuff into it. [The *Káthiáwár Times* writes:—The introduction of such objectionable matter in vernacular text-books is likely to have an injurious effect upon the minds of boys of a tender age, in whose hands such books are placed, because they will gather therefrom unfavourable impressions about the Parsi community as a whole. Hence such matter should be carefully eliminated from the text-books taught in primary schools.]

The Elphinstone College residential quarters and the Telang Memorial Wing.
Gujaráti (15), 15th Feb., Eng. cols.

40. "We hear that it has at last been decided to add a Telang Memorial Wing to the present block of buildings known as the Elphinstone College Quarters.......... When the question about the final shape the memorial should take was discussed by the subscribers, we are sure not one of them had an idea that some five years after, there would spring into existence a body like the Bombay City Improvement Trust and disappoint them all with regard to their enthusiastic efforts in behalf of the Telang Memorial. But add to this the crushing disappointment that after all these ten years they are no better than they were and perhaps worse on account of the situation that is to be allotted to the 'Memorial building' near the Tramway stables and behind the block of buildings and out-houses erected under a lease from the Improvement Trust. If after all it is settled to raise the Telang Memorial building there, we believe that all the efforts of the subscribers would be useless. Because, one thing is settled, that wherever the Improvement Trust is concerned, Government have determined to be deaf to all other considerations. The regrettable attitude reported to be taken by Government in connection with the Memorial wing will dissuade the public from subscribing liberally for similar memorials that may be proposed hereafter."

Municipalities.

Plague at Ahmedabad and the alleged laxity of the local Municipal authorities.
Hitechchhu (62), 19th Feb.

41. The Municipal authorities are primarily responsible for the spread of plague in our city. More probably, the blame attaches to the Health Officer of the Municipality, who seems to be ignorant of the laws of sanitation and is utterly indifferent to the sanitary condition of the city. The civic fathers are guilty of a grievous mistake in appointing such an incapable man to the post upon the mere recommendation of some high officers. We hope they will soon try to rectify that mistake by appointing a fit man to the post.

Plague in Ahmedabad and some suggestions for preventing its spread.
Gujarát Punch (17), 15th Feb., Eng. cols.

42. "Once more has the adage 'misfortunes come not single but in battalions' come home to Ahmedabad which had no breathing time between the tortures of famine, the extravagance of the Coronation festivities and the recently arrived grim guest, the bubonic plague. We regret what we said some days back has gone to the winds and nothing has been done or attempted to be

done with a view to preserve this city from the ravages of the dire epidemic. Our people are talkers and the Municipal officers in particular are still more so; the recommendations of the Plague Commission are lost upon them since we see that no serious efforts to cope with the disease have been commenced as yet. We are conscious that the Civil Surgeon and the Assistant Surgeons and Volunteers and the so-called Plague authorities have all been meeting together and exchanging words under the sanguine supposition that their work ended there.......... The much-dreaded plague has at last visited Ahmedabad. With all its dirty and shabby streets and particularly those inhabited by Jains, the city was saved so long through sheer good luck; the Health Department must be blamed for the present outbreak of plague. We are not in any way interested in finding fault with the authorities; we are, on the other hand, anxious to make suggestions to them.......... Plague has now obtained a firm foothold in our city and it is no use delaying the campaign against it now; the authorities have to see that no scare is created by any ill-considered measures and the people have to be persuaded and not ruled by the rod, *i.e.*, they must be gently approached and their co-operation sought in any measure that is enforced; in a word, the policy of the late Honourable Mr. Runchodlal Chotalal should be followed in general if not in its minutest details."

Native States.

Desirability of extending the Copyright Act to Káthiáwár.

Káthiáwár News (20), 18th Feb., Eng. cols.

43. "The necessity for extending the Copyright Act to Káthiáwár is becoming day by day very urgent, as authors publishing their works in or out of Káthiáwár have no remedy for stopping the publication of piratical editions of their works. We are told that a book published by the proprietor of a Printing Press here was reprinted in a cheap form in Rájkot. Similarly the decisions of the Bombay and Home Governments in important Giras and other cases have been published in direct contravention of the orders of the then Political Agent, Colonel Hunter, by a person other than that authorised by the Agency. It is to be hoped that the matter will early receive the earnest attention of the Agent to the Governor in Káthiáwár, as the existing state of the law retards the publication of many valuable books. It may be noted that the Act is in force in certain important Native States in Káthiáwár. Its privileges are denied in the Agency limits only."

His Highness the Maharaja Scindia and His Royal Highness the Duke of Connaught.

Mahrátta (7), 15th Feb.

44. "After reading the speech which His Highness the Maharaja Scindia delivered at a banquet to the Duke of Connaught, one cannot say what our Princes may not be made to say when addressing distinguished Europeans. The Scindia has taken it into his head that the perfection of good breeding for an Indian Prince nowadays lies in giving expression to the sentiment that he and everything belonging to him is at the disposal and service of Europeans. The language used on the present occasion was, at any rate, not far from ridiculous. For the Maharaja spoke as follows:—'That His Royal Highness should have shot one of my tigers is as great a satisfaction to me as no doubt it is to the tiger. 'Stripes' is a beast of uncertain habits at this season, given to wandering and hard to locate. But the victim of the Duke's unerring aim was evidently a gentleman; instinct told him the *august* hand to whom fate had assigned his skin, and to fulfil his destiny he came and died.' We have no doubt but that in speaking in this fashion the Maharaja Scindia was also fulfilling *his* destiny as a misguided Indian Prince! The Rajput bards, a race now well nigh extinct, could not have done better than the present descendant of Mahadji Scindia."

Retirement of the Maharaja Holkar from the administration of Indore.

Kesari (113), 17th Feb.

45. Some of our contemporaries are inclined to think that no fault can be found with the action of the Government of India in deposing the Holkar and installing his minor son on the *gádi*. It is urged by them that as the Holkar was an oppressive and despotic ruler and that as the subjects of the State could not legitimately resist his oppression, the Government of India were bound to come to their rescue as they did. If the Holkar had been an independent ruler, the subjects

of the State would have taken the task of reforming his ways into their hands as the people of England did in the reigns of King John and King Charles I. But as this was impossible, the British Government, it is said, acted rightly in setting the Holkar aside and placing his minor son on the *gádi*. This process of reasoning is, to our mind, entirely fallacious. If the subjects of Indore had a grievance against their ruler the proper way of redressing it was not to change the ruler but to curtail his authority as a rulling Chief and entrust the people with a portion of it. Who knows that the next ruler would not be a worse despot than Shivajirao? Government should not, therefore, have merely replaced one ruler by another but should have associated the people in some measure in the work of administration.

Kaiser-i-Hind (19), 15th Feb.

46. The abdication of his *gádi* by the Holkar has given rise to all sorts of surmises in the public press. Some of our contemporaries have sought to make much capital out of an event which really is of little significance. The fact of the matter is that the Holkar found himself unable to conduct the administration of his State and made a report to that effect to the Government of India. That Government simply acted upon the report and entrusted the administration to a Council of Regency during the minority of the Holkar's son. Thus all talk about the extinction of the Holkarshahi is utter nonsense. The Holkar has merely resigned in favour of his minor son, who will be invested with powers of administration as soon as he comes of age.

The question of the settlement of the Berars.
Mahrátta (7), 15th Feb.; *Gujaráti* (15), 15th Feb.

47. "When in our issue of the 20th April last we wrote upon the subject of the Berars, being put in mind of it by Lord Curzon's visit to the Nizam's capital, we were under the belief that the Nizam was anxious to regain his assigned districts, and our only fear then was that the laws of hospitality would prevent the Nizam from referring to the delicate question of his lost territory during the stay of his illustrious guest, the Viceroy. But by a sort of irony of fate we learn from the Parliamentary papers on the subject issued on the 24th of December last, that it was at a personal conference between the Viceroy and the Nizam during the former's sojourn at Hyderabad that the terms of the agreement of the permanent lease of Berar were settled. These have been since evolved in detail and the Viceroy's despatch dated 13th November last contains the substance of that agreement as communicated to the Secretary of State for India. The despatch points out one inconvenience caused both to the British Government and to the Nizam by the conditions under which, under the treaties of 1853 and 1860, Berar was held and administered by the British Government. On the side of the British Government, the inconvenience was felt in the matter of the Civil and Military administration of the Province, and the inconvenience to the Nizam arose in the main from the precarious and fluctuating character of the surplus which the Nizam was to receive from his trustees, the British Government. The British administration of the Province for 50 years, the despatch further says, has 'constituted a prescription from which it was neither possible nor desirable to depart.'......... It is needless to add that the despatch throughout represents things as if the Nizam has been as anxious to lease away in perpetuity his ancestral territory as the British Government is to have it under its charge as a territory administered under the Foreign Jurisdiction Act by the Governor General of India so as to avoid fresh Parliamentary legislation. We think we need not discuss the question whether and how far the Nizam was willing to agree to the lease. Suffice it to say that whether His Highness wished it or not, he had to part with his precious possession and in the bargain to attend that grand *tamasha* in which the sovereignty of the Native States was publicly sacrificed. And when the Nizam gives away his own province with his own hand, it cannot be legitimately anybody's business to complain of it. Nor, we regret to say, have the people of Berar themselves given any indication that they are alive to the far-reaching consequences of a final and perpetual transfer of the administration over them to the British Government. But what the Nizam dare not say, a public critic may, and he may point out that the perpetual lease does not carry with it the sanction of equity or justice. But the circumstantial evidence in the case undoubtedly proves that the Nizam could not have been willing to

grant the lease, though under compulsion brought to bear upon him under the guise of friendly advice he may have had to sign it. In our article on the subject in the *Mahrátta* of 20th April last, we have shown that when in 1853 the Berars first came to be assigned, the Nizam was far from willing to assign it. In 1851, when a proposal about the assignment of Berar was first made to him, he was simply astounded at the demand. It was not customary, he said, with the East India Company to transfer territory in payment of debt to its creditors; and His Highness proposed to take almost heroic measures for liquidating the debt that was shown to have accumulated against him. The measure was to pawn the State jewels; but Lord Dalhousie, finding that his only chance of acquiring Berar would thus be gone, played what may be called a creditors' trick with the Nizam. The Nizam had arranged to borrow the large sum of five millions of rupees on the security of the State jewellery from a private bank. The mortgage deed was ready and the jewels were given over into the charge of the creditors. But Lord Dalhousie went out of his way to condemn the transaction with private creditors and ordered the Nizam's Government to send away all the Europeans concerned in it out of its territory. One of the European creditors took away these jewels to England without notice and without giving the *quid pro quo* to the Nizam therefor; and it was only owing to the wisdom of the late Sir Salar Jung that the jewellery was ultimately recovered. But the delay caused by all this made the British demand for arrears of debt all the more imperative and irresistible. The Nizam was in a fix. He could not find any resources to pay off the debt, but he could not also sign the treaty of territorial assignment. It was represented to him even then as now that the assignment would be to His Highness' benefit; but he could not of course be convinced. 'Did I,' he asked the Resident, 'ever make war upon the British Government or intrigue against it, or do anything but co-operate with it and be obedient to its wishes, that I should be so treated? Two acts on the part of a sovereign prince are always reckoned disgraceful, one is to give away unnecessarily any portion of his hereditary territories, and the other is to disband troops who have been brave and faithful in his service.' 'I am a sovereign prince born to live and die in this kingdom which has belonged to my family for seven generations; you think I could be happy if I were to give up a portion of my kingdom to your Government in perpetuity; it is totally impossible that I could be happy. I should feel that I was disgraced.' The Nizam, however, was being ill-treated so that he may be driven into the assignment of the Berars. It is this ill-treatment of the Nizam which some suppose to have been referred to by Mr. John Bright in his celebrated speech of June 24th, 1858, when he said: 'Only think of a Governor-General of India writing to an Indian Prince, the ruler over many millions of men in the heart of India, "Remember, you are but as the dust under my feet." 'Passages like these,' said Mr. Bright, 'were left out of despatches when laid on the table of the House of Commons.' But, in spite of these suppressions, even from the Parliamentary papers referred to above, we learn that the Nizam was simply driven to despair and he addressed words to the following effect to the British Resident:—'If you are determined to take districts you can take them without my either making a new treaty or giving an answer at all'; and it was after such Shylock-like negotiations that the treaty about Berar was signed on the 21st of May, 1853. That Sir Salar Jung, after the death of the old Nizam and during his premiership in the minority of the present Nizam, was extremely anxious to regain the possession of Berar is also well known. In these circumstances, is not the alleged spontaneous willingness of the Nizam to absolutely and for ever give up the Berars somewhat suspicious? It is represented in Lord Curzon's despatch that the guarantee of a fixed income has been an inducement to the present Nizam to agree to the lease. But in this connection we see that the fluctuations of the surplus hitherto handed over to the Nizam must have been deliberate. It is pointed out in the despatch that during the last 40 years the Nizam received on an average only about nine lakhs of rupees as the surplus revenue of Berar. May we not pertinently ask how when a permanent lease is agreed upon, the British Government can afford to pay 25 lakhs per year to the Nizam after making a due profit for itself? And as the Berar was administered in trust for the Nizam, were not the British Government guilty of a breach of trust towards His Highness?" [The *Gujaráti* makes somewhat similar remarks and adds :—The Government of India acted on the principle of 'might is right' in taking the Berars finally from the Nizam in consideration of an annual rental of 23 lakhs. The Nizam has been made a G. C. B. for consenting to the lease. The transaction savours of deception pure and simple. The Government of India have really misappropriated the province which was held by them in trust.]

Intelligence extracted from the Press.

Formation of an Association in Bombay for sending Hindu youths for purposes of study to foreign countries.
Sudhárak (39), 16th Feb.

48. We are glad to find that an Association has been formed in Bombay with the object of raising a fund to enable aspiring Hindu youths to proceed to foreign countries to acquire useful knowledge. In its present incipient state the fund is open to those who wish to compete for the Indian Civil Service or to learn an industry or to prosecute scientific research. Judging from the character of the men who form the Association, we anticipate that the movement will be crowned with success. If the Bhatias and other Gujarati communities join the Association, such success will be all the greater indeed. At present only a few sections of the Hindu community will profit by the Fund, but we doubt not that, in course of time, its sphere of usefulness would be widened. We, therefore, heartily wish every success to the Association.

Divan Bahadur Ambalal Sakerlal's inaugural address before the Indigenous Articles Protection Association (Ahmedabad).
Praja Bandhu (22), 15th Feb., Eng. cols.

49. "The inaugural address before the Indigenous Articles Protection Association, which Divan Bahadur Ambalal Sakerlal delivered in the Premabhai Hall on Sunday last, marks one important stage in the progress of that Association inasmuch as the enthusiastic young men, who have started it, thereby formally invited the co-operation of the public and submitted their work, aims and aspirations to their judgment.......... The President did not enter into the political aspect of the question, but confined himself strictly to an explanation of the principles of the Association and of the probable methods of its work. The necessity of an organization for encouraging Indian arts, industries and manufactures is obvious.......... But protection by means of legislation being impossible in our present political condition, we must resolve as true and patriotic sons of India to use indigenous articles in preference to foreign ones and thus to make that sacrifice which a truly paternal government would have perhaps compelled us to make. This, in brief, is the rationale of the Association. Its members, whose number we are glad to learn is gradually increasing, have to take a pledge to use indigenous articles as far as practicable....... The Association intends to compile a catalogue of information, and to make other suitable arrangements for giving facilities to purchasers of indigenous articles. The Divan Bahadur rightly reminded the members that they would have to make some sacrifice, and that their task did not end with the appointment of office-bearers and the performance of other formal work connected with the Association. They have undertaken an onerous responsibility and a keen consciousness thereof will alone enable them to attain the desired end. We shall conclude with joining in the fervent hope of the Secretary of the Association that its establishment may mark an auspicious era in the industrial history of this province and that the event may be regarded in future as one of far-reaching and happy consequences."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd February 1903.

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and adds:—The Government of India acted on the principle that might is right in taking the Berars finally from the Nizam in consideration of an annual rent of 25 lakhs. The Nizam has been made a G. C. B. for consenting to the lease. The transaction savours of deception pure and simple. The Government of India have really misappropriated the province which was held by them in trust.]

Intelligence extracted from the Press.

6. We are glad to find that an Association has been formed in Bombay with the object of raising a fund to enable aspiring [illegible] youths to proceed to foreign countries to acquire [illegible] knowledge. In its present incipient state the [illegible] open to those who wish to compete for the [illegible] Civil Service or to learn an industry or to pro- [illegible]. Judging from the character [illegible] we anticipate that the movement will be [illegible] and other Gujarati communities join [illegible] At present only a [illegible] the Fund, but we doubt not [illegible] would be widened. We, therefore, [illegible] tion.

[illegible] Indigenous Articles Protection Associa- [illegible] Ambalal Sakerlal deliver- [illegible] on Sunday last, marks one [illegible] in the progress of that Association [illegible] enthusiastic young men, who have [illegible] formally invited the co-operation [illegible] submitted their work, aims and [illegible] judgment .... The President [illegible] question, but confined himself [illegible] the Association and of the probable [illegible] for encouraging Indian [illegible] that protection by means of [illegible] condition, we must resolve as [illegible] indigenous articles in preference [illegible] sacrifice which a truly patriotic [illegible] us to make. This, in brief, is the [illegible] whose number we are glad to learn [illegible] to use indigenous articles as far as [illegible] to compile a catalogue of information [illegible] for giving facilities to purchasers of [illegible] rightly reminded the members that they [illegible] that their task did not end with the [illegible] of other formal work connected [illegible] taken an onerous responsibility and a [illegible] enable them to attain the desired [illegible] the fervent hope of the Secretary of [illegible] mark an auspicious era in the indus- [illegible] that the event may be regarded in future as [illegible]

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,

Bombay, [illegible] February 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY.

For the Week ending 28th February 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman); 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu; Muhammadan (Khoja); 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory; European; 62; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathar; Hindu (Karháda Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Maráthi.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	Anglo-Portuguese.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	English, Portuguese and Concanium.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	Anglo-Sindi.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	Anglo-Urdu.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	English, Mará'thi and Gujará'ti.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Ávte; Hindu (Marátha); 69	655
	English, Maráthi and Kánarese.				
47	Karnátak Patrá	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	Gujará'ti.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Bráhman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	...	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitrá	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund, Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Maviana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Mara'thi and Ka'narese.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	Maráthi and Urdu.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	Portuguese-Konkani.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
72A	Prakásh and Gadgadát.	Bombay ...	Weekly ...	......	...
	MARA'THI.				
91A	Bhu't...	Do.	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh.* The *Sudarshan,* the *Mavlana Punch,* the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh.*

Politics and the Public Administration.

His Majesty the King-Emperor's speech at the opening of Parliament.

Rást Goftár (23), 22nd Feb., Eng. cols.

1. "The speech from the Throne contains sympathetic references to India. There was a time when India was systematically forgotten, Indian affairs being held to be too trivial and commonplace to be given a few lines in the sacred document. All this has changed, and for the better. Now we find India more sympathetically treated in the matter. This, though a small thing in itself, shows what way the wind blows. On the present occasion, His Majesty has been pleased to express his satisfaction at the manner in which his Coronation was proclaimed to the Princes and the people of Hindustan. The loyalty and devotion evinced towards his throne and family are graciously acknowledged to have been gratifying, and satisfaction is expressed that the imposing ceremony coincided with the disappearance of drought and agricultural distress in Western India. Parliament is, moreover, informed that the prospects of agriculture and commerce in the Indian Empire are now more encouraging and satisfactory than they had been for some years past. India is proverbially a land where the unexpected always happens, and in this official forecast of the future, we should, therefore, not read anything more than the expression of only a pious hope. Indeed, it cannot be anything more than that. Our position in every way is such as to forbid our counting too much upon the future, and under the circumstances the only thing that we can do in response to the references in the King's speech is to express the hope that the official anticipations may be completely fulfilled, and that nothing may happen to mar the hopeful prospects that have at length opened before the country."

Native Opinion (33), 22nd Feb., Eng. cols.

2. "Parliament was formally opened by His Majesty the King-Emperor on the 17th instant. The King's speech commences with the announcement that England's relations with the foreign powers continue to be friendly. That is satisfactory. But we are more concerned with India, and the King's reference to this gem in his crown is half-hearted. There is no reference to the distress and poverty of the Indian people. The Indian agriculturists, as a class, are going down, and no remedies are contemplated to lift them up. The agrarian legislation of Government has made the agriculturists merely serfs of Government. No wise man would say that this is a prudent policy. The agricultural class is the back-bone of India's prosperity, and it is really pitiable that grave issues involved in the solution of the agrarian problem are ignored......... His Majesty the King loves India, we are told, and we hope that he will spare some of his time to look into the affairs of this country."

Deshi Mitra (55), 26th Feb.

3. We are sorry to see that the references to India in the King's speech were meagre and not reassuring to the people of this country. His Majesty spoke in terms of praise of the loyalty of his Indian subjects and did not touch at all upon the question of the invidious distinctions made between Europeans and natives in South Africa. His Majesty described Mr. Chamberlain's tour in that continent as a complete success though it has had no effect whatsoever in bettering the relations between the white colonists and the Indian settlers in South Africa. His Majesty spoke of the prospects of agriculture and commerce in the Indian Empire as encouraging but this is far from being the case. It is really a pity that the Secretary of State for India should thus mislead His Majesty and the British public about the actual condition of this country.

Praja Mitra (71), 25th Feb.; *Arunodaya* (88), 22nd Feb.

4. We need not wonder at the optimistic references to the present condition of India in the King's speech in opening Parliament, because His Majesty must have been advised to do so by his Ministers like Lord George Hamilton. It may be that the cheerful view taken of the situation in India in the speech from the Throne was deliberate so as to absolve His Majesty from the necessity of bestowing any Coronation boon upon the people of this country. It would be a pity if the auspicious occasion of His Majesty's Coronation is

allowed to pass by without any new political privileges being conferred upon His Majesty's Indian subjects in recognition of their firm and unshaken loyalty to his Throne. [The *Arunodaya* makes somewhat similar remarks.]

Postponement of the visit of His Royal Highness the Prince of Wales to India.
Bombay Punch Bahádur (157), 23rd Feb.

5. His Majesty the King-Emperor has, it is said, countermanded for the present the visit of His Royal Highness the Prince of Wales to India. We suppose that this is to be understood as a signal favour bestowed by His Majesty upon Native States. But some spiteful critics may urge: "What would the Prince have gained by visiting India at a time when the exchequers of Native States are depleted and when the rulers of those States could not have shown their loyalty by making any costly presents to the Prince?" Any deficiency in the presents to His Royal Highness would have offended his feelings and the Native Chiefs would have incurred blame for not according a befitting reception to the heir to the British Throne. The visit has, therefore, been temporarily postponed so as to allow time for the replenishing of the treasuries of Native Chiefs.

Reception accorded to Their Royal Highnesses the Duke and Duchess of Connaught in India and particularly in Bombay.
Akhbár-e-Soudágar (50), 27th Feb., Eng. cols.

6. "The Duke and Duchess of Connaught have been accorded the heartiest welcome throughout India, but nowhere was it more emphatic and pronounced than in Bombay, where the Duke had spent some years as head of the Presidential army. Verily, the Royalty of England is a name to conjure with, and nowhere is it regarded with greater affection and veneration than in India. People of every nationality and creed are all united in the deep love they bear to the children and the children's children of one of the noblest Queens that ever ruled on earth. Throughout the Imperial functions at the Delhi Durbar the Duke bore himself with a native grace and quiet dignity, far above any aggressive ambition to shine as the foremost in the land. He needed no ceremonial precedence for the highest place which he occupied in the hearts of the spectators, both European and Indian."

Voice of India (13), 28th Feb.; *Bombay East Indian* (1), 28th Feb.

7. "The week which His Royal Highness the Duke of Connaught spent in Bombay was far from being a week of complete rest. His position precludes him from speaking out on the varied aspects of his Royal brother's Empire with the freedom which less exalted mortals enjoy. But His Royal Highness's reference to India as a country where there is great humanitarian feeling, in his speech at the St. John's Ambulance Association, is a proof—if proof were needed—of the kindly and appreciative sentiments which Queen Victoria's family has always cherished towards India. The first thought to which he gave expression on landing in our city two months ago related to the affliction and distress through which our Presidency had passed. It is a pity that as he leaves these shores he will not be able to dismiss from his mind the health camps which he must have seen scattered over our open spaces and the dismal tale which they narrate. But though Bombay cannot muster to her lips the smiles of a prosperous and happy time and bring to her eyes the light of a joyous heart, she none the less wishes a happy voyage to Their Royal Highnesses the Duke and Duchess of Connaught, and hopes that they may have yet another occasion to see us—and under happier circumstances." [The *Bombay East Indian* makes somewhat similar remarks.]

Sir Henry Cotton on the Coronation Durbar at Delhi.
Mahrátta (7), 22nd Feb.

8. "The splendid pageant of the Delhi Durbar has turned the heads of almost all Englishmen. The ecstacy of the Anglo-Indians in India and the Jingoes in England knows no bounds. The Delhi Durbar and its organiser, Lord Curzon, have been lauded to the skies; and the average Englishman is contemplating with pride, almost akin to vanity, the magnificent achievements of his countrymen sent out to rule India. In the midst of all this rampant vanity and self-glorification, it is most refreshing to read of the candid opinion of a sober and cool-headed Englishman, who is no less a person than Sir H. Cotton, formerly Chief Commissioner of Assam. We therefore make no apology in giving below the following extract from a

speech recently delivered by Sir Henry at a public meeting in York. 'It was not merely the expenditure which had been incurred by the Government, enormous as that was, but there was also the outlay by the vast number of Indian Chiefs and Noblemen who had been invited there to swell the glory of the occasion. He had seen it stated that one Nobleman alone had spent £100,000, another £75,000, and a third £50,000. The total expenditure in glorifying this occasion would certainly amount to some millions sterling. This had been incurred in what he said deliberately was the poorest country in the world (shame)—and in a country within which during the past twenty years about twenty millions of people had perished from hunger and starvation and disease directly induced by want of food (shame.) The poverty of India passed all conception. It was estimated by the present Viceroy that the average income per head in the country was about £2 a year, and, if that was the average, they could imagine what the income of the really poor and labouring classes amounted to.' Sir Henry Cotton added that he regretted the Durbar for other reasons: 'He should in ordinary circumstances rejoice that enormous crowds from England should be induced to visit India and learn something for themselves of the people in that country. But they had gone and seen it through false spectacles and they would carry away an impression of that country derived from this unparalleled pageant which was a wholly incorrect and deceptive one. They would not see India as it was, and little would they know of the misery and poverty that prevailed. He did not wish to be misunderstood. It was right and proper undoubtedly that such an occasion as the solemnising of the accession of the King to the Throne should be rightly and decorously celebrated. (Hear, hear.) It was right and proper that the Durbar should be held with a certain degree of pomp and ceremony. But it ought to have been done, and might have been done, at one-tenth of the expense which had actually been incurred. (Applause.) The actual outlay, which was only to glorify our Empire in the country, was little short of a disgrace to our administration. (Applause.)' "

Mr. Chamberlain's visit to South Africa.
Mahrátta (7), 22nd Feb.

9. "There can be no doubt that Mr. Chamberlain must be regarded as having remarkably succeeded in the object of his tour. Like the schoolboy, who has all the board and the chalk to himself, the great War-maker has written the word 'reconciliation' across the whole space, which was at one time the theatre of the Boer War. Very possibly many of the demonstrations of welcome in his favour may have been arranged by the loyalist wire-pullers; but we must remember at the same time that there have hardly been any demonstrations against him. The Boer leaders cannot certainly have been so soon reconciled to Mr. Chamberlain as to regard him as their saviour. But they have, at all events, openly joined in presenting him with addresses of welcome, though these latter were made the vehicles of political demands. We cannot suppose the stock of dynamite in South Africa to have been so far exhausted that enough of it could not be had even for taking one man's life, and though the Boers have been dispossessed of their mausers, yet their pistols are yet their own.......... Mr. Chamberlain has thus proved himself to be at least less unpopular than those victims who have attracted the wrath of so many idle anarchists, the provocation received by whom could be nothing when compared with that given by Mr. Chamberlain to the Boers by becoming the genius of destruction incarnate as regards their farms, their homesteads and their own liberty. Surely the whole thing looks a mystery."

Grievances of Indians in South Africa.
Prakáshak (132), 20th Feb.

10. The majority of the European nations think that the coloured races on earth are created by God to serve them as menials and slaves and that they are at liberty to treat the blacks as they like. But we do not think that this view of the matter will commend itself either to the dark races or to God. But white men are so puffed up with the triumphs and glories of their material civilisation that they even place themselves above the Almighty. Looking at the manner in which the coloured races are being treated by the white nations on earth, one cannot but feel grave anxiety about the outlook that lies before the former; *e.g.*, the lot of the Indian settlers in South Africa is little better than that of slaves and the treatment they receive

at the hands of the white colonists is reported to be so harsh and degrading that it fills one's mind with exasperation to hear of it. British South Africa may be described to be a veritable dungeon on earth created by a malignant fate for the poor and helpless black races. Prior to the Boer war, the condition of our countrymen in South Africa was deplorable and indeed one of the grounds for entering upon the struggle was given out by English statesmen to be the unfair treatment meted out to British Indian subjects by the Boers. These men strangely forgot at the time that the lot of the Indians even in the British Colonies was little better. We hope that the termination of the war will improve the condition of our fellow-countrymen in South Africa and we wait to see what effect Mr. Chamberlain's tour does produce in this direction.

Eulogy of British rule in India.
Rást Goftár (23), 22nd Feb.

11. Some of our contemporaries speak of the solemn Imperial Durbar held at Delhi in terms of ridicule and describe it as 'a mere *tamasha*.' We fail to discern their exact motive in doing so. Do they really hold a low opinion of British rule in India? Would they like it to be replaced by the rule of some other foreign power or would they prefer self-rule as it existed in ancient times? Do they think that the country would be happier under an indigenous Government? We cannot believe that any of our contemporaries is so disloyal at heart as to wish for the disappearance of British rule from India. Our British rulers are not only mighty and powerful but also just and merciful, and it would be hard to find their equals in these respects among the foreign nations of the earth, and no sane Indian can honestly desire that they should cease to govern India. As for the seditious vapourings of a few ignorant journalists in our midst, these may be taken for what they are worth, and their worth is precious little.

Moda Vritta (119), 23rd Feb.

12. A good ruler makes his subjects happy. This was the belief held in ancient times, but times have changed considerably of late. Our King-Emperor may, for aught we know, resemble Harischandra but then he lives thousands of miles away from us and never pays a visit to this country. He is thus ignorant of our real condition. His servants who come out to rule over us are generally interested only in amassing money while serving in this country and it is natural that they should feel no living interest in promoting the country's welfare. They are selected to govern the country because they pass a competitive examination held in their own country and conducted by their own countrymen. While in India, they do not care to mix freely with the people and after leaving the country retain no interest in its affairs. Are the people to blame if, under these circumstances, they desire an improvement in the country's administration, especially when their own position is reduced to that of mere wage-earners?

The growth of the idea of nationality in the Indian mind.
Shri Sayaji Vijay (37), 21st Feb.

13. The idea of nationality has never before existed in this country. Prior to the Muhammadan conquest, the Hindus had a common religion no doubt, but owing to the vastness of the country, the various races located in remote parts could not possibly have regarded themselves as forming one nation. A people cannot be said to form one nation simply because they profess the same religion and inhabit the same country; they must also possess a common language and follow common customs and usages. Under the Muhammadan and the Maratha regimes the idea of a common nationality could not possibly grow up in India. The Hindus and the Muhammadans were separated from each other by a difference of religion. And even among the Hindus themselves, there was little mutual sympathy or fellow-feeling. The idea of an Indian nationality arose for the first time under the British rule. This was due, in the first place, to the English language and to the spread of Western education, which have greatly facilitated intercourse among the various races and communities living in the country. In the next place, the various communities, paying allegiance to a common ruler, have realised the necessity of making common cause for the purpose of safe-guarding their interests. This increasing sympathy between the various Indian races is not liked by our rulers, who, like the ancient Romans, have adopted the policy of

"Divide and rule," and give effect to it by setting one community against another. The success of this policy is the more easy because the various communities are alienated from one another by racial animosities. In spite of this, it is a matter for satisfaction that the germ of the idea of a common Indian nationality has begun to take root in the minds of educated people, however microscopic their number may be at present. We shall in a future issue discuss the means whereby this germ may be developed.

An inadvertent admission made by the *Englishman* regarding the non-publication of the statistics of relief works at the time of the Delhi Durbar.
Kál (109), 27th Feb.

14. In referring to the King's speech in opening Parliament, we remarked last time that the real famine in India would not come to an end until all the poor in India died. But even confining our attention to the 'paper famine' which alone Englishmen take note of and the existence of which is made known to them by the numbers of relief workers, we learn on the authority of the *Englishman* that these figures were withheld from publication about the time of the Delhi Durbar. It is plain that the insertion in the King's speech of the statement that the celebration of his Coronation in India coincided with the disappearance of drought was due to the fact that these figures were not published at the time. Says the *Englishman*: 'Now that the Delhi Durbar is safely over and Parliament is about to reassemble, perhaps the publication of the usual telegrams will be resumed.' This inadvertent admission of our contemporary will serve to show any one how selfish the doings of Englishmen are.

Report about Mr. Brodrick being the probable successor of Lord Curzon as Viceroy of India.
Voice of India (13), 28th Feb.

15. "Why is Mr. Brodrick's name mentioned in connection with the Indian Viceroyalty? Is it because the English Press is dissatisfied with his army reform scheme, or because the Indian Press is dissatisfied with the additional burden which his 'expensive trash' has thrown on the Indian revenues? He has views about the situation on our North-West Frontier, and he is young enough to be energetic: perhaps he is on that account considered to be a fit successor of Lord Curzon. Every Viceroy, who is possessed of originality and energy, makes the position of his successor difficult. Lord Curzon, by the schemes which he has initiated and by the activity which he has roused throughout the political frame of India, has created special responsibilities for his successor. From our point of view, an extension of his term of office would be infinitely preferable to the importation of a fresh student of Indian affairs. But when the Government majority is dwindling in England, there may be unforeseen contingencies which call more loudly for Lord Curzon's services at home. Is India always to be merely a training ground for soldiers and statesmen?"

Jám-e-Jamshed (64), 27th Feb., Eng. cols.

16. "Is Mr. Brodrick going to succeed Lord Curzon? Dame rumour would have it so. If he is, though we shall regret that a better appointment could not be made, we shall not denounce the selection as 'a scandal and a job,' for the simple reason that it would not be the first time that India is going to be treated to such a 'scandal and job,' for English political parties have, often before, 'thrust into her unwilling arms' 'mediocrities,' 'second class politicians,' 'failures of the British Parliament.'......... It would, however, be a pity if India does not get, at the present juncture, a man more tried and able than the Honourable St. John, who has not given any conspicuous proof of his ability to assume the responsible office of the King's representative in India. The rumour about Mr. Brodrick being the likely successor of Lord Curzon once more raises the question: why should the highest post in the gift of the Crown, in India, fail to attract the best men in public life in England? Has the administration of India become too trying and difficult, or is it because we Indians are unconsciously proving our own worst enemies, and in our zeal to guard the public interests, indulge in captious criticism which scares away able and promising men and makes them loth to assume the responsibility of this high office? A little, honest searching of our hearts in this direction may do us good."

Native Opinion (33), 25th Feb., Eng. cols.

17. "The term of Lord Curzon's Viceroyalty is coming to a close and different names are talked of in connection with the succession to the high office. The latest rumour is that Mr. Brodrick will succeed Lord Curzon. With Mr. Brodrick's name, however, goes that of Sir A. MacDonnell, and, since the Duke of Connaught arrived in India, His Royal Highness is also spoken of as a probable successor of Lord Curzon. Out of the three names, the native public, if given a choice in the selection of their Viceroy, will lay their finger on the second for obvious reasons, and the people of the ruling class will not also, we believe, object to it. Sir Anthony MacDonnell is well known in India for his sympathy towards the people, as well as for his sound common sense and administrative capacity, and if he returns to India as Viceroy he will have a hearty welcome from the people and it will also be an honour to the Indian Civil Service."

Lord Curzon's speech before the Bengal Chamber of Commerce.

Rast Goftar (23), 22nd Feb., Eng. cols.

18. "His Excellency the Viceroy has given us repeated proofs of the versatility of his genius which is really of a very high order, ever since he has been amongst us, and in point of oratory, if he does not surpass Lords Lytton and Dufferin, it cannot be doubted that he is their equal. There is one thing in particular which we notice in all the utterances of His Excellency, *viz.*, directness and freedom from ambiguity. Whether his critics agree with him or not as regards his opinions, which he unequivocally gives on matters of high import, it cannot be said that they do not understand his meaning. One of His Excellency's most remarkable speeches, which we wish to criticize here, is that delivered recently before the Bengal Chamber of Commerce. We will confine ourselves mainly to the economic portions of his speech, in which he has discussed currency and commerce, capital and labour, foreign and indigenous, and other cognate subjects. His Excellency said: 'I have often set myself to ponder over causes that have hitherto retarded our development.' The causes are plain enough: want of sympathy and help towards industrial pursuits, and selfish and hostile legislation. The aim of the rulers seems to be to maintain costly and far from profitable establishments, which absorb the bulk of the taxes annually gathered, leaving very little for the moral and material advancement of the children of the soil. As if direct taxes were not crushing enough, we have now to bear the loss entailed by a debased currency. What is it that has ruined the tea industry? It is the artificial rupee. Give the planter Rs. 25 for his sovereign worth of produce which he would get with an open mint, instead of Rs. 15 as at present, and he can afford to sell his tea cheaper and yet make money. What is it that is pressing so heavily upon the indigo planter? Surely, it is not the artificial indigo so much as the artificial rupee. What is it that has laid low our manufacturer but our precious rupee, and our still more precious 3½ per cent. excise duty, levied not for the exigencies of our Government, but for purchasing Lancashire votes? All these industries have suffered heavily since 1897. And the total loss sustained is to be reckoned by millions, and yet His Excellency wonders at the coyness of native capital which generally prefers to remain in hiding, and, when it comes out, is used for the degrading purposes of usury. Why should Indian capital embark on the doubtful adventure of manufacture, plantation and agriculture? The manufacturers and planters have already lost about 50 per cent. of their capital, while the poor agriculturist is bleeding at every turn and dying of want and hunger. There is not much available capital in India, although His Excellency reckons it at 800 crores. About 350 crores are lent to the ryots at usurious rates, and whatever may be the balance, it is not likely to be invested in such pursuits as have left the forerunners only weeping.......... His Excellency talks of 'fixity of value.' But there is no such thing as fixity of value. A sixteen-pence rupee will go up and down in its purchasing power, which is the real test of the value of a coin, as much as a ten-pence rupee. It has a fixity of value only in relation to a sovereign the purchasing power of which has increased over 50 per cent. during the last thirty years. His Excellency, however, is good enough to admit that a falling rupee did benefit some indus-

tries. What are those industries? They are plantations, manufactures, mining industries, and agriculture, in which last about 86 per cent. of the people of India are engaged. Are these so insignificant as to be victimised by the closure of the mints? Are they not the real wealth-producing industries of the country? Is there any country on the face of the civilized globe which penalizes its producers for the benefit of the trader, the landlord, and the usurer, who can very well look after themselves? His Excellency said: 'Is there one amongst you that can forget the cries of anguish, that used to echo from every counting house in India, and the daily expletives of the Press in the old days before 1898?' We are not aware of the merchants and bankers having wrung their hands in agony over the falling rupee so much as the Government. Men of standing in the commercial and economic world like Mr. Ralli, Sir Forbes Adam, Sir R. Griffin, and Sir E. Sassoon strenuously opposed the closing of the mints in the interest of the producers. But even assuming that the commercial classes and the Press protested against the falling rupee, what are they when balanced in the scale against the wealth producers of the country? A microscopic minority after all. The poor ryot has no Association of his own. He cannot entertain His Excellency. His cry of anguish may be feeble, but we can assure His Excellency, it is none the less heart-rending. Lord Curzon's love for India knows no bounds. It is sincere and heartfelt, whatever may be the hardships inflicted upon us by the debased rupee. We know that His Excellency did not originate or inflict it upon this unhappy land. He is a lover and seeker of truth, and may it dawn upon him before he leaves our shores that the over-valued rupee is more a curse than a blessing! His intellect is acute and comprehensive, and it will not fail to grasp the manifold workings of economic laws, brought into play by the currency legislation of 1893, which lie hidden from the ken of ordinary mortals. We look upon his deep love for the people of India as the sheet-anchor of our hope."

Gujarāti (15), 22nd Feb., Eng. cols.

19. "What we may call one of the best and most brilliant speeches of Lord Curzon in India has been the impressive and eloquent address he delivered to the Bengal Chamber of Commerce and through the Chamber to the mercantile classes in the country. It traversed a very vast field, ranging from the means for beautifying the City of Palaces to the suggested solution of the burning problem of the day—the economic regeneration of the country. There is much in it that requires consideration, there is much in it with which we agree, there is something in it with which we disagree, but in spite of all we must not forget to give full prominence to its special feature, *viz*, that there was a ring of sincerity about it, that there was an honest exposition of his views and efforts in the direction of the commercial regeneration of India in the light of facts as they struck him, and of experience gained first-hand. His Excellency says he saw things for himself and then formed conclusions. Out of the many aspects of this problem touched by Lord Curzon, we will at present deal with only one; the opinion expressed by him that if the industrial and economic development of India does not proceed apace, it is because of opportunities neglected by Indian capitalists to exploit the country by means of their wealth consisting of nearly 825 crores of rupees, which at present lies hoarded up or has been laid out for purposes of usury. The question is, does this wealth really exist? And if so, in what shape? Lord Curzon has not taken the figures from any calculations made by him or based them on any personal observations. Those, who have bestowed some thought on the matter, declare that this enormous hoarded wealth of India is a myth, that no talents worth the name lie tied up in a napkin or buried under ground. His Lordship could not surely have meant that this large sum of money is actually lying concealed under ground. He possibly had in mind the fabulous quantity of ornaments that India is reputed to possess. Indian women are said to be very fond of jewellery and trinkets—as if their European sisters are less so when they can get them. Even the poorest among them, a labourer's or an agriculturist's wife boasts of possessing anklets or wristlets or ear-rings or some such thing made of the richer metals, which led the earlier economists—notably English economists—to think

that calculating on that basis, a large amount of wealth must be lying unused in India. It might or might not have been so then, but one thing is certain, that whatever the farmer or the labourer or even a man belonging to the middle class possessed in that shape or in cash, has now been clean swept off. Amongst other reasons for this result we would mention one only, *viz.*, famine......... Perhaps His Excellency had in mind the rich zamindars of Bengal or land-holders of their class who could make no better use of their wealth than invest it in productive industries. True enough, supposing the quantity of their riches is as much as it is represented to be, yet the greatest obstacle in the way of such persons is the utter absence of commercial instincts or even adaptability for commercial pursuits in them. Their associations and the traditions under which they are brought up are foreign to the purpose indicated in His Excellency's speech. This fact is verified by the instances—few, indeed very few—of those 'enlightened Indians' who are making efforts to invest their capital in industries which might prove in a way the means of regenerating India. These capitalists are business-men, who have learnt by the example of other European and English exploiters, after a very long time to make the right use of their capital. No amount of praise would be considered adequate for the path struck out by them. But then who knows what difficulties their predecessors had to face, or how their path was smoothed for these pioneers by a sympathetic Government, like that of His Excellency? Perhaps but for such encouragement and assistance, no license for prospecting Bengal for coal mines or the Central Provinces for iron mines would have been issued to those whose efforts Lord Curzon praises. It is practical sympathy and sincere encouragement that are wanted to foster whatever little capital India possesses. As to how that can be done by Government is a large question of policy; principles of free trade might have to be sacrificed, and a system of monopolies created. But doing so would be treading on the corns of the British trader and exporter, and we know only too well how the Government acts when it has to face that situation."

Kesari (113), 24th Feb.; *Arunodaya* (88), 22nd Feb.

20. The time when an Englishman indulges in a pleasant chat with his friends is when he is over his winecups after partaking of a hearty and substantial meal at the house of some generous-hearted host. His inner man is satisfied and he is in a mood to wax eloquent over the virtues of his entertainer. The Viceroy recently had such an opportunity of indulging in an after-dinner chat with the representatives of the Bengal Chamber of Commerce, who entertained His Excellency at a sumptuous banquet. Lord Curzon spoke of the divers blessings conferred by Englishmen upon India and observed how proud they must all feel for nobly fulfilling their mission in the country. Englishmen first came to India as traders, but in course of time they developed into conquerors and seeing that the two functions could not easily be combined in one and the same individual, they hit upon the expedient of effecting a bifurcation thereof. India henceforth could boast of two sets of benefactors, namely, her English rulers and the English merchants in the country. It is no wonder that one effect of the beneficent labours during half a century of these men has been that plague and famine have nearly obtained a permanent footing in the country. But we must turn to the Viceroy's speech. The Viceroy, in proposing the toast of the Bengal Chamber of Commerce, delivered a lengthy oration and we propose to review to-day some of the salient points referred to therein. The Viceroy dilated in the first part of his speech on the beauties of Calcutta, his intense love for that city and on the possibility of its improvement in future. Indeed, the Viceroy grew so enthusiastic in describing his attachment to the City of Palaces that he said he would like to be the Chairman of the Calcutta Municipality, after completing his term as Viceroy, if that were possible, and to convert it into a model city! Poor Calcutta will miss the presence of such a loving benefactor in the course of one year! Lord Curzon wants ample funds and a free hand for beautifying Calcutta. We can assure His Excellency that there are many daring and enterprising souls even amongst us who would, with ample funds and a free hand, not only be able to improve a large city like Calcutta but to convert even a veritable waste into a smiling garden. Besides, Lord Curzon need not boast of the size and importance

of Calcutta, because it is but natural that that city, being the metropolis of British India, should attain importance and prosperity under British rule. In ancient times India boasted of many capital cities like Indraprastha, Ayodhya, Ujjain and Vijayanagar, which easily surpassed all other cities in the country in point of wealth, beauty and refinement. But when we think of the present condition of these cities, our mind is filled with thoughts which are the very reverse of those which inspired Lord Curzon's rhetoric at the Bengal Chamber's festive board. After taking leave of this part of his subject, our poetic Viceroy adverted to the present and future economic condition of India and began with a fling at the 'arm-chair critics' and irresponsible cultivators of the pen and asserted that a Viceroy's tour was such an awful and ceaseless grind that a journalist would soon prefer to part company with a touring Viceroy and to betake himself once more to his editorial chair. We need not stop to decide how far the picture drawn by the Viceroy of the labour and fatigue he has to undergo in the ordinary discharge of his duties is true and how much of it is due to a tropical imagination. We shall merely point out that the editorial chair is by no means a bed of roses and that a journalist has to undergo ceaseless worry and has often to face cruel disappointment when he finds that his remonstrances with the authorities produce no effect. Let Lord Curzon try the experiment of temporarily investing these men with authority and judge how far they can carry out the schemes of reform they ceaselessly preach. Lord Curzon may justly feel proud of the fact that England wields uncontrolled sway over the whole length and breadth of India, but he should at the same time consider whether his government is justified in allowing English merchants and English capitalists to exploit the resources of the country, instead of doing anything to teach new industries to the docile people of this country. Then Lord Curzon says that there is a hoarded capital of 825 crores of rupees in India. This observation of His Excellency gives rise to strange reflections in our mind. His Excellency is no doubt a capable administrator, who is in the habit of digging deep below the surface of things so as to see what lies at the bottom, but unfortunately for us his sole ambition is to ensure the permanence of British rule in India and to make India a permanent pasture ground for Englishmen to feed fat upon. We wonder how Lord Curzon arrived at this figure of 825 crores. Supposing His Excellency's arithmetic is faultless, when this capital is divided among a population of 30 crores of souls, we get only a sum of less than thirty rupees per unit of the population. It is doubtful whether at the lowest computation this sum would suffice to feed a man for one year. But the Viceroy takes us to task for burying this magnificent sum under the ground! His Lordship's advice to our people to invest this comparatively insignificant amount of hoarded capital in some useful industry seems to be on a par with the advice of one who removes gold and silver utensils from a house and tells the owner thereof that he need not be so very sorry for the loss of his gold and silver articles, because he can use the brass and copper ones that are left behind or, in the last resort, manufacture earthen ones out of the earth in his compound. It is the duty of the Viceroy to see if the country is able to save enough wealth annually after satisfying all its ordinary wants, as it is only through such saving that a country's material prosperity can be advanced. The speech made by the Viceroy was no doubt gratifying to his hosts and he discharged his duty as a guest in such a way as to propitiate his entertainers, but it will not bear examination from an economic point of view. The Viceroy's views regarding the currency problem and other matters touched on in the speech are similarly unsound, but we do not look for a sound and impartial exposition of economic problems in a post-prandial oration. [The *Arunodaya* writes :—The Viceroy remarked in the course of his speech before the Bengal Chamber of Commerce that it was foolish on the part of natives to complain about the influx of foreign capital into India when they themselves were not willing to invest their own hoarded capital in useful undertakings. We quite admit the truth of this remark. If the natives had had sufficient wisdom, they would have governed themselves and spared His Excellency and his countrymen the trouble of coming over to this country to govern it. But since Englishmen are our rulers, is it not their duty to listen to our grievances and to redress them? If there is enough hoarded capital in the country, why should not an endeavour be made to call it forth and utilise it in the construction of railways? Why should not Government raise loans solely in this country? Even if the natives are unwilling to invest their capital in useful industries, should not a paternal Government forcibly take it from them and utilise it in a proper manner? It is no use merely railing at our folly but an earnest effort should be made to cure us of it.]

Native Opinion (33), 22nd Feb., Eng. cols.

21. "Lord Curzon's address before the Calcutta Chamber of Commerce was unique in many respects. The industrial policy of the Government of India was never so clearly dilated upon by the present Viceroy. His Lordship may have every desire to give an impetus to Indian trade, but his sympathies for his countrymen are too patent, and under the circumstances it is scarcely possible that indigenous enterprise will receive any support at the hands of His Lordship's Government. His Lordship repudiated the charge of being under the thumb of the Bengal Chamber of Commerce, but his whole speech leaves an impression that His Lordship is more interested in the prosperity of his countrymen than of those whose condition he professes to have a desire to ameliorate."

Native Opinion (33), 22nd Feb.; *Shri Sayáji Vijay* (37), 21st Feb.

22. In its vernacular columns the same paper writes:—Lord Curzon's speech before the Bengal Chamber of Commerce shows that His Lordship's desire to propitiate his countrymen is increasing in proportion as the term of his Viceroyalty is drawing nearer its close. His Excellency waxed uncommonly eloquent on the occasion in flattering his countrymen and in decrying the Indian capitalists. India possessed, said His Excellency, a hoarded capital of 825 crores of rupees! We are quite taken aback by this high figure and are curious to know how His Excellency arrived at it. Did he include therein the price of the earthen pots used by the majority of the country's population? Surely our rulers must have some object in proclaiming to the world that India is still a land of plenty. Assuming that His Excellency is right in his calculation, how does he wish the people to utilise so much capital? He has not till this day encouraged a single native industry. His statement—that if the trade of the country is carried on with the aid of foreign capital, the country will be all the richer for it—appears to us to be totally unconvincing. How have the railways and the tea industry, for instance, enriched the country? It is clear that the importation of foreign capital serves as a channel to drain away the wealth of the country, but it is not the only channel. There are other channels, too, and the people are too well aware of these. [The *Shri Sayáji Vijay* makes similar remarks and observes that it is the duty of Government to extend special facilities to native capitalists with a view to induce them to invest their capital in developing the resources of the country.]

Survey settlement of the Broach Taluka and proposed improvement in the navigation of the port of Broach.

Gujaráti (15), 22nd Feb., Eng. cols.

23. "In respect of the revised revenue settlement of the taluka of Broach, we note with great satisfaction that the Government—albeit as an experimental measure—have sanctioned the Honourable Mr. Lely's proposal to exempt lands lying fallow for a time from the payment of a part of the revenue assessed thereon. By doing so they have reverted partially to an old practice. Lands lying fallow for a year or so are considered by the agriculturists to recuperate their productive qualities and yield a better crop when they are next sown. By giving the agriculturists no exemption from payment of revenue on such uncultivated lands Government were in a way discouraging them from resorting to the method, and the result was overcropping and deterioration of the soil. This will now be mended. Even here Mr. Logan was opposed to the proposals of the Revenue Commissioner, who by the bye has greater experience of this district than any other Civilian in service at present. Mr. Logan, however, has been instrumental in helping, if not the farmer, at least the traders of Broach, in a very important matter. On account of the silting of the Narbaddah, the port of Broach has been totally ruined. Unless prompt measures be taken to dredge the river, there is every prospect of the bar at its mouth increasing daily and rendering navigation of even small country craft impossible. Mr. Logan took advantage

of the recent visit of His Excellency Lord Northcote to Broach, and through the Local Board pressed the matter on the attention of the Governor; and orders have now been issued to survey the river—we understand that men from the Survey Department have already been ordered to the spot for the purpose—and see what steps can be taken to improve the navigation of the port. We are anxiously waiting to see what the report of the Surveyor would be. If once the port is improved, and if the result of the revenue policy now initiated meets with success, there is no doubt but that an era of prosperity would set in for a town which through utter neglect and indifference on the part of its rulers has lost all the advantages it formerly enjoyed."

Appointment of a junior European Barrister as President of the Tribunal of Appeal.

Voice of India (13), 28th Feb.

24. "The Government of India having replied that it is within the competence of the Local Government to appoint whom they like to be President of the Tribunal of Appeal, the public of Bombay have little more to do in the matter. But it strikes us that the local authorities might have stated their reasons for making this particular appointment, without any loss of power or prestige. Half of the bitterness existing between them and their public critics would disappear if the former were to take the public into confidence, as the Government of India so often do."

Native Opinion (33), 25th Feb., Eng. cols.; *Bombay Samáchár* (52), 25th Feb.

25. "Mr. Young is a junior Barrister and the Bombay Government would not have proposed him for a vacant High Court Judgeship, and we, therefore, fail to see how he is thought fit for the Presidentship of the Tribunal of Appeal. The Improvement Trust have promulgated very ambitious schemes for the improvement of the city, which involve the acquisition of large and valuable properties; and as these schemes have to be dealt with by the Tribunal, the people must have full confidence in it. But such confidence, we feel pretty sure, will not be created by the appointment of Mr. Young as President of the Tribunal. Why Government should have appointed a young and perhaps briefless Barrister to such a responsible office is more than we can understand; and the Corporation did well in reminding Government, though rather late, of the importance of the office and the qualifications necessary in the man holding it." [The *Bombay Samáchár* also supports the action of the Bombay Municipal Corporation in entering a protest against Mr. Young's appointment as President of the Tribunal of Appeal.]

Alleged insult offered by a European Military officer to a Parsi lady and two gentlemen in a railway carriage.

Gujaráti (15), 22nd Feb., Eng. cols.

26. "Captain Winter's case has naturally attracted a good deal of attention from the public. If his conduct was inexcusable, the conduct of those sage publicists, who now and then constitute themselves the censors of the Indian community and the Indian Press and who have used the deplorable railway incident for exciting racial prejudices, seems to us to be still more unpardonable. It is not difficult to see how these superior critics would have preached a homily to the native community, if the complainants had been Europeans and the accused a first class native passenger......... It is sad to think that a leading Anglo-Indian paper should seize the incident for an extraordinary outburst of sympathy for the hard lot of the much-injured Englishman in India and for prejudicing the mind of the judiciary in the interests of the helpless 'minority.' Mr. Dastur deserves great credit for fearlessly and impartially discharging his duty, and we hope that courts, whether they are presided over by Indians or Europeans, will treat the attempt to bias their minds with the contempt it deserves. Some of our more short-sighted and less wary Parsi friends will do well to note that though one community might be insidiously flattered and played off against the others with a view to alienate it from the latter, as soon as the interests of even a single Englishman come into collision with its own, no scruples whatsoever will be felt by Anglo-Indians in throwing it completely overboard and in inditing most provoking articles in their leading columns."

Gujarát Mitra (16), 22nd Feb., Eng. cols.

27. "It is impossible to strike a note of dissent against the sentence of fine passed on Captain Winter by Mr. P. H. Dastur, Second Presidency Magistrate, for intentionally insulting a Parsi lady and two gentlemen in a first-class carriage on the B. B. & C. I. Railway. We take the case as one of those unfortunate typical incidents where natives of position and respectability are subjected at the hands of European fellow-passengers to provokingly scandalous and insulting treatment which reflects no credit on their gentlemanliness, and which tends to mar the *entente cordiale* subsisting between the ruling class and the ruled. Instances of the kind multiply fast in this country, and it is clearly apparent that the light punishments often inflicted by courts of law in such cases fail to produce a deterrent effect upon the delinquents. We are glad to observe that Mr. Dastur has, in passing sentence in this case, not lost sight of this aspect of the matter, for His Worship remarked at the end of his finding that it was not the Court's intention to bring up a race question in the case; but at the same time it was the duty of the Court to inflict such fine in the case as to deter other Europeans who with or without reason offered unnecessary insults to native fellow-passengers in railway trains. That the Magistrate, Mr. Dastur, convicted and fined Captain Winter Rs. 50 on the clearest evidence cannot be denied. Messrs. Moos and Padshah, the complainants, both of them well-known in legal circles in Bombay, behaved, we must say, with the patient bearing and equanimity which few could have preserved under similar circumstances. It was unmistakably due to their great self-control and respect for law that a disgraceful 'fracas' was avoided. We dare say, an Englishman, howsoever humble, if circumstanced as the Parsi complainants were, would have punched Captain Winter's head first and let the law severely alone. Some have gone so far as to assert that the easiest method to follow in order to reduce these oft-recurring incidents of trouble in railway carriages between Europeans and natives in this country is not to put up with indignities quietly at first and to have recourse to law afterwards, but to act as an Englishman would act under similar circumstances. An Englishman has, it seems, more respect for the fist than he has for a fine, as is shown by the conduct of the Captain. He was laughing all the while the trial was going on, and the Court's attention had to be drawn to his unseemly behaviour."

Comments upon some recent cases of assault by Europeans upon natives.

Chikitsak (96), 25th Feb.; *Hindu Punch* (105), 26th Feb.

28. Scarcely a week passes by without our hearing a report of some European having either killed, assaulted or insulted a native of this country. Lord Curzon does his best to check this beastly and barbarous conduct on the part of the whites but without avail. If the European Magistrates, who have to try European offenders, forget their sense of justice and show a bias towards the accused, the latter are naturally encouraged to commit further assaults upon natives. The Viceroy will succeed in his object of putting a stop to such crimes only when exemplary punishments are inflicted upon the offenders and not otherwise. The paper here proceeds to give an account of Captain Winter's case recently tried before the Second Presidency Magistrate, Bombay, and of one or two other cases of alleged ill-treatment of natives by Europeans from Madras and Northern India. [The *Hindu Punch* gives the facts of the case in which a soldier was charged with causing the death of a Police Sergeant at Delhi during the Durbar fortnight and comments as follows on the lightness of the punishment awarded in the case:—It is no doubt a dark stigma upon British rule that a rude and insolent soldier should escape with six weeks' imprisonment for murdering a native policeman who was doing his duty.]

Probable amalgamation of Sind with the Punjáb.

Sind Gazette (11), 24th Feb.

29. "When the Government of India, a little over a year ago, finally decided to separate certain territories from the Punjáb, and create what is now known as the North-West Frontier Province, the question arose of compensating the Punjáb Government for the loss of its frontier districts......... The agreement recently entered into with the Nizam for the permanent lease of the Berars to the Government of India must, of necessity, involve the re-arrangement of the territorial limits of

either the Central Provinces or the Bombay Presidency. It is generally believed that as the Hyderabad Assigned Districts have the same land revenue system as the Bombay Presidency, they will be placed under the administrative charge of the Bombay Secretariat. A corollary to this belief is the rumour that in consequence of the expansion of the Bombay Presidency the Province of Sind will be transferred to the Punjáb Government. Indeed, we hear that details have already been settled, and that this province is to become a portion of the Punjáb, so to speak, from the beginning of the new official year—1st April, 1903.......... Will the European firms of this port with their hundreds of agencies throughout Northern India be benefitted or otherwise by a change of administration which would make the Lieutenant-Governor of the Punjáb in place of the Governor of Bombay their chief protector and advocate? What results would such a change bring about in the effective operation of the law? At present an action in a Punjáb Court is regarded with aversion and despair by the mercantile community of Karáchi. On the other hand, the Sind Courts leave much to be desired, especially the Sadar and District Courts; and a petition from the Chamber of Commerce asking for the creation of a Chief Court for Sind is at this moment receiving the attention of Government..........In the past Sind has been administered by a special body of men known as the Sind Commission,—men who spent the whole period of their public service in Sind, and who in this way became familiar with the people, the land tenure and the political system of this province,—all very different from those of other parts of the Bombay Presidency. The Sind Commission is now rapidly disappearing,—only three members remain, and two of these must shortly retire. Public Service in Sind cannot be said to be very popular with officers of the Presidency proper, and this fact coupled with the extinction of the Sind Commission means that Sind is being largely administered by very junior Civilians (who are inclined to look to other parts of the Presidency for their promotion), whilst the highest appointments are likely to be held by officers with little or no previous experience of this province and its peculiarities. This state of affairs is likely to be improved by a transfer of Sind to the Punjáb .... The junction of Sind to the Punjáb would, in all probability, mean the immediate establishment of a Chief Court in Karáchi, the addition of one or two commercial members to the Punjáb Legislative Council, and the possibility of the Punjáb Government making Karáchi its head-quarters during the hot weather months when commerce is most active."

Complaints in connection with the acknowledgment of petitions made to Government by zamindars in Sind.

Al-Haq (42), 14th Feb., Eng. cols.

30. "Petitions presented to the authorities by the zamindars in our province are seldom disposed of immediately they are received. As a rule it takes long before they are taken up. The zamindars in the meantime, besides being in suspense as to the result of their petitions, naturally feel uneasy as to whether these have been received in the office or not. But a petition for which a receipt has been passed stands a better chance of being attended to within a reasonable time than one which remains unacknowledged. We understand some years ago a circular was issued by the Commissioner in Sind requiring all applications to be immediately acknowledged. Printed forms were supplied for the purpose. But if an enquiry were now made it would probably be found that this circular is honoured more in the breach than in the observance, especially in subordinate offices. In some places the circular is perhaps a dead letter. All applications which zamindars have to make are important, but those specially which are for remissions, relinquishment or taking up of land and transfer of *khata* are so important that the applicant must suffer more or less serious loss in the event of his application being lost. It is necessary, therefore, that the old circular should be revived and strict instructions issued for its being carried out to the very letter."

Alleged corruption in the lower ranks of the Police force.

Shri Sayáji Vijay (37), 21st Feb., Eng. cols.

31. "No statement has been so repeatedly and universally corroborated before the Police Commission as the one that the Police are most heartily detested by the general public in India. This simple but bitter truth stood in need of being invested with a memorable recognition and the Police Commission has gathered pretty conclusive evidence to establish it. Mr. Gour, Barrister-at-Law,

said that even subordinate European officials were not free from corruption. Mr. Lala Baijnath suggested as many others did that the higher castes and classes should be encouraged to enter the department. Mr. Cardew, Secretary to the Madras Government, traced all the defects of the Police to the fact of the force being recruited from the lowest classes. Said he 'It was unnecessary to show any preference to any particular class of the native community. Fix a high educational standard, and the Brahmans would immediately displace 75 per cent. of all other competitors, and the Police would then have as inspectors men equal in intelligence to the Magistracy and the effect would be immediate.' But the very reason that higher castes would displace the lower has perhaps led Government 'to taboo the Brahman' even at the sacrifice of efficiency."

Complaint about Europeans whipping native passers-by while driving along the public streets of Bombay.
Mahrátta (7), 22nd Feb.

32. A correspondent writes to the *Mahrátta*:—"The public grievance of European gentlemen drivers whipping passers-by with their driver's whip mostly on the pretext that some one or other blocks their way has become so general nowadays that nothing short of a public exposition of such conduct is likely to check the growing evil. I have seen several instances in which poor native passers-by on either side of a public street and especially such of them as have to cross the road have received cuts of whips from European drivers, who are to be seen even in crowded streets in such a great hurry to pass along, that, in order to clear their way, they resort to whipping as perhaps the best precaution against possible accidents. Poor passers-by, including sometimes *gentlemen* of the dark complexion, seem in the eyes of these drivers to resemble cattle not possessing the instinct or the common sense to promptly get out of the way at the sight of a carriage. I myself have had once an experience of the driver's whip. I was stopping to help my child a few paces from the edge of the road, when a European driver came from behind and attempted to administer to me a whip-cut, but luckily my stooping position just saved me......... Now leaving aside this provoking conduct, one wonders why foot-paths are not provided by the Bombay Municipality for all public streets, so as to secure the double object of pleasing the European driver and protecting the dark-coloured native. If this is not feasible, why is there no Municipal law prohibiting furious driving and bringing to justice, through the Police, whoever infringes the law? Or if there is such a law, why is it not enforced as strictly as it needs to be? Failing the remedies suggested above, I would lastly appeal to all European drivers that, as human beings, they owe due consideration to the convenience of their fellow-creatures and that, as gentlemen, they ought to abide by the state of traffic in the street in which they may be driving, instead of presuming to drive, as they often do, with railway speed through a crowd of native passers-by."

Legislation.

Indian Tea Cess Bill.
Sudhárak (39), 23rd Feb.;
Indu Prakásh (31), 23rd Feb.

33. The Indian Tea Cess Bill, if passed into law, is calculated to benefit solely the European Tea Planters who own 95 per cent. of the area under tea cultivation. The object of the Bill is to promote the sale of Indian tea. Now, it is impossible to promote the sale of Indian tea in foreign countries because it has already reached its maximum limit there; and besides the European Tea Planter in India will have to face there the competition of Chinese and American rivals in the trade. If the sale of Indian tea is to be promoted, it can, therefore, be only within the country itself. It is a pity that the poor half-famished Indian rayat should be induced to drink tea, though it may not at all be beneficial to his constitution, in order that the European Tea Planter might realise larger profits! [The *Indu Prakásh* makes somewhat similar observations and adds:—The passing of the Bill will foster the belief that Government encourage industries which are in the hands of Europeans and that racial considerations prevail with the rulers in carrying on the administration of the country. If this is not true, why should not Government take measures for the encouragement of the Mill industry, which is in the hands of natives?]

Education.

Comments on the Viceroy's decision about the utilisation of Mr. Phipps' gift to India.
Kesari (113), 24th Feb.

34. The Viceroy has decided to utilise Mr. Phipps' gift of £20,000 towards the establishment of a laboratory for agricultural research and to the provision of an institute in the south of India similar to that at Kasauli. The site for both the buildings will be provided by Government, which will also in the first case contribute to, and in the second undertake the cost of, maintaining the institution. This decision of His Excellency shows the difference between the official and the popular points of view as to what constitutes public good. Should not the Viceroy have known that the Indian agriculturists in their present state of indebtedness and impoverishment stand in no need of a laboratory for agricultural research? Government have at present a department of agriculture, but it has not added to the knowledge of the rayat nor increased the fertility of his holdings either by its reports or experiments. And we do not think that the proposed laboratory will, in any way, contribute to the permanent good of the rayat. We also fail to see how the establishment of a second institute in Southern India similar to that at Kasauli is likely to promote it either. The patients treated in such institutes are either soldiers or Europeans and the institution may be of use to them but certainly not to the Indian rayat. Even the Institute at Kasauli was started by Government in the teeth of public opposition and they are now going to establish another as if to show to the world that they despise public opinion. If Mr. Phipps approves of both these projects, we have nothing to say, as we cannot prevent him from contributing any amount he likes to the realisation of any fad of the Viceroy. But he cannot claim that he is thereby promoting the permanent good of India. Our people have much to learn from the difference in the attitude of Government towards Mr. Tata's donation of 30 lakhs and Mr. Phipps' gift, which is made so much of by the Viceroy.

Eulogy of the Bombay Government for increasing the grant to the Fergusson College and a request to it to resume control of the Ahmednagar High School.
Dnyán Prakásh (30), 26th Feb., Eng. cols.

35. "We are glad to hear that in response to the appeal made at the last Budget meeting of the local Legislative Council by the Honourable Mr. Mehta and others, Government have inquired into the question of the adequacy of the grant hitherto given to the Fergusson College, and have seen their way to increase it in a substantial manner. It yet falls short, we are told, of the amount assigned to other colleges of a similar status, but we must feel thankful even for small mercies, and wait for fuller justice being done in course of time. The question of the resumption of the control of the Ahmednagar High School by Government was the other educational matter which His Excellency promised to look into at the time, and the public will now be anxious to know how it has been disposed of......... We hope Government will see their way to resume full control over the institution before long."

Dr. Mackichan's address at the recent Convocation of the Bombay University.
Rást Goftár (23), 22nd Feb., Eng. cols.

36. "Dr. Mackichan, the Vice-Chancellor of the Bombay University, has in his Convocation address, dealt both lucidly and ably with the many problems that await solution with regard to the imparting of higher education in the Bombay Presidency. A very considerable portion of his exhaustive address was devoted to a defence of the recommendations of the Universities Commission, and in trying to disabuse the public mind as to the aims and intentions with which that body had set to work and had indited their report. Dr. Mackichan was himself a member of that Commission, but in his defence of himself and his colleagues, he has been studiously modest. It is, however, not so much with his defence of that Commission's report as with the suggestions that he has to make with regard to the improvement of what passes amongst us as higher education that we are concerned to-day. And the most noteworthy point in connection with this subject is the Vice-Chancellor's proposal to found a Science School with well-equipped laboratories for the teaching of scientific subjects. Dr. Mackichan has, as the result of much earnest thought devoted to the

subject, made certain definite proposals, which, though very admirable in themselves, will not, we are afraid, find a ready support,—not because his scheme is a bad one, but because it requires so large a sum of money to start with. He wants no less than twenty lakhs of rupees to found this Science School in the University of Bombay, and he appeals for no less than half the amount from the friends of higher education in the Presidency. If ten men could be found, says Dr. Mackichan, each prepared to devote a lakh of rupees to this high purpose, the problem would be speedily solved. No doubt it would be, and more easily too if there could be found one man to pay the whole amount or five to divide the burden in shares of two lakhs each. The initial difficulty is to get the money, whether in small lumps or in large, and Dr. Mackichan will have to try his persuasive powers rather overmuch in getting the modest sum that he wants. With the living instance of the Tata Institute before us, we are not sanguine about either the Government or private individuals proving such liberal patrons of higher education in the Presidency as Dr. Mackichan expects, at least for another generation to come."

Gujaráti (15), 22nd Feb., Eng. cols.; *Deshi Mitra* (55), 26th Feb.

37. "As Dr. Mackichan was actively associated with the labours of the Indian Universities Commission and approved of its recommendations, it was, of course, expected by most people that their vindication would occupy a conspicuous place in the Vice-Chancellor's Convocation address. And so it happened. As a literary performance, it is all that was to be expected from a scholar like Dr. Mackichan. But as a vindication of some of the recommendations of the report, we regret to have to say that, though the Vice-Chancellor's arithmetic is faultless, his logic is defective, and that he has failed to grasp fully that the question of University reform is not so much a question of administrative or constitutional changes as a question of funds and efficient colleges. The learned Vice-Chancellor wants for the present only 20 lakhs for the establishment of a Science School. 'If ten men could be found,' observed Dr. Mackichan, 'each prepared to devote a lakh of rupees to this high purpose, the problem would be easily solved,' especially as Government may be trusted to contribute the remainder. Here the arithmetic is, indeed, faultless. We have heard similar proposals put forward in connection with the proposal to start a permanent Congress Fund. But nothing has come out of them. The real truth is that Government, as the greatest landlord in the country as well as the responsible dispenser of public taxes, should have long ago taken the lead in the matter. But they have hopelessly failed to do so in the past. Even now they shrink from far-reaching educational reforms. Not only that, but some of their own institutions are being actually starved. If the professors of Government Colleges were at liberty to speak out with courage and candour, we feel absolutely confident they would make some startling revelations. There is a growing feeling abroad that Government are averse to liberal expenditure on higher education. That impression may be right or wrong; but we doubt if there would be a willing and generous response to the Vice-Chancellor's appeal for ten lakhs, unless Government succeed by their own example in inspiring the public with confidence in their attitude towards education. It must be understood that we are not against Dr. Mackichan's proposal. All that we say is that response on the part of the public is not likely to be prompt or liberal unless and until Government are themselves disposed to be sufficiently responsive to the growing educational requirements of the day. We are fortified in advancing this opinion by our knowledge of the origin and progress of the Countess of Dufferin's Fund, the 'All India Victoria Memorial Fund,' and other well-known memorial or charitable funds. They would never have come into existence but for the active support they received in high quarters. The Famine Fund was an outcome of similar influences. Why should these influences be withheld from the sphere of education? Why should the higher authorities fight shy of an educational fund in each presidency? If Native Princes and wealthy title-hunters can be easily fleeced for all sorts of movements, charitable or otherwise, would it be difficult to induce them to subscribe liberally to an educational fund? It is notorious that some of the Chiefs and Princes had actually to borrow money to enable them to attend the Delhi Durbar. If they could be persuaded by the gentle art of oral coercion to undergo heavy sacrifices for magnifying

the importance of a fleeting show, how easily can they be convinced of the wisdom of supporting an educational movement fraught with the most beneficent consequences to the moral and intellectual future of their country? Besides, such contributions from them would have the hearty approval not only of the subjects of Native States but of the rest of the Indian public. The Countess of Dufferin's Fund and even the 'All India Victoria Memorial Fund' had not the cordial sympathy of the public for some reason or other. But the highest authorities in the land put themselves forward at the head of these movements. Why should they hold their hands in the case of an educational fund?......... 'The Commission,' observed Dr. Mackichan, 'has sought to shift the centre of gravity of the whole system from the examination to the teaching; hence the prominence which it has given to the question of the efficiency of colleges and to the framing of suitable courses of instruction. Everything that follows in the recommendations is the logical outcome of the position thus assumed.' The one great defect in the report of the Commissioners is the absence of any attempt on their part to argue out their recommendations or to support them by reference to the evidence taken before them. The Vice-Chancellor has taken a similarly dogmatic attitude while making the above observations. The Commission have not recommended the conversion of the Indian Universities into Teaching Universities in the immediate future, and Dr. Mackichan has not explained how the abolition of Second Grade Colleges or the enhancement of fees would lead to an efficient system of teaching. Nor has he cared to reply to the most telling criticism which the courses of study proposed by the Commission have called forth from the Indian and the Anglo-Indian Press and even from European professors. Dr. Mackichan was present at the last meeting of the Senate where the Honourable Mr. Mehta and Professor Müller commented upon this subject. We feel that their arguments are almost unanswerable. The attempt to prescribe one uniform curriculum for the whole of India would on the face of it be ridiculous, and we are strongly convinced that the attempt to cast the entire educational system of a vast country like ours in a uniform mould is unwise. Besides the proposed curriculum is open to strong objections in some respects. We wish Dr. Mackichan had endeavoured to meet those objections instead of airily ignoring them. Again, we fail to see how the proposed changes in the constitution of the Senate and the Syndicate can lead to increased efficiency, and how the necessary reforms in University education are impossible of accomplishment with the present machinery." [The *Deshi Mitra* writes:—It is to us a matter for surprise that a distinguished educationist like Dr. Mackichan should have endeavoured to vindicate some of the recommendations of the Universities Commission which are viewed with disfavour by the public. It was hoped that his appointment on the Universities Commission would be helpful in guiding the deliberations of that body in the right channel but the actual result has been completely disappointing.]

Native Opinion (33), 22nd Feb., Eng. cols.

38. "Dr. Mackichan's address is obviously a reply to the criticisms passed by the public upon the recommendations of the Universities Commission, which, if adopted, would revolutionise the educational policy so long pursued. The major part of the recommendations have been shown to be ill advised, and we do not think that Dr. Mackichan has said anything that would convince the people to the contrary. His plea for the abolition of second grade Colleges is untenable. The raising of college fees is also a very important point and its defence by the Vice-Chancellor is not at all convincing. That the quality of the education imparted would be improved by the raising of fees is a mere chimera.......... It needs hardly to be observed that in India scholars of the best type are generally produced from amongst the middle and poor classes, and if the fees are increased, such increase would certainly have the effect of leaving in the back ground the most intelligent youths in the country for want of support. In the concluding portion of his speech, Dr. Mackichan made an appeal for 20 lacs of rupees for founding a Science School......... The proposal in itself is not objectionable, because some scientific institution is urgently wanted in Bombay. Bombay boasts of many philanthropic citizens and they can, if they will, certainly raise among themselves half the above sum if the other half be contributed by Government.

But what strikes us is the want of State support to our educational schemes. If Government like to sit with folded hands calling upon people to patronize each and every educational object, we are at a loss to know what the responsibilities of the State are."

Bombay East Indian (1), 28th Feb.

39. "It is with much satisfaction that we hail the defence of the main recommendations of the Universities Commission made by the Vice-Chancellor on the last Convocation day. We are in complete accord with the views set forth by that learned and experienced educationist. There has been a good deal of adverse criticism on the proposals for reform made by the Commission, based on the 'impression prevalent in some quarters that the Commission was appointed merely as a diplomatic expedient for carrying into effect, as if by a constitutional procedure, an arbitrary foregone conclusion.' The explanation given by Dr. Mackichan is a complete vindication of the course proposed by the Commission. We think that the occasion was most opportune for such a vindication, as it will be read with eagerness throughout this country. The proposals made by the Commission were intended to place University education in India on a sound basis in accordance with the principles which guide the working of the principal Universities of Europe and America. The suggestion made by Dr. Mackichan to establish a Science School in connection with our University is valuable, and we trust that wealthy natives of this Presidency will respond promptly to the appeal made by him for raising the required sum."

Muslim Herald (45), 27th Feb., Eng. cols.

40. "We note that Mr. Chimanlal H. Setalwad has written a series of letters to the *Times of India* pointing out the inconsistencies of Dr. Mackichan, who defended the recommendations of the Universities Commission at the Convocation meeting. Mr. Setalwad regards the Missionary educationist as 'one of those who, while they protest against motives being assigned to them, do not hesitate to assign motives to their opponents.' The criticism reminds us once again of the volume of literature that appeared in the Indian Press during the past six months. It is next to useless to revive this controversy at this stage as neither side can possibly influence the other to change its views. It may be that the recommendations of the Commission have been intended to render education in this country efficient or to lessen the influence of the educated classes and restrict their scope for activity. But we do not see any good in carrying on an agitation in which nobody is prepared to yield and to meet the other side half way so as to agree upon a common policy of reform. We do not require any more discussion now. We are only waiting for the result."

The Honourable Mr. Raleigh's address at the Convocation of the Calcutta University.

Jám-e-Jamshed (64), 24th Feb., Eng. cols.

41. "The Honourable Mr. Raleigh, the Vice-Chancellor of the Calcutta University, has, in his Convocation address, tried to defend the Government of India and the Universities Commission against public criticism. The speech, it is reported, scintillated with bright touches of humour, of course at the cost of the luckless critics. We should not envy, at any time, the publicist who falls a prey to the withering blast of sarcasm and ridicule from a man like the Honourable Mr. Raleigh, especially when he acts as the spokesman of an irate and indignant proconsul of the position of Lord Curzon. But we are not sure if we knew who is in a more pitiable position to-day, the poor Indian publicist who, for trying to discharge a public duty, has been made the prey of official humour, or the official compelled to resort to that mode of defence as the last loop-hole of escape from an untenable position. Much absurd nonsense has been talked about, no doubt, by the critics of the Commission's report, just as in offering recommendations for the improvement of the existing system, the Commissioners have made suggestions, reflecting little credit on their sagacity and wisdom. The report of the Commission as well as the criticisms levelled against it must be looked at from a higher standpoint than of mere captious fault-finding, and it is a pity that both sides have indulged in mutual recriminations utterly unsuited to the occasion. We are not without hopes as yet that between the

Government and the public leaders, interested in the problem of higher education in India, a reform will be agreed upon which, while doing away with the faults and shortcomings of the present system, will secure to the country the blessings and advantages derived from a liberal scheme of University education."

Municipalities.

Comments on the speech of the Chairman of the City Improvement Trust.
Bombay Samáchár (52), 26th Feb.

42. The speech made by Mr. Rebsch, Chairman of the City Improvement Trust, in presenting the budget of that body for next year is reassuring, inasmuch as it makes certain admissions and acknowledges certain defects in the operations of the Trust pointed out by the public. Mr. Rebsch admits for instance that the Trust launched upon ambitious schemes at the outset and that the carrying out of the schemes, while taxing the energies of the officers of the Trust to the utmost, caused needless irritation and inconvenience to the public. It is to be hoped that the Trustees will benefit by their experience in the past and hesitate before embarking upon costly schemes in future. The Trust exercises greater powers than are enjoyed by similar bodies in other countries and it is therefore all the more necessary that these should be used with due circumspection and a proper regard for public opinion. It goes without saying that the Trust has not so far succeeded in improving the sanitary condition of the city—the one object for which it was manifestly called into being. It has not been able to provide house accommodation for persons rendered houseless by its operations and the excuse put forward by Mr. Rebsch to justify this omission strikes us as unconvincing. We are, moreover, of opinion that the Trust has begun its work at the wrong end in first allowing the building up of less crowded areas in the Fort and elsewhere so as to provide funds for improving the slums. Do the Trustees think that one locality can legitimately be improved at the expense of another? Surely this could not have been the object of the authors of the City Improvement Act.

Alleged favouritism shown towards Muhammadans by the Rohri Municipal Board (Sind).
Sindhi (44), 14th Feb., Eng. cols.

43. A correspondent writes to the *Sindhi*:—"It is but high time for the Rohri public to awake and stop the mismanagement nowadays prevalent in the Rohri Municipal Corporation. The members have forgotten their duty towards those whom they represent....... The negligent way in which they have been handling important educational matters, is apparent from the outcome of the deliberations of the School Board meeting held on the 12th instant. Very queer propositions were passed at the meeting. Firstly, the Rohri Vernacular School was reported to have been overcrowded and the Head Master stated in his report that the school stood in need of some more rooms and that provision should be made for additional accommodation at an early date so as to avoid the necessity of refusing new admissions. The matter came on for disposal on the 12th before the School Board, and it was resolved that Hindus should be refused admission until more accommodation could be provided while Muhammadan students wishing to join the school might be admitted. Mr. Editor, is this a fair and just resolution? Even a man of ordinary sense must condemn it as awkward and unjust. Could not our Councillors and the worthy Chairman see their way to be just in such an important matter and deal impartially with both the communities? Who can be at the bottom of all this? Not the Hindus certainly! The Muhammadan Councillors through an overwhelming zeal to favour their own community are nowadays trying their utmost to overrule their Hindu colleagues on the Board. The above resolution is really a blot upon the educational administration of the Rohri Municipal Board. If the Municipality persists in maintaining such a difference between the two communities, I would advise my Hindu brethren to appeal to the higher authorities and show the Municipal Corporation that there is some one above them to check their vagaries."

Native States.

Complaints against His Highness the Gaekwar of Baroda.

Káthiáwádno Himáyati (66), 22nd Feb.

44. The *Káthiáwádno Himáyati* complains that His Highness the Gaekwar has violated the *watan* and settlement rules framed in the time of his predecessors, and observes that no one with true royal blood in his veins would ever think of revoking grants made by his ancestors. The paper also alleges that His Highness on one occasion shot dead one Sidhi Suleman and others in the service of his late mother Jumnabai Saheb, and made her repent that she adopted him as her son, and adds that His Highness plunders his subjects right and left by levying new imposts upon them and squanders the money thus collected upon his trips to Europe. It hears that His Highness contemplates a visit to Europe in the near future and requests the Resident and the Government of India not to allow him to carry out his intention at a time when there is great distress in the State.

Complaints against the Indore administration.

Mahrátta (7), 22nd Feb.

45. "The British Government no doubt inflicted on the Maharaja Holkar a severe punishment for his eccentricities in administration. But are they sure that the administration which has been made to replace the personal rule of the Holkar for the last two years is efficient or faultless? We frankly say that we do not think that to be the case. To our mind the only difference seems to be that whereas the mal-administration of the Holkar was exaggerated and magnified by interested petitioners, the rule of the administrators put in his place exhibits the same faults and shortcomings, but these latter have shown a tact in keeping the supervising authorities pleased. It would appear to be so from at least one petition that is now before us. It was submitted to Lord Curzon before the *ex*-Maharaja was deposed and the new administration confirmed. It has been sent to us only as a sample of the evidence that had accumulated against the administration during the period in which the Maharaja was not deposed formally, but his fate was hanging in the balance, and the experiment of the substituted administration was in operation, and that is our reason for noticing the petition. It appears that a civil decree having been passed against one Haji Abdulla of Indore, the execution thereof was stayed on his application to the Maharaja Holkar. But the Maharaja soon ceased to exercise ruling powers in the State, and the Durbar, that is to say, the Minister himself, thinking it perhaps his duty to undo everything done by the Maharaja, ordered the Indore Execution Court to proceed with the execution of the decree. This was done without obtaining even a formal cancellation of the stay-order issued by the Maharaja. But the unconstitutional act was done apparently not without some purpose. For, in the execution proceedings taken under the order of the Minister, a house, belonging to the petitioner which had received two bids of 1,000 and 805 rupees respectively on two separate occasions, was knocked down for Rs. 805 in the name of one Gyanoo, who was a peon of the Execution Court and 'was one of those who conducted the Court sale.' But Gyanoo himself did not want the house, for he induced the Execution Court to issue the actual sale certificate to a well-known woman Chandrabhaga, who had herself offered the 805 rupees referred to above. The object of the sale on the face of it was to benefit the woman Chandrabhaga. The petitioner appealed against the sale to the High Court, who held that the sale was irregular and even penal under the Indore Penal Code. The Chief Justice recommended a cancellation of the sale, especially as the petitioner was willing to pay the money realised at the Court sale; but the Minister, disregarding the opinion of the High Court, ordered the Execution Court to complete the sale by putting Chandrabhaga in possession. Then followed a series of petitions to the State Council, the Resident and the Agent to the Governor General. But the new administration had to be supported, and so the petitioner's prayer was consistently rejected; so that he has now made an appeal to the Viceroy and is awaiting a decision thereon. We can only say at this stage that we hope Lord Curzon will look into the matter

and direct the State Council to show better sense, if only to keep the change of administration being brought into disrepute so soon after the deposition of the Maharaja."

Comments upon the Indore Council of Administration.
Moda Vritta (119), 23rd Feb.

46. At a time when the resignation of the Holkar in favour of his minor son has directed public attention to the affairs of the Indore State, it becomes necessary to see whether the arrangements made for the administration of the State are satisfactory. It may be noted that the Council, in whose hands the reins of administration are at present, was called into existence about three years ago and the only change that is made in its constitution under the new arrangements is that it is to be presided over by the Resident. The Council has not, during the time that it has been in existence, been found to be in any way an improvement over the wayward and eccentric Maharaja. In fact, it is the opinion of the subjects of the State that they suffered less oppression under the rule of the Holkar than under the regime of a Council. We fail to see what has led the Government of India to preserve the Council of Administration unchanged after the resignation of the Holkar. The fact that it is to be presided over by the Resident will not materially improve the character of its rule, and we hope that the Government of India will take steps to devise a less unpopular and more efficient machinery of administration to manage the affairs of the State.

Retirement of the Maharaja Holkar from the administration of Indore.
Kesari (113), 24th Feb.

47. Some Anglo-Indian papers like the *Pioneer* accuse the Native Press of taking sides with anyone who happens to fall into the bad graces of Government. Says our Allahabad contemporary :—'As soon as the resignation of Shivajirao Holkar was accepted, the Native papers began to discover all sorts of virtues in him, and they did not fail to do the same in the case of the late Malharrao Gaekwar.' Now this is undoubtedly a false accusation. If anyone is guilty of the failing of taking one-sided views of public questions, it is our Anglo-Indian contemporaries themselves. It is wrong to say that the Native Press approved of the administration of the *ex*-Maharaja Holkar, nay, it freely exposed his bad qualities while pointing out good ones. The sole point of the criticism of the Native Press on the subject of the Holkar's resignation was whether the right of deposing a native ruler which the British Government have reserved to themselves for exercise on rare occasions was properly exercised by them in making the Holkar tender a voluntary resignation because he showed a little eccentricity in his conduct. None of our Anglo-Indian contemporaries has, so far as we know, answered this point satisfactorily. On the contrary, we discover some inconsistency between the official *communique* and the information wired to the *London Times* by its Indore correspondent. We are told by him that there is a hereditary strain of insanity in the Holkar family. If this is true, the explanation given in the official *communique*, *viz.*, that the Holkar resigned on the ground of ill-health, seems to be mysterious. Again, if insanity is hereditary in the Holkar's family, we must be prepared to ascribe it to the late Tukojirao Holkar also and who knows it might manifest itself in the minor son who is now placed on the *gádi* as soon as he attains his majority. If any Native Chief shows a little eccentricity in his conduct, he is adjudged to be insane, but the eccentricity of Europeans is satisfactorily accounted for in various ways. There might be members in the Indian Civil Service, who are guilty of the same excesses which are charged against the *ex*-Maharaja Holkar. But we never hear that any of them was required to resign service on that account and to return to England. If the Holkar betrayed any erratic tendencies, there were many other ways by which these could have been reformed. But as the Government has not chosen to adopt any of these, our contention that it took the present course with a view to increase its power gains force. An increase of power may be palatable to the British Government, but it means a curtailment of the rights and dignities of our Native Chiefs.

Intelligence extracted from the Press.

Alleged assault by a European upon a native landlord at Belgaum.
Belgaum Samáchár (91), 23rd Feb.

48. The landlord of a bungalow in the local Cantonment recently called upon his European tenant for demanding payment of rent, whereupon the latter lost his temper and kicked him with his sacred boots. The poor landlord put up with the assault meekly because he knew what kind of redress he could obtain if he were to take the matter before a court of law presided over by a European Magistrate!

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 1st March 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY.

For the Week ending 7th March 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay... ...	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh ...	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur ...	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41 ...	600
44	Sindhi	Sukkur (Sind) ...	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal ...	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69 ...	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patrá	Dhárwár ...	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay... ...	Daily	...	...
49	Akhbár-e-Islám	Bombay... ...	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitra	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	...	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Sho dha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Nárávan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the numbe[illegible] the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in th[illegible]ficial Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
66A	Mahi Kántha Gazette.	Sádra ...	Weekly ...	......	...
72A	Prakásh and Gadgadát.	Bombay ...	Do. ...	......	...
	MARA'THI.				
91A	Bhu't...	Bombay ...	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the ***Prakásh***. The ***Sudarshan***, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh*.

Politics and the Public Administration.

His Majesty the King-Emperor's speech at the opening of Parliament.

Praja Bandhu (22), 1st Mar., Eng. cols.

1. "As was naturally expected, a reference was made to India by His Majesty the King-Emperor in his speech from the Throne at the time of opening Parliament. His Majesty's reference to the recent grand pageant at Delhi was inevitable in view of its being an important function that afforded an opportunity to the feudatory Princes and Chiefs of India as well as to the subject people an opportunity of showing their loyalty to the British Throne. A reference was also made to the Durbar being synchronous with the disappearance of drought and agricultural distress from Western India. It is no doubt true that matters have improved of late in Western India, but the people have not as yet sufficiently recovered from the effects of the unprecedented famine and the periods of scarcity through which they have recently passed. Under these circumstances there is not much cause for jubilation. Similar signs of revival of prosperity have been found to be so very deceptive in the past that it would not be safe to trust them too much. We only hope that the predictions made by His Majesty may turn out to be true."

Prakáshak (132), 27th Feb., Eng. cols.

2. Under the heading 'Tit-Bits' the *Prakáshak* writes:—"The most important event last week in the politics of India was the King's reference to his Indian Empire in the speech read from the Throne at the reassembling of Parliament. .... As was to be expected, the reference to India in the King's speech was nothing but the crystallization of the speech made by 'Prosperity' Hamilton the other day, when he congratulated Lord Curzon on the magnificence and *eclât* with which the Delhi Durbar was celebrated. The usual platitudes about the wonderful recuperative powers of the Indian peasantry and the improvement of agricultural prospects abounded. And then came words from those august lips for which Lord Curzon must have been expectantly waiting—words expressing complete satisfaction at the splendour which characterized the Delhi Durbar. Bravo, Lord Curzon! now at least your perturbed spirit will sleep in peace on the Olympian heights of Simla......... It was only the other day that you glowingly compared Edward VII with the Emperor Ashoka—not very much to the advantage of the latter. Comparisons are always odious, my lord, and a master of English phrase like yourself should certainly have known it better than we Indians. This first speech made by His Imperial Majesty after the Delhi Coronation—can it be compared with the immortal edicts of Ashoka? The latter cradled an eternal religion and King Edward's speech has only shelved the hopes and longings of his countless Indian subjects. We are nothing if not an optimistic race and hoping against hope has always been the Indian's motto. The Delhi Durbar ended in smoke and auctions, in death to some, deposition to others and disappointment to all. And yet, foolishly sanguine as we were, we expected some kind of beneficent announcement from our Imperial ruler at his first public appearance after the Delhi Durbar. But, instead of the remission of any tax or the bestowal of any franchises, we have had a colder shower-bath than even Lord George Hamilton ever gave us."

Hindi Punch (18), 1st Mar., Eng. cols.

3. The *Hindi Punch* publishes a cartoon in which His Majesty the King-Emperor is shown as playing the tune of 'India's prosperity' upon a bugle inscribed 'King's speech' and Hind is represented as dissatisfied with the 'royal tune.' The letter-press runs as under:—*Hind*—'I expected a better tune, Shah-in-Shah mine!' The editor gives the following explanation of the cartoon:—"India expected to hear more about some substantial Coronation gifts than mere allusions to its loyalty and prosperity."

Mr. Caine's amendment to the Address to the King with reference to the military expenditure of India.

Voice of India (13), 7th Mar.

4. "Mr. Caine's amendment to the Address, regretting that there had been no reduction in the military expenditure of India, deserved a better fate. But what could be expected from a listless House which seems to have lost all heart in public affairs, and is almost incapable of the effort of thinking? Add to this the Secretary of State's plausible argument as to the 'smallness' of the

military burden foisted on the Indian Government, 'in proportion to population'; and one ceases to wonder why the amendment was negatived without division. Is the burden of outside expenditure on a foreign-governed country to be justified on the strength of population? If so, there will be no limit to it, and the pleadings of the wisest and the most eminent amongst the authorities—Argyll, Salisbury, Lawrence, Ripon, Cromer, Colvin and others—must go in vain. We were hitherto guided in the matter by two tests, (1) whether there was external or internal danger to call for such a crushing burden and (2) whether the burden was laid upon India in the interests of *India alone*. To Lord George Hamilton belongs the credit of importing a novel and a very original theory into the discussion of the subject—the theory of military expenditure in proportion to population. At this rate, then, we ought to have a proportionate rise in civil expenditure, too. Is one Secretary of State enough for our vast population—one Viceroy for the whole country, one Governor for each Presidency, one Commissioner for a large Division? We ought to have a very considerable addition to the number of high-paid European officials who control the Civil Departments. Where are we to stop at this rate? The utmost limits of taxation have already been reached. The country is being decimated by plague, famine and other calamities, millions dying every year, and many millions more hovering between life and death. In the face of these chronic difficulties of the administration, to talk of expenditure according to population looks very much like a wanton misuse of the power of speech. No country, not the richest—and India is the poorest in the world—can go on long, spending beyond its capacity or according to scales and standards other than its own. Does England hold India primarily in India's interest? Does she govern India mainly according to India's resources and ideals? The best of other intentions and methods would be but poor substitutes."

Jám-e-Jamshed (64), 3rd Mar., Eng. cols.; *Hitechchhu* (62), 5th Mar.

5. "Mr. Caine's amendment to the Address to the King, regretting that there has been no reduction in the military expenditure of India, has been negatived, as was to be expected, without a division. So much for England's regard for India! In reply to Mr. Caine's criticisms Lord George Hamilton is reported to have argued that the military expenditure of nearly every great country in the world had increased, except in India, where the military establishments were the smallest in the world in proportion to the population. Coming from any other member of the British Parliament, a statement like this might have been excusable. From Lord George Hamilton, the Secretary of State for India, and the statesman who claims to possess an experience of Indian affairs superior to that of any other public man in England, it is disheartening. Our military establishments may be the smallest in the world in proportion to the population. But how does the expenditure stand in proportion to the average income per head of the population? .... Besides has not the burden of military expenditure increased in India since the fever of additional armaments took hold of the great European nations? Why then the specious argument about India paying the least for her defences?" [The *Hitechchhu* also makes somewhat similar remarks.]

Will the last visit of His Royal Highness the Duke of Connaught do any good to India?
Gujaráti (15), 1st Mar.

6. His Royal Highness the Duke of Connaught, who specially came to India at the desire of the King-Emperor to represent the Royal Family at the Delhi Durbar, left for England the day before yesterday. This is the second visit of His Royal Highness to this country and it must certainly have added to his personal knowledge of its affairs and administration. It remains to be seen how far this increased personal acquaintance with the condition of the Indian people will contribute to their benefit. Under the British constitution, a King's brother has no recognised political status, because the principles of that constitution are so essentially democratic that even the King and his heir have little power left to them under it; nay, even the Coronation of the Sovereign is dependent upon his first taking an oath that he will respect the principles upon which that constitution is based. In England all power is centred in Parliament and the administration is carried on by the Ministry, with whom also rests the responsibility of choosing Viceroys and Governors for conducting the administration of dependencies like India. Accordingly at the Delhi

Durbar, the Duke of Connaught, though a brother of the King, occupied a subordinate place in relation to the Viceroy. Under these circumstances, it seems doubtful at first sight whether the Duke's visit will be productive of any direct and positive benefit to India. But indirectly His Royal Highness can, we believe, do some good to this country by conveying to his Royal brother his own impressions about the present condition of the Indian people. His Royal Highness could not but have noticed the steady deterioration in the beneficent character of the administration of this country since the days of Lord Ripon and the discontent that such deterioration has naturally given rise to in the public mind. If he were to bring these two facts as well as the fact of increased political activity among the people to the notice of the King-Emperor, he will have done no small service to this country and the people will cherish the memory of his auspicious visit for a long time to come.

Alleged inferiority of India to Ceylon in point of political status.
Kesari (113), 3rd Mar.

7. India forms, it is said, the brightest jewel in the British Crown. The remark is true and appropriate in one sense, because India is treated by British Imperialists as if she were as lifeless as a precious stone, which can never feel the difference between being worn on the head or trampled under foot. Had this not been so, it would not have been thought unnecessary to consult Indian public opinion on the subject of the country's administration and India would not have been called a Dependency as opposed to a Crown Colony. India does not only not possess the rights of independent British Colonies, but is not even on a par with Ceylon. The people of Ceylon have been enjoying the right of electing representatives to the Ceylon Legislative Council for the past 70 years and the debate on the Budget is not an empty farce in the Ceylon Council Chamber as it is in India, but the Budget is submitted to the Council at the beginning of each year and the members of the Council are allowed to vote upon it. Recently an important resolution was carried in the Ceylon Council giving the non-official members a seat on the executive Council and the Governor of Ceylon frankly admitted that the success of his regime—if at all it was attended with any success—was mostly due to the helpful criticism of the non-official members of the Council. We commend this frank admission of Sir W. Ridgeway to the authorities in India and hope that they will dispassionately ponder over it. We once asserted that the people of Pondicherry could elect a representative to the French Chamber in Paris and some Anglo-Indians became indignant upon reading that statement. We would ask such men whether India should be inferior in political status even to a small British Dependency like Ceylon. Why should the people of Ceylon enjoy rights which are denied to our countrymen? Can it be said that India is behind Ceylon in point of loyalty or in any other respect? Why should then any disparity exist between the two? We are loth to pursue the matter further, lest a politician like Mr. Chamberlain might think of vetoing the resolution passed by the Ceylon Council under the pretext of avoiding an agitation in India for the concession of a similar right.

Alleged incongruities of European civilisation.
Sudhárak (39), 2nd Mar.

8. European civilisation presents many striking features to a superficial observer, but to one who looks below the surface of things, incongruities between practice and precept, professions and deeds, at once becomes apparent. The English began in the Maharashtra by espousing the cause of Raghobadada but ended by pensioning off his son Bajirao. They went to war with the Transvaal for the purpose of redressing the wrongs of the Indian settlers there but the latter are made to endure the same wrongs at the hands of the British Colonists. Such incongruities are to be met with in European countries alone and perhaps in America. What is most perplexing to a stranger in all this is that people whose acts are like those of a butcher should undertake to carry the blessing of civilisation to other countries.

Comments on Lord George Hamilton's speech at Bradford on British rule in India.
Kalpataru (110), 1st Mar.; *Prekshak* (34), 3rd Mar.; *Jagadhitechchhu* (107), 28th Feb.

9. Commenting on Lord George Hamilton's speech at Bradford, the *Kalpataru* writes:—Lord George Hamilton thinks that the machinery of the Indian administration is so perfect and flawless that it would be impolitic on the part of Parliament or any other body to interfere with its working. Only those who are acquainted with the actual facts of the case can say how far His Lordship's view is correct. We have to

say with regret that as long as Lord George continues to hold the destinies of India in his hands, there is no hope of her attaining to her former state of glory and prosperity. British rule in India is autocratic and her rulers from the Secretary of State downwards cannot bear the idea of sharing power with the sons of the soil or of giving them a voice in the administration. India no doubt enjoys the right of representation to some extent, but it is merely nominal. There is a preponderance of European officials in our Legislative Councils, while among Native nominated members we often find obsequious Councillors like Messrs. Desai and Bilgrami who play the part of mere puppets in the hands of their European colleagues. Even among the elected Councillors there are some who owe their election to the support of the official class and are, therefore, ready to side with the officials. It is thus clear that the people have no voice in the administration and it is no wonder if the country is not governed in its own interests. It is sad to think that the country should not have sympathetic administrators to control its destinies. God knows when men like Lord Ripon will again come into power and mitigate the distressful plight in which the country now is. [The *Prekshak* and the *Jagadhitechchhu* also adversely criticise Lord George Hamilton's speech at Bradford.]

The question of the probable successor of Lord Curzon in the Indian Viceroyalty.

Jám-e-Jamshed (64), 2nd Mar., Eng. cols.

10. "The question of the probable successor of Lord Curzon, which has come to the fore-front, emboldens us to inquire: Cannot India get the able and distinguished Irishman who is now engaged in Dublin Castle as the head of the Irish administration? Failing Lord Cromer, whose chances of coming to India are almost *nil*, on account of his age, Sir Antony MacDonnell would be the best man available for the post. Since the days of John Lawrence no Indian Civilian has been so universally acknowledged to be a fit man for the exalted office; and there is no reason why in his case a departure should not be made from the usually sound practice of not giving the post to an Indian ex-official. Sir Antony MacDonnell possesses the confidence and esteem of the entire population of India. He is equally trusted by the Englishmen in the country, and the present British Cabinet seem to have been well satisfied with his work in Ireland, where he has been instrumental in framing a great measure of agrarian settlement, such as was never conceived before. The Irish Land Bill is held to be the greatest triumph of a long and successful career, and after its passing through Parliament this Sessions, Dublin Castle will be well able to spare Sir Antony to assume the Indian Viceroyalty. It will be a fitting reward of a great career; and besides proving a blessing to the people of India, will be conducive to the good of the Empire as a whole. With Sir Antony MacDonnell as Viceroy and Lord Curzon as Secretary of State, India and England will both have much to gain—much more than would be possible after a generation of colourless administration at Whitehall and Calcutta, by humdrum politicians deficient alike in experience and the highest qualities of enlightened statesmanship."

Voice of India (1[illegible]), 7th Mar.

11. "It has been stated that Lord Curzon has expressed his willingness to stay in India beyond the usual quinquennial period if he is asked to do so. Unlike other Viceroys, who generally do the work that comes to hand and depart when the five years expire, Lord Curzon entered upon his duties in a thoroughly business-like spirit and drew up a programme for himself, which we may as well recall to-day when people are curious to know who his successor will be. The programme included: (1) A stable frontier policy; (2) The creation of a new Frontier Province; (3) A reform of the transfer and leave rules of the Indian Civil Service; (4) A diminution of report writing; (5) A stable rate of exchange in the currency system; (6) The increase of railways; (7) The encouragement of irrigation; (8) A cure for agricultural indebtedness; (9) A reduction of the telegraphic rates between India and Europe; (10) The preservation of archæological remains; (11) Educational Reform; (12) Police Reform. A reviewer of Lord Curzon's Viceregal career truly remarks that a five-year appointment is useless if India is to be developed on a scale proportionate to its possibilities, especially when such a heavy programme is undertaken. The Railway, Irrigation and Police Commissions may hurry on their work, and

Lord Curzon may manage to pen some hurried Resolutions before the end of the year. But the engineer who constructs the road must make at least a trial trip. The successor should not be called upon to continue what his predecessor has not perfectly begun."

Gujaráti (15), 1st Mar.

12. Lord Curzon's regime, from which we expected much, will expire next year and we shall have a new Viceroy. There is a report that Mr. Brodrick will be the probable successor of Lord Curzon. The name of His Royal Highness the Duke of Connaught was also mentioned in connection with the Indian Viceroyalty, but we do not think that a member of the Royal Family will be sent to govern India. Perhaps the Ministry may appoint Earl Percy. Whoever the next Viceroy may be, it is certain that Lord Curzon will not have an extension. We do not believe that the Cabinet will create a new precedent in His Lordship's favour. It is true that the office of Viceroy of India is no longer attractive in the eyes of influential Peers and the Ministry has to press or induce some one or other of them to accept it. It is also true that the difficulties of Indian administration have so increased of late that a statesman of ordinary abilities cannot hope to be a successful Viceroy. There was a time when an Indian Viceroy was considered a successful administrator if he only won the good opinion of the official class, but he is now required to please the popular party as well. So long as the people are allowed to have no voice in the administration and so long as the officials consider themselves to be Rajas and not servants of the people, the difficulties in the way of an Indian Viceroy cannot be expected to diminish.

Indu Prakásh (31), 2nd Mar., Eng. cols.; *Muslim Herald* (45), 4th Mar; *Native Opinion* (33), 4th Mar.

13. "Rumours are afloat as to the probable successor of Lord Curzon. The present Viceroy has yet to pass some months of his term of office and a rumour is current in Calcutta that Lord Curzon has obtained an extension of the term of his office by two years. It may or may not be true, but in the interests of the country we hope that it does prove true. There are so many reforms of real and lasting benefit to the country, initiated by Lord Curzon, which, it is better, should be completed by him and not by a new hand." [The *Muslim Herald* makes somewhat similar comments. The *Native Opinion* observes:—It would be difficult to say whether the Indian public would welcome an extension of Lord Curzon's regime; but as His Lordship has many irons in the fire at present and as he at times displays a keen sense of justice, the people would probably like to have him in their midst for some time longer.]

Lord Curzon's speech before the Bengal Chamber of Commerce.

Voice of India (13), 7th Mar.

14. "In his famous speech at the Bengal Chamber of Commerce, Lord Curzon after referring to the hoarded wealth of India—which he thought must approximate 825 crores of rupees—proceeded to observe: 'What astonishes me still more is that those who hoard this wealth, are never so vocal as when they are denouncing the introduction of English capital into India to fill the gap which their own timidity and indifference has left open.' If Lord Curzon had taken pains to reflect who the vocal classes are, he would have remembered that they are just those who have no hoarded wealth to invest in industrial enterprise. They may have intellectual talents, but not a superfluity of talents which can be buried underground. So the supposed inconsistency is really less astonishing than the problematical estimate of hoarded wealth. Turning from the statesman's imagination to the statistician's penetrating judgment, we find Mr. J. E. O'Conor telling us, in the February number of the *Anglo-Indian Review,* how exactly the matter stands. 'It is quite true,' says he, 'there are considerable sums in the hands of *Mahajans* in the bazars, as well as sums hoarded by individuals; but such money cannot be regarded as available for useful purposes. It is far too widely spread, while it is distributed in far too small quantities, and to become effective it needs to be gathered together and impounded in a reservoir or reservoirs, like rain or spring water for the irrigation of the soil.' The reason why the slender rills do not mingle their waters and form larger streams is well known to the student of Indian history. In

former times, he who could not protect his wealth had to conceal it, and accumulation of wealth meant opportunity to the plunderer. As Mr. O'Conor observes, the trader's 'distrust induced him to shrink from lending the money to bankers who might deal with it in a large way, but who might also evade payment. He therefore preferred dealing with it in a small way himself. Hence the absence of large industries in India, for small finance connotes small industries.' The habit engendered by the history of centuries can disappear only gradually, especially because civilised methods of finance have not always proved to be immune from dangers more subtle than plunder but none the less real. That people are awakening to a sense of the possibilities of the new era, is clear from the efforts, to which Lord Curzon referred, of a small group of enlightened Indians who have risen superior to the out-of-date alarms of their countrymen, and who in Bombay, Nagpur, and other places, and to some extent in Bengal also, are devoting their wealth to the regeneration of their own country. It is these enlightened men that have to be identified with the vocal classes, and not the cherishers of out-of-date alarms.......... Lord Curzon has the right to remind the vocal classes if not to come forward with their own wealth, at least to teach their countrymen how they may work out their salvation. But, we suppose it will not be denied that the Government, too, is in a position to help."

Gujaráti (15), 1st Mar., Eng. cols.

15. "In adverting to the aspect of Lord Curzon's speech to the Bengal Chamber of Commerce dealing with the alleged hoarded capital of India, we had stated in a previous issue that for encouraging native industries and native capitalists principles of Free Trade and other pet theories of Political Economy have occasionally to be sacrificed. As an instance in point, we quote the countervailing duties on cotton imposed by the Government of India at the bidding of Lancashire. It has been a crying evil from the first, and till now we knew of no satisfactory reason for their imposition, much more for their continuation. The avowed purpose of the step was to prevent Indian products coming in competition with Lancashire goods. The ethics of the policy are too apparent to be discussed. We are put in mind of the deliberate measures taken by the East India Company—measures which have now been put before the public in all their innate commercial wickedness by writers like Messrs. Dutt and Digby—to kill the indigenous trade of India. Lancashire is afraid that the increased import duties on cotton would affect prejudicially the sale of its products, and it possesses immense influence in Parliament, and can sway the deliberations of the British Cabinet. The mandate, therefore, went forth from that righteous body of men that India should be taxed in such a way as to protect Lancashire; and the countervailing duties were levied. This, in short, is the history of the measure. The Government of India were powerless against the order that emanated from the Home Government. They are still in the same position, and still Lord Curzon sees fit to take Indian capitalists to task. Till now memorial after memorial protesting against the countervailing duties must have reached the Supreme Government but to no purpose. A memorial, we hear, has just now been prepared by the Mill-owners of Ahmedabad. Lord Curzon has committed himself by his speech to encourage native capital. The rumour at the Delhi Durbar was that the duties were to be done away with as a Coronation boon. If it is to be so, we feel constrained to say that there would be no merit, no virtue in the step. To impose the duties in the first instance was in itself an injustice, an economic heresy from the Indian point of view, and to take them away would not be a boon to the public. The Budget time is arriving; a large surplus is awaited, and we wait anxiously to see what burdens the Government proposes to take off our shoulders."

His Royal Highness the Duke of Connaught on the Bombay Police force.
Jám-e-Jamshed (64), 4th Mar., Eng. cols.

16. "His Royal Highness the Duke of Connaught has, before leaving Bombay, expressed his satisfaction regarding the manner in which the Bombay Police discharged every additional obligation thrown upon it by the visit of Their Royal Highnesses. No one can deny that the tribute paid to Mr. Gell and the force under him is richly deserved....... In the concluding portion of the

letter which His Royal Highness has caused to be sent to Mr. Gell, satisfaction is expressed with regard to the 'appearance and turn-out of the Police, both mounted and foot.' There cannot, of course, be a better judge in the matter than the Duke of Connaught; and we can have no hesitation in agreeing with the opinion expressed by His Royal Highness about the 'appearance and turn-out' of the force, particularly of the mounted division of it. But we are not sure whether the ordinary *sepai dada*, however smart he may try to look, is in physique and appearance an impressive personality giving one a very favourable idea about his being possessed of the necessary amount of courage and bodily strength required for preserving order in the streets of Bombay. We have long since been of opinion that special care needs to be taken in recruiting the force, and attracting to the service abler and physically stronger men. If the city cannot supply recruits of the type we mention, the Police authorities had better go further afield in search of them. Not only the efficiency but the *morale* of the Police force depends, to a large extent, upon its getting fine and strong men; and we hope that a higher standard will soon enough be established with regard to the selection of recruits for the force."

The Police Commission in Bombay.
Jam-e-Jamshed (64), 5th Mar., Eng. cols.

17. "The Police Commission will commence its sittings in Bombay to-day. The patient and laborious inquiry, conducted by Sir Andrew Fraser and his colleagues in other parts of the country, justifies the hope that their work in our midst will be productive of great satisfaction and benefit to the people of this Presidency. There is no need to say here in what channels the public expects the Commission to direct its inquiries. Indications have already been given in these columns and by our other contemporaries, from time to time, of the directions in which a free and full investigation must needs be made to remove the abuses of the present system, and to make the force as efficient and trustworthy as the Police in any civilized country ought to be. Willing tribute has been paid in these columns, on numerous occasions, to the skill and ability with which the local and mofussil Police discharge their duties, as a rule. But we shall not either insult the intelligence of the public or expose ourselves and the Police to ridicule by claiming that all is for the best in this best of all Presidencies, that there is absolutely nothing in which reform is required, that there are no abuses to be remedied, no grievances to be removed. We have sufficient faith in the courage and public spirit of the leaders of the various communities, and trust that both European and native citizens, who are in a position to throw light upon the various phases of Police administration, will come forward and help the Commission with sober, well-thought-out, practical suggestions. Here is an opportunity for rendering a great public service, and in asking that it may be rendered, we are actuated as much by the desire to see the people freed from the inconveniences and the hardships they are suffering under present conditions, as by the wish to see the Police, who have generally to perform their duties under very trying conditions, saved from the many undeserved insinuations and reproaches, periodically cast upon them by a timid and suspicious populace."

Suggested formation of an association to put a stop to assaults by Europeans upon natives.
Vidya Vilás (146), 27th Feb.

18. We constantly hear reports of Europeans assaulting or ill-treating natives. Captain Winter's case and the case of two soldiers assaulting a contractor at Bangalore are the latest instances in point. In order to check this growing evil, we would suggest the formation of an association with branches spread all over the country. The association should concern itself specially with all cases of this kind that might occur and assist the aggrieved parties pecuniarily to enable them to bring their assailants to book. The association should also endeavour to ventilate this grievance of the people through the public press and bring it to the notice of Lord Curzon who with his keen sense of justice will not fail to take prompt steps to redress it.

Comments on the alleged light sentence passed by the Calcutta High Court upon a European guard accused of assaulting a native servant.

Arunodaya (88), 1st Mar.; *Deshi Mitra* (55), 5th Mar.

19. A European guard named Mr. Carbett in the employ of the East India Railway Company was recently tried at the Sessions of the Calcutta High Court on a charge of belabouring a native servant, who subsequently died, and sentenced to undergo rigorous imprisonment for full fourteen days! This shows how cheaply the life of a native is valued of late. Had the deceased been a European and the assailant a native, would he have escaped with such a light punishment under the impartial (?) administration of British justice? [The *Deshi Mitra* comments on the same case in a similar strain and requests Lord Curzon to send for the papers thereof and to enhance the sentence passed upon the accused.]

Sarcastic remarks on the conviction of a European by a European Magistrate at Darjeeling.

Deshi Mitra (55), 5th Mar.

20. Commenting on a case recently tried at Darjeeling, the *Deshi Mitra* sarcastically observes:—A European Magistrate recently convicted a European accused at Darjeeling and fined him Rs. 25. Such a convicting tendency on the part of some European Magistrates, if not nipped in the bud, is likely to lead to serious consequences inasmuch as natives will be more and more emboldened to haul Europeans into Court and the lot of an Englishman sojourning in India will be positively unendurable. The accused in the case in question got drunk, it is said, and entered the house of a respectable lady at Darjeeling. The lady got frightened and ran out of the house. One of two other ladies, who were taking tea with her at the time, followed her example, while the third one who remained behind was caught by the drunken white man. The ladies who ran out of the house reported the matter to the Police who came, arrested the accused and placed him upon his trial. The Magistrate, instead of acquitting him, imposed upon him the heavy fine of Rs. 25! Some persons may say that such Magistrates bring a stigma upon British justice or calumniate their own countrymen, but we rather think that by convicting European accused persons tried before them they pamper natives and teach them to be insubordinate.

Instances of alleged rudeness of European Military officers in railway trains.

Jám-e-Jamshed (64), 7th Mar.

21. A correspondent of the *Jám-e-Jamshed* cites the following instances of the alleged rudeness of certain European Military officers from his own personal experience:— Some Military officers went to the booking office at the Delhi Railway Station on 3rd January and finding a crowd of natives collected there pushed open the office door and demanded tickets. The Babu refused to issue any tickets in the office, whereupon they shook him so roughly that the Babu shrieked out for help and the officers thereupon came out of the booking office and made their way to the ticket office window by kicking and pushing the crowd on all sides and eventually bought their tickets after pouring forth a volley of abuse upon the poor Babu. On my way back from Delhi, my family and myself were prevented from entering a second class compartment by a European gentleman but on appealing to the guard we were allowed to enter it but not to occupy the seats in the carriage as the European gentleman's mother, who was travelling with him, refused to move her kit from any of the seats so as to make room for us. Here, too, a complaint to the guard was successful. I shall cite one more instance. While I was travelling from Bombay to Lahore, some Military officers entered my compartment and began to abuse 'black natives' and actually pitched a Punjábi gentleman with his kit out of the carriage. The latter called out for help but without avail. They wanted to treat a Parsi fellow-passenger in a similar way, but the train having started in the meantime, they could not do so. But they abused Parsis generally and actually pressed a bottle of wine against my lips while I was sleeping and thus woke me. I was very much vexed and annoyed at their conduct but could not do anything as they were in a numerical majority. The above will show how false is the plea for an Englishman which was recently put forth by the *Times of India*.

Comments on Captain Winter's case.
Mahrátta (7), 1st Mar.

22. "The successful termination of the prosecution in this case will not, we think, fail to carry with it its lesson for those European railway passengers whose aggressiveness has become notorious and a cause of constant anxious dread for such of the native passengers as have silently to suffer inconvenience and hardship while on a railway journey. We certainly hope that the present case will remove, to a certain extent at least, the despair with which the prospect is regarded of obtaining constitutional redress in similar cases. On the other hand, the result in the present case has gone home to the heart of the English community, if we may judge by the sentiments expressed by the *Times of India* on this subject. The *Times* has thought it fit to record a special plea for Englishmen, who may find themselves in Captain Winter's predicament. That paper, no doubt, calls Captain Winter foolish and indiscreet for the choice expressions he used; but it regards with horror the prospect of Englishmen being dragged into Court in such trivial matters. The native community, it is said, has become nowadays very jealous and quarrelsome and is always on the look-out for a pretext to drag any Englishman into Court even for imaginary insults and offences. We must say that this special pleading of the *Times* is fully as bad as the cause in which it is made. We only wish that natives were of that attitude of mind which is ascribed to them by the *Times*......... The picture of an Englishman becoming nervous because natives are ready to drag him first into a quarrel and subsequently into a Court is so untrue and unrealistic that the natives are reminded by it of a vulgar Marathi proverb which says that 'the thief is the first in the field to bawl out.'........ We admit that there are certain pit-falls in the way of an English railway passenger; but of these none is more real than that formed by a lady's lap. Among other instances of such pit-falls we would enumerate the following:—The habit of the Englishman to make himself the sole master of a railway compartment; his natural scorn for a native fellow-passenger; his belief that the criminal law of the country is only for the natives; the irresistible temptation which makes him take the law in his own hands; and last, but not least, his experience of native character which tells him that they tamely submit to insults at the hands of Europeans. Perhaps it is really hard for an Englishman with such pit-falls in his way to keep himself from acting or speaking to a native as though the latter were a fool or a brute. But that is a circumstance which can hardly be taken into account when one sits in judgment upon an Englishman's conduct, either judicially or privately. The *Times of India* blames the Parsi complainant in the present case for rushing into Court. But we think that the complainant acted very properly when it is remembered that the accused was given a timely opportunity for making private reparation and that the whole thing would have been dropped if, instead of using abusive language, he had, like a gentleman, made a courteous advance to settle the misunderstanding then and there."

Comments on the appointment of Mr. Young as Second Judge of the Small Cause Court, Bombay, and President of the Tribunal of Appeal against the decisions of the City Improvement Trust Board.
Kaiser-i-Hind (19), 1st Mar., Eng. cols.; *Gujarát Mitra* (16), 1st Mar., Eng. cols.

23. "We held silence on purpose up till now as to the way in which the vacancy caused by the translation of the Second Judge of the Small Cause Court to occupy the place of the First has been filled. We had thought that the Government of Bombay had enough sense of justice and fair play to see that the Third Judge, who has been on the Bench for over sixteen years, should have been appointed to the vacancy. It is, therefore, a matter of deep regret that they did no such thing. Fancy a young *European* Barrister of only eight years' standing being pitted against one of thirty-three years' service whose whole life has been spent on the Judicial Bench, first in the mofussil and for the last sixteen years on the Bench of the local Small Cause Court. More. The same individual has twice acted in the capacity of Chief Judge. He is known for the soundness of his decisions. Such a valued and experienced Judge is thrust aside. And why? For no earthly reason than that there should be a *white* man in the place. Granted that a white man has to be

provided for, as white rule prevails in India, where was the necessity to pitchfork him into the second judgeship, and over the head of a senior and experienced Barrister of over four times his standing? Will the Judicial Member of Council give his reason for this whimsical exercise of patronage? In all fairness he is bound to state it. If not, the public should not be accused if they ascribe motives to Government. If patronage to a white man under any circumstances was to be extended, why this insult and injury to a senior man? It might have been equally well extended by appointing the white man to the acting fifth judgeship, and giving promotion to the Third and the Fourth Judges according to their seniority Erratic appointments of this character are growing frequent on the Magisterial Bench and on the Bench of the Small Cause Court, and it was time that even Government were reminded in unmistakable terms that they cannot exercise patronage in favour of the white man, competent or incompetent, without some show of justice and without any valid reason. The public cannot but severely condemn appointments made in this fashion which neither inspire confidence nor uphold the character of British rule for strict justice and impartiality irrespective of race, colour or creed." [The *Gujarát Mitra* also adversely comments on the appointment of Mr. Young as President of the Tribunal of Appeal.]

Gujaráti (15), 1st Mar., Eng. cols.

24. "The Bombay Government have been good enough to inform the Bombay Presidency Association that the orders of the Government of India sanctioning Mr. Young's appointment to act as Second Judge of the Court of Small Causes, Bombay, had already been issued before the receipt of the telegram from the Association, requesting that the orders sanctioning the appointment be withheld pending the submission of a representation to the Supreme Government. They have further thought it courteous and decorous to inform the Association that the appointment is within their competence. Government might have saved some trouble to themselves if they had withheld this highly interesting item of information which nobody ever wanted, as it was already before the public. Lord Northcote's Government seem to labour under the delusion that because the appointment rests with them alone they can afford to trifle with the interests of the public without any protest being raised against their action. They are entirely mistaken in this belief. Not even the strongest of Governments can for all time go on treating public opinion with supreme contempt. If it is within the competence of the Bombay Government to make the appointment, surely it does not follow that they are at absolute liberty to appoint anyone to a very responsible post requiring judicial qualifications and an intimate experience of this city. Besides, it is also within the competence of the public to adopt all constitutional measures, even though they might prove futile, to make their views and feelings known to Government. It is not a very edifying spectacle to see Viceroys and Governors enthusiastically belauding the various Chambers of Commerce in India and treating representations from the Indian public, however fair and reasonable, with such culpable disregard as the Bombay Government have shown on the present occasion and generally in connection with the doings of the City Improvement Board. The Corporation has already resolved to address the authorities concerned on the subject of the present appointment, and we would further suggest that a big public meeting should be held in Bombay to record an emphatic protest against the action of the Local Government."

Alleged pressure of land assessment in the Bombay Presidency.

Bombay Samáchár (52), 3rd Mar.

25. From an official report recently issued under the *imprimatur* of the Secretary of State for India we learn that of all parts in the country the pressure of assessment is the highest in the Bombay Presidency. At the same time we must bear in mind that our Presidency does not, in any way, enjoy the same facilities of irrigation as the other parts of the country do and once more we have to remember that the Local Government does not, by any means, extend the same liberal treatment to the agriculturists in the Presidency that the other Provincial Governments do to the rayats living under their jurisdiction. All these facts prove to demonstration that the pressure of land assessment is the heaviest in this Presidency. The Secretary of State observes in the report referred to above: 'In India the State or the

monarch has always enjoyed a share in the rents or profits from land.' Here His Lordship virtually admits that land revenue should come only out of the produce of land. But the Bombay Government takes into account in this connection the private resources of the agriculturists also. We fail to see any justification on its part for pursuing such a policy. It is high time that an independent inquiry were made into the subject as recommended by the Indian Famine Union.

A request to Government to disafforest a certain area near the town of Sholápur.

Kalpataru (110), 1st Mar.

26. There is a forest reserve in such dangerous proximity to the town of Sholápur as to be a source of positive menace to the safety of its inhabitants, because it harbours not only poisonous reptiles and wild beasts but also affords convenient shelter to bad characters such as dacoits and murderers. A few years ago, the child of a washerman, living in the camp near the town, was found killed by a wild beast. Owing to the close proximity of the forest, cattle from the town often stray into it and are sent to the pound from which their owners have to release them after the payment of the usual fine. If the area is disafforested, all the inconveniences pointed out above would be removed and the inhabitants would also have a suitable camping ground where they might seek refuge during the periodic outbreaks of plague in the city. If the forest is cut down, Government will suffer a paltry loss of revenue, but we do not think that they will grudge to forego it in the interests of public convenience and safety.

Pandita Ramabai's *Sharada Sadan* and the attitude of the Native Press and the native public towards it.

Gujaráti (15), 1st Mar., Eng. cols.

27. A correspondent of the *Gujaráti* writes:—"The public will be glad to learn that, after all, Bombay does not mean, although in the grip of plague, to lag behind in showing practical sympathy with the cause of the unhappy hundred waifs in Ramabai's Home at Kedgaon. The Honourable Mr. Daji Abaji Khare, the Honourable Mr. H. S. Dixit, Mr. Shamrao Vithal, Mr. Hardevram Nanabhai Haridas, and a few others have happily moved in the matter. We learn that a letter has been addressed to the Collector of Poona under the signatures of four of these gentlemen, stating that if the hundred little girls, who were home-sick, were not lucky enough to have any homes or guardians, arrangements would be made to secure suitable accommodation for them in one or other of the several Hindu orphanages. We understand that a list of the girls who are anxious to go home is also asked for from the Collector. This is of course a move in the right direction. It is permissible to hope that a favourable reply will be sent to such an influential body of persons. It may, however, be hoped that steps will be taken by these gentlemen to form a bigger committee than is at present formed.... .. ... There is no reason why it ought to be beyond the resources of an enlarged committee in Bombay to engage men to find out the homes or the parents or guardians of these girls."

Dnyánodaya (29), 5th Mar., Eng. cols.

28. "The Vernacular Press finds it very easy to attack Pandita Ramabai's work, and make it as hard as possible for her to carry on her noble effort of helping her sisters. It shows an eagerness to scatter broadcast every rumour that may seem to disparage her work, and when the rumour is contradicted, the Native Press observes complete silence. The story that 100 girls in the Khedgaon Home had petitioned the Collector to be released from their prison, though absolutely false, was given the widest circulation. When it has been positively denied, not a paper has had the manliness to refer to the denial."

Plague in Ahmedabad.

Praja Bandhu (22), 1st Mar., Eng. cols.

29. "We notice with regret that plague has during the last fortnight made very rapid strides and has spread almost throughout the whole city. The principal cause of this general spread of the disease is the removal of plague patients from one locality to another for the sake of their safety. This is done by the relatives of the patients who think, erroneously no doubt, that if the authorities came to know that there were plague patients in any house, they would be removed to the plague hospital.

A circular, although no doubt belated, has been recently issued by the authorities informing the people of the danger of such promiscuous removals and recommending them to keep the patients in their homes, since they have no desire to forcibly remove any plague patient to the plague hospital. It is also notified that people removing plague patients to other places and endangering the lives of other people thereby will be criminally prosecuted. We hope that these efforts will successfully put a stop to this grave danger even at this late hour. While we are on this subject, we note with pleasure that the authorities have accepted some of our suggestions such as the observation of persons coming by rail from infected places and the employment of Hospital Assistants for treating plague patients. They have also begun to disinfect the houses of plague patients, but there are good reasons to believe that the disinfection is not thoroughly and promptly carried out. A little more attention therefore to this matter will not be amiss. We cannot also let this opportunity pass by without reverting once more to the question of the general sanitation of the city, which is in a far from satisfactory state. We can point out a number of streets, a mere walk through which is sufficient to show their insanitary condition, and it is passing strange that these have not attracted the attention of the head of the Health Department, who is supposed to visit them from time to time. The sacrifice of human lives due to the neglect of duty by responsible Municipal servants has been, we fear, already sufficiently heavy, and it is certainly high time that they are brought to their senses and made to feel that the posts held by them are not sinecures and that their duty does not end with flattering influential people and harassing the poor and getting them fined by Municipal Magistrates for trivial offences. The mischief done already is great, and unless prompt measures are adopted, it will not be easy to eradicate the disease. We, therefore, appeal to the President of the Municipality to be up and doing, and adopt such special and general measures as his colleagues on the board belonging to the medical profession may be pleased to suggest. The need for a stricter supervision over the general sanitation of the city cannot be too forcibly impressed at the present critical juncture on the Municipal authorities." [The same paper in its vernacular columns expresses its susprise at the absence of Mr. Doderet from Ahmedabad at a time when plague is raging in the city and threatens to obtain a permanent foothold in the city, and requests him to return from the district and to keep his head-quarters at Ahmedabad for some time and to take the necessary steps to save the city from ruin.]

Legislation.

Indian Tea Cess Bill.
Kesari (113), 3rd Mar.

30. The Indian Tea Cess Bill has been referred to a Select Committee and there is only one native member, the Honourable Shri Ram, on the Committee. Mr. R. C. Dutt, in a recent letter to the *Bengali*, remarks that Government consent, under the proposed legislation, to become the unpaid agents of the Tea Planters in India, and refers in this connection to the attempt made at the Paris Exhibition to popularise the sale of Indian tea by making some Parisian girls dressed in an Indian garb to distribute the beverage gratis to the visitors to the Exhibition. A similar attempt was made at the Glasgow Exhibition, but the agency employed on the occasion was that of long-robed Indian Chaprasis. Mr. Dutt humorously remarks that the Government of India now attempt by means of the present Bill to do what the Parisian girls and the Indian Chaprasis failed to accomplish at Paris and Glasgow. The *Englishman* finds fault with the hostile attitude of the Native Press towards the Bill by remarking that the interests of natives remain unaffected by the measure. But our contemporary here misses the main point of the criticism directed against the Bill. The Native Press cannot understand why Government should be so ready to encourage European enterprise. Again, it is not true to say that the interests of natives are not affected by the measure, because the Tea Planters, not finding an easy market abroad for the product of their gardens, will not hesitate to push forward its sale in this country in accordance with a suggestion made by the Viceroy himself in one of his previous speeches. If the habit of drinking

tea is once created by artificial means in the hard-working Indian peasant or artisan, it will cut a nice little hole in his slender purse and drain away crores of rupees therefrom into the pockets of the European Tea Planters. Lord Curzon and his coadjutors must surely be aware of this evil consequence of their measure but show no anxiety to avert it. So long as India is governed in such an unsympathetic spirit, her life blood must continue to be drained by foreigners as at present.

Education.

Report of the Universities Commission.
Mahratta (7), 1st Mar.; *Kesari* (113), 3rd Mar.

31. "The latest criticisms on the Universities Commission's Report and the replies thereto have a freshness about them, and the warmth of feeling with which these criticisms and these replies are characterised may be taken as an indication of the earnestness with which the question of University Reform is being deliberated upon. Among the critics the most prominent has been the Honourable Mr. Mehta, at whose instance the Senate of the Bombay University recently adopted *nem con* the recommendations of the Select Committee appointed by them to report on the subject. In his eloquent speech Mr. Mehta pointed out that the Commission of 'the seven wise men' failed to enter into the spirit of the Educational Magna Charta of India, the Despatch of 1854, which laid stress on the extension of European education on a very wide field, and that, being misled by a false ideal of efficiency, it had proposed to restrict the scope of education and 'to erect a solitary minaret rising in a vast desert.' He attacked the choice of the members of the Commission and doubted if they had any special or commanding qualifications for the task, and questioned their claim to insist upon an implicit acceptance of their views by the public. The speeches of the Calcutta Senators, who were to meet yesterday to consider the subject, are expected to be as strong as that of Mr. Mehta.......... On behalf of the Commission, the Bombay Member, Dr. Mackichan, and the Calcutta Member and President, the Honourable Mr. Raleigh, who both happen to be Vice-Chancellors of their respective Universities, have replied to the public criticisms upon the Commission's Report in their Convocation addresses. Dr. Mackichan's speech was defiant in tone; that of Mr. Raleigh was more conciliatory. The Reverend Vice-Chancellor, after reviewing the stages of reform through which the Bombay University had till now passed, assured the Convocation that the Universities Commission had exercised an independent judgment in their deliberations, and did not simply carry out the behests of Lord Curzon, that the Commission, in subordinating examination to teaching, had sought to shift the centre of gravity of the educational system towards a right point, and that they had made positive suggestions about the increase of grants to education by Government. The Honourable Mr. Raleigh complained that the spirit of the Commission's Report was misunderstood, and that in some cases an agitation was made over recommendations which the Commission never made. The Teaching University is, said Mr. Raleigh, a distant ideal, and the Report only pointed out how by making the most and the best of the existing institutions we might go nearer the fulfilment of the educational policy of the Despatch of 1854. He admitted that the Commission's Report, if adopted, would possibly restrict the scope of education, but insisted at the same time that efficiency must be aimed at, and that though efficiency meant increased cost, poverty cannot be allowed to be an excuse for inefficiency. As regards the general policy he was compromising, and said that the Commission, whose duty was only to suggest and not to command, would be satisfied even if its opponents were willing to meet half-way. After a careful perusal of these speeches, we do not think the advocates of the Universities Commission have satisfactorily refuted the main contentions of their critics." [The *Kesari* writes:—The remarks made by the Honourable Mr. Raleigh are in some places puerile and in others insulting. He accuses his critics, for instance, of either not having read the report or of not having understood its real purport. He goes on to say that his critics cannot even distinguish between 'may' and 'must' and 'shall' and 'should.' It is superfluous to make any attempt to answer such silly remarks. Mr. Raleigh says that the chief aim

of the Universities Commission is to make the Universities stronger and he observes that in proportion they become stronger, they are likely to become more independent. The adoption of some of the recommendations of the Universities Commission might tend to make the Universities stronger in the sense of autocratic, but they will certainly not become independent.]

Alleged apathy of Government and the public towards Mr. Tata's Research Institute.

Sánj Vartmán (75), 28th Feb. and 4th Mar.

32. In its issue of 28th February the *Sánj Vartmán* publishes a telegram from its Calcutta correspondent to the following effect:—It is much to be regretted that Mr. Tata's scheme for the establishment of a Research Institute is still hanging fire. The fault does not certainly lie with Mr. Tata or the Committee formed for the purpose of launching the Institute upon its career, but rests partly with Government and partly with the public. It is rumoured that the Government of India are hesitating to fulfil their promise of making an annual grant of Rs. 30,000 to the Institute and Mr. B. J. Padshah, Secretary to the Committee, has been called to Calcutta. In its issue of 4th March it makes the following comments on the subject:—Nothing can be more shabby than that Government should be capable of showing indifference to such a laudable scheme. It would have been very desirable, in our opinion, if Mr. Phipps' gift had been placed at the disposal of Mr. Tata's Committee. The Provincial Governments would also do well to endow Mr. Tata's Research Institute and to augment its funds, rather than aspire to establish independent Institutes in their respective provinces. Unless both Government and the public come to Mr. Tata's help, his scheme is not likely to bear good fruit in spite of the munificent endowment of Mr. Tata himself.

Alleged circular issued by the Bengal Educational authorities making it compulsory upon native teachers in lower grade English schools to pass a test in English pronunciation.

Voice of India (13), 7th Mar.

33. "Can it be true that the famous Pronunciation circular, which was issued by Mr. Pedler, the Director of Public Instruction, Bengal, will shortly be put to a practical test? A contemporary announces the interesting fact that native teachers in the lower grades of public schools will be examined in English pronunciation and that dates of the examination have been actually notified. We suppose nobody will be appointed an examiner, whose mother-tongue is not English. We may also safely anticipate a large number of failures —ignominious failures, it may be. Have Government decided what to do with those who fail to speak English like born Englishmen? There is just the danger of these unsuccessful teachers turning into 'sedition-mongers,' unless they drift into a different channel of beneficent activity. These men may not be able to pronounce English words correctly; but they know a thing or two—and the homely saying warns us that a little knowledge is a dangerous thing. Another question which suggests itself is this—Have Government decided to make English pronunciation the only practical test of proficiency in the case of these semi-educated teachers? Does their past experience count for nothing? After this, we may expect to hear that Mr. Stark's circular, advocating writing with both hands and making a literary Arjun of the school-boy, should also be given a trial. These two circulars combined will pay a neat little 'left-handed' compliment to the labours of the Universities Commission."

Municipalities.

Affairs of the Bársi Municipality.

Mahrátta (7), 1st Mar.; *Samarth* (35), 4th Mar.

34. "The high-handedness of which the Collector of Sholápur has been guilty in dealing with the Bársi Municipality has reached such a high pitch that we think it would be much better to abolish the Municipality altogether and make it a Department under the Taluka Officer, the Mamlatdar. The existence of a Municipality weighed down under a majority of nominated members, acting up to the behest of the Collector, only typifies an anomalous condition of things and presents a remarkable perversion of the boon of local self-government conferred upon us. The

case of the Bársi Municipality is an exceptionally hard one. . The Bársi Light Railway officials have got an upper hand in the Municipal administration of the town, and one of the most unreasonable resolutions which they were recently instrumental in passing is the 'appointment of a non-Brahmin Health Officer' on a salary of Rs. 150 a month. The minority in the Municipality have, we understand, submitted a protest against the appointment to the Commissioner, C. D., pointing out that it is unwise to accentuate caste differences in this manner and also financially imprudent to spend Rs. 1,800 per year on a Health Officer, when the Municipality is already in debt and its financial prospects are gloomy. We hope the Commissioner, C. D., will be good enough to look into the matter dispassionately and direct that the resolution in question should not be given effect to." [The *Samarth* makes similar remarks.]

Operations of the Bombay City Improvement Trust.
Gujaráti (15), 1st Mar., Eng. cols.

35. "The Chairman of the Bombay Improvement Trust says that after arduous labours the Trust sees daylight ahead. We wish we could agree with Mr. Rebsch and say the same thing of the work till now accomplished by the Trust. We have till now seen no very appreciable results of the endeavours of the Trust towards the improvement of the city, save that it has allowed huge piles of buildings to be raised upon vacant plots and deprived some of the most congested parts of the Island of the healthy breeze of the sea. Not only that but it has unfortunately managed to render itself unpopular with everybody. Till now it has rendered more persons houseless than it really imagines, and the indirect result of its activity has been to raise rents all throughout the locality where its shovel and pick-axe make their appearance. Many of our readers must have had painful experience of the matter. For all these reasons, we doubt whether the sanitary salvation of the premier city of India is so near at hand as Mr. Rebsch thinks. Years must elapse before any good— if good is to come out of a scheme which has begun its work at the wrong end —can result from this costly institution. Calcutta seems to have become enamoured of this institution and the Viceroy's speech has foreshadowed a similar scheme for that city. We only hope our sister city would profit by the example put before her by the local Trust and avoid the pitfalls into which Lord Sandhurst's pet creation has fallen. We say it is yet too soon to say that the scheme has proved a success. We must wait and see."

Native States.

Present position of Native Chiefs.
Karnáṭak Patra (47), 2nd Mar., Eng. cols.

36. "The abdication or the deposition of the Maharaja of Indore forces upon us a consideration of the condition in which our Princes, one and all, are placed by Government. They are made mere puppets in the hands of political officers.......... But what are the legitimate duties of the politicals appointed to be at the courts of Native Princes? It can never be supposed for a moment that the original intention of Government in appointing these officers was that they should interfere with the management of the States. The sphere of their action is, so far as we can understand, limited to seeing that the treaty rights of Government are properly observed by the Princes and that they behave loyally and sincerely in their dealings with the Paramount Power. Even when a Prince exhibits a disloyal turn of mind, the officer concerned cannot take any action without orders from Government. In short, the appellation 'Akhbarnavis' (news-giver) given to petty native political officers clearly explains the position of a political officer at the court of a ruling Prince. But how these officers actually behave is manifested to the world by the circumstances which led to the deposition of the late Malharrao Gaekwar of Baroda, the Maharaja of Kashmere, the Maharaja of Panna, the Maharaja of Indore, and others. There was a political Badshah a few years ago whose exploits in Central India, especially in the Bhopal State, were cleverly painted by the *Amrit Bazár Patrika*, and who ultimately was forced to bid good-bye to India. We all know in what position His Highness the Nizam was placed a few years ago and how he obtained relief by paying a visit to the Viceroy at

Calcutta. Many more similar instances can be cited to prove the high-handedness of the politicals in dealing with the Native Princes. Baroda, Kashmere, Indore, Bhopal and Hyderabad are counted among first class Native States and the fact that the rulers of these States could be made to tremble by the stroke of a political's pen clearly proves the immense power wielded by these officers. For these reasons we sincerely hope that Lord Curzon will see that the time has come when some arrangement is necessary in order to deliver these Princes from the clutches of their self-constituted monitors. An assembly of representatives elected by the Princes in proportion to the territorial extent of their respective States has often been suggested by their well-wishers. To begin with, one representative for each ten thousand square miles of territorial extent may be fixed, and minor Chiefs ruling over territory less than a thousand square miles in area may be allowed to nominate their representatives jointly. This assembly, which will contain about seventy members, should be presided over by an English officer, whose rank should not be inferior to that of the Governors of Bombay and Madras, and who should be sent from England for five years like these Governors.......... All matters connected with these States should be freely discussed in the assembly and the resolutions finally arrived at should be communicated to the Prince or Chief concerned and also to Government. This arrangement will not only furnish the Princes and Chiefs with a valuable source of advice, but also serve as a model to be gradually copied by them in the management of their respective States."

The future of Berar.
Rást Goftár (23), 1st Mar., Eng. cols.

37. "Now that the Berars have permanently passed under the British administration, the question of the future administration of the province is being actively discussed. A weighty representation was addressed from Amraoti to the Government of India the other day, praying that the Berars should not be merged into any other Presidency or province of the Empire, but continue to be maintained as a separate administrative unit. It is feared that the former course will lead to a slackness in administrative progress and retard the material prosperity of Berar. It is maintained that, during the last half a century, the province has made rapid strides towards material prosperity and intellectual advancement as an independent unit, that it has enjoyed immunity from certain disturbing influences to which the other provinces are liable, and that, altogether, it would be a loser by being amalgamated with the Bombay Presidency or the Central Provinces. Such an amalgamation, it is contended, would be detrimental to the interests of the Berars in more respects than one. There is, no doubt, much in what the memorialists have to say; but a little quiet reflection would soon convince them that some of their fears are quite groundless, and that if the Berars would lose in some respects by an amalgamation, there will also be many compensating advantages derived from such an arrangement. Whether the advantages or the disadvantages will preponderate, it is for the authorities to decide, and we may rest confident that they will not, without rhyme or reason, wantonly condemn a thriving and progressive province to needlessly suffer in moral and material prosperity. If an amalgamation with another province is likely to be the precursor of certain ruin, as the memorialists maintain, the Government of Lord Curzon may be relied upon to keep the Berars a separate unit of administration."

Affairs in the Indore State.
Sudhárak (39), 2nd Mar.

38. The *Sudhárak* points out the following alleged irregularities in connection with the recent trial of Tatya Saheb Holkar on a charge of murder. (1) A subordinate Police officer was entrusted with the duty of taking down the statement of Tatya Saheb, though Police officers of a higher grade were available. (2) Four persons, who were first brought up by the Police as accused persons in the case, were made prosecution witnesses without the permission of the Court. (3) The Committing Magistrate committed the accused to take his trial at the Sessions without recording subsequently sufficient evidence to support the committal. (4) The Police searched Tatya Saheb's house three days after the commission of the crime. The paper goes on to state that the officers in the State, who hail from Delhi, are in the

habit of abusing their subordinates and that one of them, the Sessions Judge, recently belaboured some policemen on duty at the Indore Jail because they refused to go through their parade exercise under the instructions of a convict in the absence of their officer.

Intelligence extracted from the Press.

Hindu Education Fund.
Mahrátta (7), 1st Mar.

39. "It was well known among private circles for the last two years that a public fund was being started by certain Hindu gentlemen of Bombay for the purpose of enabling young and promising Hindu students to go to England for competing for the Civil Service Examination or prosecuting higher studies at any of the English Universities. A nucleus of the fund being formed, one student was sent to England as a scholar from this fund to compete for the Indian Civil Service Examination; and provision has already been made for sending another scholar as soon as possible. The Trustees have now thought it fit to announce the formation of the fund publicly with a view to appeal to the public for aid in the good cause. In order to give the public an idea as to the kind of persons concerned in the administration of the fund, it is enough to mention the names of Mr. G. S. Khaparde, B.A., LL.B., of Berar, the Honourable Professor G. K. Gokhale, B.A., Mr. B. N. Bhajekar, B.A., LL.B., and Mr. M. R. Bodas, M.A., LL.B., High Court Pleaders, Bombay, and Dr. M. G. Deshmukh, B.A., M.D., of Bombay. These gentlemen form the board of Trustees; while Dr. G. B. Kher, a Fellow of the Bombay University, is the Honorary Secretary to the Fund. .... Owing to various causes, chiefly to plague and famine which have ravaged this Presidency during the last six years, previous efforts to start the fund had to be suspended or slackened for the time; but the promoters never did and never could abandon the hope of eventually carrying out their idea in a definite and concrete shape. Recent events, and especially the growing resourcelessness of the people, have also created a demand for scientific and industrial education of a kind which can only be obtained by a regular course of study in well-equipped institutions or factories in foreign civilized countries. To secure good administrative posts may be a legitimate ambition for the few, but the spread of technical and scientific knowledge is an object which is of immediate and over-whelming importance to the whole population. The ancient arts of India are dying and the modern ones can hardly take root owing to the severe competition of the Western manufacturers. A knowledge of the latest processes and scientific principles on the part of Indian workmen has thus become indispensable. The Indians must be up-to-date and well-equipped if they wish to survive the present hard struggle for national existence."

A Hindu 'plague' goddess in Bombay.
Dnyánodaya (29), 5th Mar., Eng. cols.

40. "The 'plague healers' of Bombay are having an easy time of it with the ignorant and the superstitious. Among them is one Bhagirthi, who claims to be possessed by the goddess Kali. Her method of pretended cure is most extraordinary and revolting. She is said to bite the bubo of a plague patient and to press it with her right toe. Great crowds gather around her hut. Plague patients are brought there and she treats them on the spot. The Police have arrested her for endangering public health, and her trial is proceeding. Even for this home of superstition, such a case seems most extraordinary. Of course Bhagirthi is reaping much gain by imposing on the credulity of those who are flocking to her for treatment."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 8th March 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY.

For the Week ending 14th March 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathar ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patrá	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchhárám; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwáduo Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued*.				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni ; Hindu (Deshasth Bráhman) ; 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant ; Hindu (Marátha) ; 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre ; Hindu (Karháda Bráhman ; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis ; Hindu (Chándraseniya Káyastha Prabhu) ; 65.	125
99	Deen Mitrā	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi ; Hindu (Deshasth Bráhman) ; 39.	212
101	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar ; Hindu (Chitpáwan Bráhman) ; 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte ; Hindu (Karháda Bráhman) ; 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye ; Hindu (Chitpáwan Bráhman) ; 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar ; Hindu (Chitpáwan Bráhman) ; 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje ; Hindu (Káyasth Prabhu) ; 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman ; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle ; Hindu (Karháda Bráhman) ; 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar ; Hindu (Deshasth Bráhman) ; 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar ; Hindu (Chitpáwan Bráhman) ; 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit ; Hindu (Gaud Bráhman) ; 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve ; Hindu (Chitpáwan Bráhman) ; 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha) ; 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna ; Hindu (Fulmali) ; 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar ; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijapur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appaji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund, Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
66A	Mahi Kántha Gazette.	Sádra ...	Weekly ...	......	...
72A	Prakásh and Gadgadát.	Bombay ...	Do. ...	......	...
	MARA'THI.				
91A	Bhu't...	Bombay ...	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the ***Prakásh.*** The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh*.

Politics and the Public Administration.

Reception accorded to Their Royal Highnesses the Duke and Duchess of Connaught in India.

Prakáshak (132), 6th Mar., Eng. cols.

1. "The Delhi Durbar is over and our beloved Emperor's representative, His Royal Highness the Duke of Connaught, left India last Saturday on the voyage home. He travelled through the major portion of Upper India, and was the guest of many a prince and princeling. We do not grudge His Royal Highness and his consort the big-game shooting that they enjoyed during their prolonged tour.......... His Royal Highness, when he was Commander-in-Chief of the Bombay Army more than a decade ago, evinced such genuine sympathy for the children of the soil, that we feel we are justified in hoping that as a return for the unparalleled spontaneity with which our Princes and the people in general welcomed him during his sojourn in India, His Royal Highness will inform his royal brother that in spite of the halo of pomp and splendour with which Lord Curzon surrounded the Delhi Durbar, India is but a thickly populated wilderness."

Mr. Chamberlain's visit to South Africa and the grievances of the Indian settlers there.

Gujarát Mitra (16), 8th Mar.

2. Mr. Chamberlain has nobly discharged the mission of his tour in South Africa. No other Minister of the Crown could have accomplished the work of restoring good feeling between Boer and Briton so successfully as Mr. Chamberlain. He freely mixed with the representatives of the conquered people, listened to their complaints and did everything that was possible to conciliate the Boers and to pacify the country. By so successfully playing the *rôle* of pacificator of South Africa, Mr. Chamberlain has rendered a signal service to the British Government and has laid it under a fresh obligation.

Rást Goftár (23), 8th Mar., Eng. cols.; *Praja Bandhu* (22), 8th Mar.

3. "From what Mr. Herbert Gladstone has had to say about the success of Mr. Chamberlain's tour, it is clear that public opinion in England is more than satisfied with the results of the Colonial Secretary's attempts to pacify South Africa. By timely and generous concessions to both sides, Mr. Chamberlain has paved the way for a better understanding between Boer and Briton, and rendered the links which bound South Africa to the Empire stronger. But what about the Indian immigrants there? What has Mr. Chamberlain done for them, what has he secured for them? Need we say that India is sorely dissatisfied with the state of affairs now prevailing at the Cape, the deliberate shutting out of the King's Indian subjects from the King's dominions, and the ill-treatment which is being meted out to them by the whites? Is there no remedy for all this? We can scarcely believe that the Government cannot effectively interfere if they were at all anxious to protect the helpless natives from the tyranny of the white settlers. Mr. Chamberlain knows how to speak out bluntly and it is disappointing to find that he did not tell the whites to behave well towards their black fellow-subjects. He at least must be aware of what true Imperialism means, and our regret becomes all the more poignant when we remember what great expectations we had formed about the results of his tour. It is cruel to treat India thus, to let her be exploited by foreigners of each and every country in Europe and to prevent her children from even entering the British Colonies." [The *Praja Bandhu* makes somewhat similar remarks.]

Comments on the forthcoming Indian Budget.

Voice of India (13), 14th Mar.

4. "A good deal of lively speculation is rife as to the nature of the forthcoming Indian Budget. A more than ordinary interest attaches to it this year, on account of the hopes held out by Lord Curzon in his speech at the Delhi Durbar. That we shall get some sort of Coronation boons seems certain, though what those boons will be, it is difficult to say. People in Calcutta seem to expect some reduction in taxation—the salt tax for preference—and a slight increase in the limit of taxable income. A remarkable report is said to have gained currency in Calcutta. It is this, that Lord Curzon wanted to announce a reduction of

taxation at the Delhi Durbar, but Lord George Hamilton would not allow him to do so: thereupon His Excellency appealed to the King, who consulted the Prime Minister, and as a compromise it was arranged that at the Durbar a hope might be held out, which might be fulfilled at the annual Budget meeting. Whether this be true or untrue, if Calcutta has done herself the honour of circulating such a report, it may at least be taken as a sign that juster views are coming to be entertained regarding Lord Curzon's good intentions in that city—and that is something."

Sánj Vartmán (75), 9th Mar.; *Shri Sháhu* (138), 4th Mar.

5. We learn from our Calcutta correspondent that the forthcoming Budget will show a surplus of three crores of rupees and that the Finance Minister will propose the issue of a sterling loan of three millions in England and also of a rupee loan of two crores in India to provide for railway expansion. The expediency of raising these loans in the face of a handsome surplus may be questioned in some quarters, but when we are told that Government intend to devote the surplus to the construction of irrigation works intended to provide against future famines, we cannot but approve of their wise decision. We cannot help observing, however, that the proposed issue of a loan in England will unnecessarily add to the sterling liabilities of India and that the whole amount required by Government could have been successfully raised in this country. We are informed that our own Presidency will receive a handsome grant from the Supreme Government to enable the Local Government to defray its plague expenditure. This would, of course, be a veritable godsend because there is no denying the fact that the carrying out of many useful projects has been hampered in the past for want of the sinews of war. If the information of our correspondent turns out to be well founded, all India will sincerely rejoice over a Prosperity Budget and the joy of the people will be enhanced, if the salt tax is reduced and the taxable limit of income raised from Rs. 500 to Rs. 1,500. [The *Shri Sháhu* writes:—The next Budget is likely to show a large surplus and there is reason to hope for a slight reduction of taxation. The reduction of the salt tax will be highly acceptable to the people, though it is idle to hope for such a boon under the present regime.]

Present condition of India and the *holi* festival.
Moda Vritta (119), 9th Mar.

6. In the Hindu Shastras various festivals are ordained for particular days in the year and the *holi* festival is one of these. On the day of this festival, it is customary for the Hindus to bawl out in the streets and to indulge in light talk and frivolity. In former times, the rulers were just and merciful and the people contented and happy. There was, therefore, no occasion for them to bawl out in the streets and the Shastras, therefore, set apart a day in the year when the people could indulge in such bawling by way of mere fun. But now, the times have changed considerably and misery and suffering have become the common lot of the people. Instead of bawling out in the streets on one particular day in the year, they may do so everyday almost and observe the *holi* festival throughout the year, because they have become the victims of various calamities. Trade, agriculture and employment were once the recognised modes of obtaining a living, but nowadays each one of these is beset with a number of difficulties. The country's trade is destroyed by the increase of imports and all indigenous industries are killed beneath the deadweight of foreign competition. As for agriculture, the rayat is weighed down by over-assessment, stringent forest laws and the paucity of plough-cattle in consequence of the prevailing slaughter of kine. As regards service, all higher posts are reserved for Europeans and wherever our people may turn, their prospects are blocked and circumscribed, and they have a real cause to bewail their lot and to bawl out in the streets as if each day in the year were a day of the *holi* festival. [Elsewhere the paper writes that the rulers are partly responsible for the alleged miserable condition of the Indians at the present day and that India is probably the only country in the vast British Empire where misery and poverty are to be witnessed in their worst aspects.]

The question of the extension of Lord Curzon's term of office as Viceroy of India.

East and West (3) for Mar.; *Rást Goftár* (23), 8th Mar.

7. "Once in every five years it is usual with us to speculate who our next Viceroy will be. But this quinquennial rule ought to have its exceptions. When a Viceroy merely sits at the helm and directs the course of the ship of State according to the chart which is laid before him, his replacement by another, when his term expires, may cause some regret, but not much inconvenience. One Viceroy during his term of five years may be enabled to do to the Empire or to India services which another may not find himself in a position to do in seven years. But if his task is complete, or fairly well advanced, so that his personal initiative and direction are no longer necessary, there may be no occasion to extend the tenure of his office merely as a reward for his services. But where a Viceroy launches, or is about to launch, measures which require his piloting until the open sea is reached, the quinquennial limit may prove to be too short. Lord Curzon's Viceroyalty has been of this nature. Unless we are sure that his successor will deepen the footprints which Lord Curzon has only had time enough lightly to trace on the sands, the work of several of his Commissions may turn out to be so much labour wasted. Every Viceroy must be held responsible for the successful installation of measures which he attempts to initiate. Without, therefore, comparing Lord Curzon with any of his predecessors, and apart altogether from any estimate which one may make of the percentage of truth contained in the superlatives in which his services have been appreciated, we doubt if the close of the current year, when in the ordinary course His Excellency will have to lay down his office, will be a suitable time for a change of Viceroys." [The *Rást Goftár* makes somewhat similar remarks.]

Native Opinion (33), 11th Mar., Eng. cols.

8. "Our contemporary of the *Pioneer* criticises the rumoured extension of Lord Curzon's term of office and supports the view that His Excellency's further stay in India will be of immense benefit to the country. That Lord Curzon has under contemplation a number of reforms and that more time is necessary for giving effect to them cannot be gainsaid. That His Lordship has not done more harm to this country than many of his predecessors may also be admitted. But some people are rightly of opinion that the present Viceroyalty is typified by annexations and abdications. The cession of Berar and the abdication of the Indore *gadi* by Bala Saheb Holkar are incidents which signalise Lord Curzon's administration as one of aggrandizement. Howsoever liberal-minded Lord Curzon may be said to be, these two acts do not speak highly of His Excellency's so-called sympathetic and popular rule. The conditions under which Berar was demanded by the British Government were such that His Highness the Nizam had no other alternative than to part with the province. The Indore *gadi* under Bala Saheb's regime was also not a source of torture and oppression to the subjects of the State as some Anglo-Indians seem to think. Lord Curzon may be a sound scholar, a thorough educationist, a trained and experienced politician, a renowned parliamentary speaker and a promising candidate for the Prime Ministership, but his administration in India cannot be said to have been a success, and we have not much hope from him even if he remains in office after the expiry of his present term. Lord Curzon is an able man and can do much for the people of the country, but only if he wills. Unfortunately for India he does not act up to his own will and allows himself to be guided by Anglo-Indians."

Panch Dánd (73), 8th Mar.

9. There are some persons amongst us who are desirous of an extension of Lord Curzon's term of office by a couple of years, on the ground that he is a sympathetic Viceroy and that he should be given time to complete the work of reform initiated by him. To the argument about Lord Curzon's sympathy with the people of India, we cannot attach much weight. Let those who take their stand on this argument point out a single Viceroy who had no sympathy for those whose destinies were committed to his control. As for the second argument that Lord Curzon has not had time to complete the work of reform undertaken by him, we should like to

know why his successor cannot be counted upon to carry it to completion. Has this never been done in the past? The present term of the Viceroyalty has been fixed after mature deliberation and should not be extended unless in very exceptional cases. If there was ever any justification for extending a Viceroy's term in the past, it was in the case of Lord Ripon, who did substantial good to the country during his regime and governed it in a really liberal and sympathetic spirit. Lord Curzon has also won the hearts of the people but only by means of his sweet speeches and not by practical measures conducive to the benefit of the people. He cannot, therefore, be in any way compared with Lord Ripon. The dominant note in Lord Curzon's policy is Imperialism and with all our admiration for his abilities as a statesman and administrator we cannot approve of the extension of his term of office by a couple of years.

Rást Goftár (23), 8th Mar., Eng. cols.

10. "We welcome the news that Lord Curzon has expressed his willingness to stay in India beyond the usual quinquennial period. We have long since expressed our opinion that efforts should be made to persuade His Excellency to stay in the country for a few years more, in order to enable him to prune and water the trees that he has planted with such care and trouble. A brief respite from work would be found beneficial; and a holiday trip to England for a few months will surely not be grudged to him either by India or his own people. The country wants him, and wants him at any price to say the truth."

The Police Commission in Bombay.

Voice of India (13), 14th Mar.

11. "The Police Commission examined twenty-one witnesses in Bombay. The appointment of the Commission presupposed that reforms in the Police were necessary and that they would be possible and useful. Against these two assumptions no direct protest was or could be made, but Mr. Knight's opinion that the system of Police established by the British Government was not suited to an oriental country, came very near an expression of doubt as to whether any reforms that might be undertaken at the instance of the Commission would succeed in removing the fundamental grievances arising from that system. Beginning with the lowest ranks of the ordinary Police, it was generally admitted that the people regarded them more as persecutors than as protectors......... Most of the witnesses agreed that an addition to their pay would tend to make them less corrupt. Mr. Lely did not seem to have much faith in this expectation......... Mr. Down also did not think that an addition of a rupee or two to the pay of Police constables would give us a better stamp of recruits, men possessed of better intelligence, or of a higher social status. Mr. Down may be correct so far, but to a man who gets eight rupees a month, two rupees is by no means a trifle, and if the addition may not attract a better class of men, it may make the available class more contented with their lot, more self-respecting and more inclined to realise the nature of the duties assigned to them. Some of the witnesses said that the constables should be better educated. From the Administration Report for 1901-2 we learn that, calculated on the sanctioned strength of the whole Presidency, 69 per cent. of the officers and 43 per cent. of the men could read and write....... Sir Edmund Cox suggested that constables should be enlisted on probation for a year and then, if not found satisfactory, discharged. Mr. Patwardhan, Secretary to the Deccan Sabha, was of opinion that graduates should be appointed to the post of Head Constable, second grade, and serve for two years on probation and after passing the departmental tests should be preferentially eligible for the post of Chief Constable. The Inspector-General of Police also emphasised the necessity of getting for the higher subordinate grades young men of education and probity, intelligence and respectability........... Coming to the higher grade, *viz.*, Superintendents, Assistant Superintendents and Probationers, we observe that in the Inspector-General's opinion, natives should not, save in very exceptional cases, be appointed to this grade........... Mr. Logan is also opposed to the employment of natives in the superior ranks of the Police. A Native Superintendent, it would appear, has less zeal and less desire to exercise his authority. Sir Edmund Cox's testimony did not appear to be quite so flattering to European officers' consuming zeal for work. He suggested that 'It should be specifically laid down in the agreement with young men appointed at Home that they came out on proba-

tion, and that if they did not give complete satisfaction in every way, they would be liable to be sent back to England at any time up to the expiration of two years from joining, and that, if retained, their promotion would depend solely upon their fitness. At present *they seemed to think that work was the very last thing they had come out for.*' After this testimony, one would say that the appointment or promotion of Europeans or natives to the higher grades in the Department should depend not upon colour but solely upon fitness, and that nationality was no guarantee for fitness............The highest witnesses were not agreed as to who should be at the head of the Police............The present system of dual control was on all hands admitted to be unsuitable. We are inclined to agree with Mr. Lely that if healthy outside influence is excluded, there is a danger of the Police shrivelling into a narrow self-contained department, and that if the Commissioner is assisted by a Police Superintendent or other special officer, who should supervise the technical side of Police work, the present excessive centralisation may well be replaced by a different system............ ..As regards City Police, Mr. Brewin would abolish the Commissioner and the Deputy Commissioner, and bring the Police of the Bombay City under the Inspector-General. Questions of this kind are not, however, of paramount importance: it is not the existence of Inspectors-General and Commissioners of Police that has led to the appointment of the Police Commission. And the Police Commission will be committing the same mistake as the Universities Commission did, if it loses sight of the main issues, forgets the real grievances connected with Police administration and encumbers its report with a needless discussion of local questions which may well be left to Local Governments to settle."

Mahrátta (7), 8th Mar.; *Dnyán Prakásh* (30), 12th Mar., Eng. cols.

12. "The Police Commission commenced its sittings at Bombay on Thursday last, and a number of witnesses, official and non-official, were examined before it. It may safely be said that no portion of the evidence given by any of the witnesses came upon the public as a surprise, and in fact even the official witnesses only gave expression to popular views for the greater part. The very first group of questions on the printed list relates to the witnesses' opinion about the opinion of the public as regards the working of the Police and the estimation in which the force is held by the people. The unanimous answer to this query has been that the public entertain no very high opinion of the Police and their methods of work. This state of things can be ascribed to a variety of causes. First and foremost of course is the low pay and illiteracy of the Police force. In the Police Department the powers vested in the subordinates are necessarily larger than in any other Department; but unfortunately the number of illiterate and low-paid men in the Police force is also larger than in any other Department. To put it practically, we may safely assert that no subordinate in any Department with a salary of 20 or 25 rupees per month exercises powers as large as those exercised by the lowest Police Constable with a pay of 7 or 8 rupees. Consequently the opportunities for corruption in the Police Department are also immense. The great number of Police Constables that has to be maintained makes it a somewhat difficult thing to raise their salaries in proportion to the importance of their duties. But, at any rate, some improvement in the right direction must be made, and we may take it that the general consensus of opinion is in favour of raising the minimum salary of Police Constables to ten rupees. An increase will also be necessary in the salaries of the higher grade officers such as Head Constables. The increase of pay would attract educated people to the Police ranks: and however much one may scoff at educated Natives as being unfitted for employment in the Police education is bound ultimately to raise the tone of the Police service.......... As for the other and special reforms such as that of training the Police in the duty of investigation, &c., they fall into a different category altogether and there is not any difference of opinion upon them. Then there is the question about the work of the higher officers. The principle of recognising the claims of educated persons applies here, too. For the salaries of Chief Constables will prove sufficiently attractive to Graduates. If Graduates can be good Head Karkuns with Third Class Magisterial powers, they can certainly be good Chief Constables with a preliminary training, and there seems to be absolutely no justification for bestowing Chief Constableships upon illiterate

and unscrupulous men as at present. The Inspectorships are at present given to Natives, and the salaries attached thereto are adequate. But the Inspectorships must lead on to Assistant Superintendentships and Superintendentships, so that the scheme of reform might be continuous and complete. Granting ,that promotions to the highest posts should strictly depend upon efficiency and capacity, we may urge that the time has arrived for at least half the number of Superintendentships being reserved for Natives. In one word we may say that we contend that the infusion of the element of educated Natives into the Police force from top to bottom is at the root of all reforms, and unless that is done, it would simply be waste of energy to tinker with the question of Police reform." [The *Dnyán Prakásh* makes somewhat similar remarks.]

Rást Goftár (23), 8th Mar., Eng. cols.

13. "The Police Commission has come to Bombay and commenced taking evidence. A number of witnesses have been examined. The trend of evidence, gathered in Bombay by the Commission so far, goes to prove that there is much room for improvement, and that in this Presidency as elsewhere, the Police is not much trusted by the public. Why this is so the Commission has been told at length, and we dare say that when it comes to frame its report, it will not be at a loss to suggest how the grievances of the public could be effectually removed and the Police made more capable and efficient in the discharge of its duties. It is impossible to expect that, with such materials as are found in the force, Police work in India can be more satisfactorily performed or that the public can be better served. An extensive overhauling, side by side with sweeping changes in the present system of management and control, will be necessary in order to secure a better state of things."

Native Opinion (33), 11th Mar., Eng. cols.

14. "The evidence that has up till now been recorded before the Police Commission in our cities amounts to allegations of bribery and corruption, extortion, brutality and lack of efficiency in all branches of the Police Department. There is a general cry for efficiency both in the upper and lower grades of the Police service. The higher posts are monopolised by Europeans and their ignorance of the vernaculars and inexperience of the habits and customs of the people go a great way to impair their usefulness. The first witness examined by the Commission was Mr. Gibb, Collector of Dhárwár. He admitted that the superior service was not held in high esteem by the public and that the lot of the Police was in general a hard one. He suggested an increase in the emoluments of the lower grades of the service and also complained that the European officers were not adequately paid. While we accept the suggestion of Mr. Gibb, we do not think that his complaint is well founded. As a matter of fact the European officers are liberally paid, and if natives were to be employed in the higher grades, the efficiency of the Department would not be impaired and there would be left a great margin for raising the salaries in the lower grades."

Muslim Herald (45), 9th Mar., Eng. cols.

15. "There is remarkable unanimity with which almost all the Police officers in Bombay have so far admitted the unsatisfactory state of Police work. The investigation branch of work has come in for a larger share of condemnation than anything else, and the general efficiency of the force is said to hamper the higher officers in introducing reforms......... Greater emphasis might, we believe, have been laid on the inadequacy of the work done by the Superintendents and Assistant Superintendents, who invariably enjoy the privileges of their position without its responsibilities. There is something radically wrong in the method under which a Superintendent directs his Assistant to do something and the latter in his turn entrusts it to his Inspector and so on until the most important duties come to be delegated in the last resort to ignorant and corrupt Police Constables......... Many Chief Constables have made fortunes, said Mr. Lely; but so have many Superintendents and their Assistants—and we do not see why these superior officers should be disassociated from the corruption which pervades all the ranks of the force. We hope that some of the local witnesses at least would cite such instances and ask the Commission to

examine the fortunes that some of the higher Police officers have made, fortunes which cannot be accounted for except on the supposition of corruption in those who own them. Of course there is sufficient evidence to show the prevalence of corruption in the lower grades, but it is clearly unfair to show up the foibles of the subordinates and screen those of the superior officers. All the witnesses call for higher efficiency all round and recommend higher pay to remedy the present state of affairs. But nothing is said about the burden of work that should equitably fall on the officers and men respectively. Officers do very little at present and the whole brunt of the work of investigating crime practically falls on the shoulders of the low-paid subordinates."

Jám-e-Jamshed (64), 9th and 11th Mar.

16. The Indian Police Commission commenced its sittings in Bombay on Thursday last. The fact that the majority of the witnesses examined before it were officials points to an inherent defect in the constitution of the Commission. It would have been much better if a non-official native gentleman from each Presidency had been nominated to serve on the Commission as a local Commissioner. We hope the President of the Commission will try to minimise this defect by calling as many non-official witnesses to give evidence before the Commission as possible. We have heard much about the ignorance, corruption and general unfitness of Police Constables, Police Patels, &c., and it would have been advisable, we think, to give these much maligned men a direct and personal hearing before the Commission. The system of recruiting the lowest grades in the service requires improvement. It would be idle to expect a better class of men on the meagre salaries now offered. It is, therefore, necessary to increase the pay and to offer better prospects of promotion so as to induce educated men to join the Department. We have had many Commissions in the present Viceroy's regime and we do not know how far the labours of this latest Commission will ultimately benefit the country. We only hope that its recommendations will not be as disappointing as those of the Universities Commission.

Sánj Vartmán (75), 7th and 11th Mar.; *Akhbár-e-Islám* (49), 13th Mar.

17. In the whole body of evidence given before the Police Commission in Bombay, the evidence of the Honourable Mr. Lely and Mr. Brewin deserves special notice. Mr. Brewin declared himself to be in favour of throwing open the higher appointments in the Police Department to capable natives and if this recommendation is ultimately carried into effect, the Police Commission will in some measure have justified its appointment. The Honourable Mr. Lely, speaking from his experience of Gujarát, said that little oppression was practised by the Police, but our common experience teaches us to discount this statement. We do not expect much practical good from the Police Commission. The sole outcome of its labours will probably be to benefit the European officers serving in the Department by giving them an increase in their pay. [The *Akhbár-e-Islám* also thinks that only European Police officers will be benefited by the labours of the Police Commission.]

Police reform.
Kesari (113), 10th Mar.

18. If Government really intend to reform the Police Department, they must be prepared to spend more money on it than they do at present. It is idle to talk of Police reform without addition to the present cost of the force. The main functions of the Police are the prevention and detection of crime and the main defect of the force is its deficiency in numerical strength. Taking the figures for the different divisions of this Presidency, we see that there is one policeman for 1,447 people in the Central Division, while in the Southern and Northern Divisions there is one policeman for 1,919 and 1,047 persons respectively. If we look to area the proportion for the three Divisions is one policeman for 9, 9½ and 4 square miles respectively. It is a fallacy to suppose that because the people are disarmed they will have no incentive to lawlessness or crime, and if crime is to be effectively repressed, the existing strength of the Police should be materially increased. The prospects of the Native Police officials should also be improved. It is further essential that the higher Police officers, whether they be Europeans or Natives, should move freely among the people. The present system of investigating crime again leaves much to be desired and people are reluctant to report crime because they are compelled to attend frequently at the Police Station and their own friends and relations

are suspected of the crime reported. The investigation is oftentimes unnecessarily delayed. One way of improving this state of affairs is to entrust the work done by the Police to the ancient *balutedar*. A few respectable persons in each town or village may also be permitted to carry arms. Government need not be afraid of making the concession because the military are possessed of enough rifles and machine guns to meet any untoward contingency.

Mr. Brewin's evidence before the Police Commission in Bombay.

Jám-e-Jamshed (64), 9th Mar., Eng. cols.

19. "Mr. Harry Brewin, Assistant Inspector-General of Police, has, in his evidence before the Indian Police Commission, expressed his opinion that it would be well if the Bombay City Police is brought under the control of the Inspector-General of Police, for the reason, amongst others, that Bombay being 'the centre to which all bad characters, political agitators, and foreign emissaries at one time or other converged and from which they radiated, the Police, if they wished to properly watch and control them, must gather the threads and operate from there.' 'Well done! Mr. Harry Brewin,' we are inclined to say. There is one point, however, on which we should like to ask Mr. Brewin a question. Does he not think that the removal of the abuses of Police administration in India, and the purification of the force, as a whole, would help to lessen the work of the political agitator in India? We do not really know if the political agitator, as we know him in this country and especially in Bombay, is a less estimable member of society than the average policeman—at any rate the detective and the officer set to 'shadow' him. We have no hesitation in saying that the Indian Police—including that of Bombay—would do more credit to itself if, instead of watching the so-called political agitator, it looked more closely to its business proper, and, trying to be less venal itself, employed its detective faculty in running down the real evil-doers."

Some recent cases of assaults by Europeans upon natives.

Phœnix (8), 4th Mar.

20. "When actuated by a strong sense of justice and a magnanimous desire to interpose a shield of protection between the natives of India and the oppression to which they are so often subjected by arrogant and little-minded Europeans in this country, Lord Curzon conveyed his sense of displeasure to an offending British regiment (the offence, in this instance, consisting in the murder by a number of soldiers of a native cook who would not pander to their lust by supplying them with women) by depriving them of leave for a certain period of time, we applauded him with all our heart and invoked Heaven's blessings on him. The punishment, of course, was not commensurate with the enormity of the crime, but then we could not very well expect Lord Curzon to go much further, considering the circumstances of the case......... It was expected that the Viceroy would take advantage of the Delhi Durbar for lifting from the Lancers the shame he had cast on their colours. And so it happened. It was otherwise inconceivable how a disgraced regiment could be assigned so prominent a part in the Durbar function. We deeply deplored the Viceroy's back-sliding in this matter, because we knew that scant as was the consideration bestowed by Europeans on natives in this country, the mild and partial treatment of the 9th Lancers would tend to make them more heedless than ever of the sanctity of Indian lives. Well, our worst apprehensions have since been fully confirmed. There have been latterly quite a number of European outrages on the natives of the country, and Indo-phobia on the part of those who fatten on the soil of this country and hate its people like poison, has begun to run riot and break all bounds. The reader knows of the Delhi case which occurred within a stone's throw of the Durbar grounds. The Police made a raid on a 'hell' in which a number of Tommies were gambling. One of the latter threw a brickbat at a Policeman which resulted in his death. As the man, however, did it out of pure fun and meant no mischief, the law-courts dealt with him with unusual tenderness. There was then that affair about Dr. Sarat Mullick, who was poked with a sword by a Military Officer at the Delhi Station. The man had the good sense to apologise for his conduct, and no more need be said of it. We had then the case of some soldiers of the West Riding Regiment, who during the Coronation festivities at Calcutta went about the streets laying about their sticks freely on every 'native' who happened to cross their path. Then from Darjeeling comes the news

of an atrocious outrage committed by a British soldier on a respectable Bhatia lady. The lady was at tea in her own house with two other ladies, when the soldier, who was in a state of intoxication, invaded her privacy and tried to commit rape on her. He seized her with brute force, and, because she struggled, he committed a violent assault on her. Her friends, who had beaten a precipitate retreat from the scene, began to scream, and a constable and other people were attracted to the spot and the soldier was marched to the Police *thana*. The case was tried by a Mr. Campbell, who thought that a fine of Rs. 25 (Rs. 10 of which was awarded to the lady) sufficiently met the ends of justice. Comment on this would be superfluous. If the screams of the frightened ladies had not brought other people to their rescue, the probabilities are that the one who fell into the clutches of the drunken beast would have been outraged and perhaps even murdered—who knows? When a drunken soldier begins hitting any one, he does not generally leave his victim until he has knocked the breath out of him. Now since soldiers of this kidney do not seem to set any value on the lives and honour of Indian men and women, is not the exemption of the 9th Lancers from the consequences of their offence likely to offer a premium to such military excesses? But in this matter the Military are not the only party to blame—others, too, are wont to make a similar exhibition of Indo-phobia. There are certain Europeans who are presumably men of breeding and education, who think as lightly of assaulting a mere 'native' and launching him into eternity with all his imperfections on his head. There was the case of one Bain, which was decided only the other day. Bain is an Assam planter, who committed a cowardly assault on one of his coolies and his wife and niece. The man was tied to a pillar and in spite of his piteous appeals asking for pardon, the brute in human shape beat him mercilessly with a stirrup leather, and never stopped to take breath until everything was over with the wretch. The Civil Surgeon after examining the body declared that death was due to violence. The man, however, was never put up in the lock-up, as that might have interfered with his personal comfort. He was accommodated in a European hotel at the expense of Government and a guard was set on him. And he has been sentenced only to simple imprisonment for six months, as sufficient punishment for the murder of a helpless Indian coolie, in cold blood, attended with a diabolical, blood-thirsty ferocity and devilry. And as the Silchar Jail might not suit him, he was taken all the way to Calcutta that he might be lodged in the Presidency Jail, where his needs and comforts would be better attended to. If such travesties of justice are encouraged in broad daylight, is it any wonder that the 'native' should be held by most Europeans as being of far less account than the earth-worm which they hourly stamp under foot? Here is still another case: guard Corbett was put up for trial at the last Sessions of the Calcutta High Court on a charge of culpable homicide not amounting to murder. He had beaten his Indian cook to death. The man was sentenced to only a fortnight's rigorous imprisonment! Anglo-Indian papers ought really to try and awaken the conscience of the community to a full sense of the enormity of such outrages, but they either totally ignore them, or show up the offenders as so many injured innocents."

Comments on the acquittal on appeal of Private Morris who had been recently convicted of causing simple hurt to a native Police Sergeant at Delhi.

Arunodaya (88), 8th Mar.; *Moda Vritta* (119), 9th Mar.

21. The *Arunodaya* comments as follows upon the acquittal on appeal of Private Morris, who had been recently convicted of causing simple hurt to a Police Sergeant at Delhi during the Durbar fortnight which resulted in the latter's death:—Private Morris has been acquitted on appeal because the Judge disbelieved the evidence of the prosecution about the identification of the accused. The finding of the Judge is just what it should be, the only drawback to it being that he has not passed any strictures upon the convicting Magistrate. The lesson to be derived by the Police from the case is that they are not at liberty to exercise their powers whenever they choose and that they must be especially on their guard in cases where Europeans are concerned. The Police Sergeant ought to have known that the Durbar was a joyous occasion, where men were expected to eat, drink and be merry and perchance to gamble. The Sergeant could have saved his life by being a little more discreet. But he was destined to meet

with his death at the hands of Private Morris and he could not help it. [The *Moda Vritta* also makes sarcastic comments on the case and observes that there is a habitual tendency on the part of European Judges to treat the accused of their own race with leniency. Even European convicts, it says, are treated with special indulgence. It would, therefore, be better, in its opinion, if Government were to make the necessary changes in the law, legalising the lenient treatment of Europeans, who may happen to be accused or convicted of serious crimes.]

Prosecution by the Bombay Police of a Hindu 'plague goddess' in Bombay.

Jám-e-Jamshed (64), 10th Mar., Eng. cols.; *Akhbár-e-Soudágar* (50), 9th Mar.

22. Commenting on the prosecution in the Bombay Police Court of a Hindu woman who posed as a plague goddess, the *Jám-e-Jamshed* observes:—"We firmly maintain that the prosecution of that Hindu woman was an ill-advised step. The unsuccessful termination of the prosecution will now do more harm than good. We wish the Police had adopted the discreet procedure of first taking the opinion of the Advocate-General as to whether the charge openly laid against the woman could at all be sustained in a court of law. Viewing the circumstances of the case on the whole, it must have struck even a layman, that the prosecution was foredoomed to failure, and that Mr. Dastur, the Magistrate who tried the case, exercised strong common sense in acquitting the accused. If the prosecution was instituted as a sort of intimidation to the parties to shift their head-quarters, no better advertisement could have been given to the woman than the Police have done.......... The acquittal of the woman must now necessarily produce in ignorant minds much greater confidence than ever in her supposed powers; for surely, it cannot be expected that the illiterate people who have become her votaries, are ever likely to understand the real reason why the Magistrate discharged the woman. An effect just the reverse of what the Police wished to bring about must now inevitably follow, and we cannot but repeat that the prosecution was most precipitate, and we hope Government will be consulted by the Head of the Bombay Police before launching such prosecutions in future. The impression among the illiterate masses seems to be that the prosecution was instituted by Government to prove that the woman was not a 'goddess', and now that she has been acquitted, these illiterate persons will necessarily infer that Government failed to prove their allegation." [The *Akhbár-e-Soudágar* believes the 'plague goddess' to be a fraud and says that many plague patients, who are taken to her for cure, die in agony. It, therefore, suggests that the authorities should take some effective steps in the matter in the interests of public health.]

Voice of India (13), 14th Feb.; *Kál* (109), 6th Mar.

23. "An 'inspired' woman in Bombay has confounded doctors and lawyers alike. She professed to cure plague. Her treatment consisted in sucking the bubo and applying a sacred powder to the spot. No one having as yet discovered a remedy for the dire disease, many a patient was brought to her and hundreds flocked to see her treatment. The Police tried to run her in for causing a public nuisance, and for acts calculated to spread an infectious disease. The former charge did not really constitute the head and front of her offending, for supposing she *did* cure plague patients, it would be absurd to punish her because her healing powers attracted crowds. The Police might as well try to obtain a declaration that religious festivals and Coronation illuminations are unlawful. The spread of infection, if it could be proved, was really the most serious part of the charge. But when the accused herself sucked the bubo with impunity, what was the value of expert evidence that proximity to or contact with plague patients was dangerous? Medical science has never before been made to look more foolish than by that mysterious but dreadful entity—the plague bacillus." [Writing on the same subject the *Kál* observes:—Why should the Bombay Police be particularly anxious to drag Bhagirathi to a Magistrate's Court in order to expose her hypocrisy? Have not other plague nostrums—such as house inspection, inoculation, segregation—have had their day, and have these not inflicted untold sufferings upon the public? Why were not the authors of these nostrums dragged into Magistrate's Courts? If Bhagirathi makes a little money by her superstitious mode of cure, have not the other so-called remedies

against plague brought money to many a European plague doctor? Besides, it is somewhat presumptuous to assert that because Bhagirathi sucks buboes of plague patients she is a hypocrite. We must here bear in mind that even European doctors are mortally afraid of even touching a plague bubo.]

Plague in Ahmedabad.
Praja Bandhu (22), 8th Mar., Eng. cols.

24. "From the information sent to us by Mr. Doderet, Collector and District Magistrate of Ahmedabad, which is published in our vernacular columns, our readers will be able to perceive that he is quite alive to the grave danger lying ahead in consequence of the raging of plague for some time past in our city, and that our appeal to him in our last issue has not gone in vain. He has applied to the Government to appoint a full-time European Medical Officer to co-operate with and work under the Civil Surgeon, because the latter is for obvious reasons unable to devote sufficient time to the work of devising the requisite measures to check the further spread of plague. We welcome the appointment of an additional Medical officer under the existing circumstances, but take the liberty of doubting the wisdom of sending for a fresh doctor from Europe unacquainted perhaps with the language, customs and manners of the people. We believe the appointment of an Indian doctor having experience of plague work will serve the purpose better......... Mr. Doderet has also been kind enough, in response to the appeal made by us on behalf of the people of this city, to declare that no additional assessment or fine, generally levied in the event of any Government piece of land being used for other than agricultural purposes, will be levied upon people desiring to erect temporary sheds on such land. We take this opportunity of thanking him for this concession, and trust that it will be availed of by those who may be obliged by circumstances to quit their homes. Mr. Doderet has also written to the Municipal President to urge upon the Health Officer the necessity of visiting plague-infected localities with the object of inquiring into the number of plague cases, and making other necessary arrangements in connection with plague. He has also drawn the President's attention to the insanitary condition of some of the streets, and has asked him to expedite the adoption of requisite measures to improve their condition. We only hope that Mr. Doderet will succeed in making the Municipal authorities realize the gravity of the situation, and that their efforts may be successful in eradicating the fell disease from our midst." [The same paper in its vernacular columns complains of the alleged apathy of the Municipal authorities at Ahmedabad in taking proper measures for checking the spread of plague in that city. It observes that cases have been occurring in the outskirts of the city, but that the Municipal authorities take no notice of them. It also suspects that dead bodies of plague patients are allowed to be buried in the fields adjoining the city.]

Plague measures at Sátára.
Prekshak (34), 10th Mar.

25. The plague administration of Mr. Chukkerbutty, who acted for a month and a half as Chief Plague Authority, Sátára, has proved extremely unpopular and inefficient. He contented himself with issuing circulars and prosecuting those who disobeyed them, and showed scant courtesy to the leaders of the local native community whenever they approached him with their grievances. Though he was the Chief Plague Authority at Sátára, he seldom visited the different parts of the town and on one occasion betrayed ignorance of even the names of the more important parts. Even now, when the epidemic has nearly subsided and Mr. Chukkerbutty's plague administration has come to an end, he is thinking of prosecuting a certain gentleman. We hope the Collector will check this prosecuting tendency on the part of Mr. Chukkerbutty. If any body deserves credit for having worked hard in suppressing the plague at Sátára, it is the Committee of Plague Volunteers.

Complaint against the location of a *toddy* shop in a respectable part of the town of Belgaum.
Chikitsak (96), 11th Mar.

26. The local liquor contractor has recently removed his *toddy* shop from the *Khatik* to the *Kamati* street with the permission of the Collector. The Collector in giving the said permission does not seem to have taken into consideration the fact that the latter locality is inhabited by a respectable class of people, who would not like the peace of their neighbourhood to be disturbed by drunken brawls. In former days, liquor and *toddy* shops were located out

of the town, but under the regime of our beneficent Government the former have been brought into the very heart of the town and the latter are apparently about to follow suit. A *toddy* shop in a respectable part of the town is really a public nuisance and we, therefore, invite the attention of the Collector to the matter.

Pandita Ramabai's Widows' Home.

Mahrátta (7), 8th Mar.

27. "To those who have known Pandita Ramabai's *Sharada Sadan* as only a proselytising agency, it may be interesting perhaps to be told that Pandita Ramabai has now and then bestowed a thought upon the advisability of conducting it on a secular or non-religious basis. At any rate, it appears that she lately acquainted her patrons in America of the necessity she may be under for some time to come to announce to the public in India that her *Sadan* is more of an orphanage than a missionary institution. The facts that the head of the institution is herself a Christian convert and that many young inmates of the *Sadan* are from time to time converted to Christianity must of course militate against the supposition that the Pandita is really indifferent to the religion of the inmates of the *Sadan*. But from the *Boston Evening Transcript* of the 19th January, which was received by the last mail, we may say that Ramabai has had the courage to demand from her patrons a free hand as to the religious attitude of the *Sadan*.......... We only add that if the Pandita will conduct the institution on the broad basis of humanitarian principles, it will enable those who admire her talents and her capacity for organization, to appreciate her labours in maintaining and instructing the waifs of society thrown on her hands in times of famine. The Pandita may be aware that even in some of our avowedly Hindu Orphanages, the doors are not closed against stray Muhammadan orphans who may seek protection there, and that the caste of the orphans and the purity of their religion are strictly maintained. If the Pandita will only accept and adhere to a secular basis for her institution, she will be an object lesson to the different Indian communities."

Legislation.

Tea Cess Bill.

East and West (3) for Mar.

28. "The Tea Cess Bill, introduced in the Viceregal Council, raises the discussion of a number of important issues. In the first place, if a body of enterprising men like the European Tea Planters cannot be got together voluntarily to subscribe among themselves the cost of pushing the sale of their tea, should the Government place its services at their disposal for that purpose? There are Europeans who argue that the invocation of Government aid in such circumstances does not speak well of the enterprise and the spirit of self-help and united action of the planting community. Indians, however, ask so repeatedly for Government initiation and State co-operation that they are estopped from objecting to the extension of a similar favour to others. From the Indian standpoint, the questions raised are, whether the Government should be a party to the encouragement of the habit of tea-drinking among the Indians, and secondly, whether the Government should feel called upon to encourage the importation of British capital for purposes which do not benefit the people of this land. Will tea be popular among those that do not now need it but who will succumb to its temptations? It is said that the one-pice tea-cup has been found to be very acceptable to the poorer classes. We doubt if this popularity will be enduring and if Indian enterprise will not be able to make butter-milk or some other drink a formidable rival to the tempter of Assam. Cannot the Board of Scientific Advice discover an Indian product which will furnish a beverage that can compete with tea? It will be more difficult to tackle the British capitalist. Lord Curzon has characterised it as a copy-book fallacy to argue that the use of foreign capital tends to impoverish the land."

A suggestion for the amendment of the Civil Procedure Code.

Kesari (115), 10th Mar.

29. A correspondent writes to the *Kesari*:—I wish to draw public attention to the following defect in the Civil Procedure Code. In suits for the partition of property belonging to an undivided family, it often happens that some coparceners are in possession of moveable and also immoveable property belonging to the coparcenery but

others, who are not in possession of any such property and are obliged to sue for a partition, are required to wait indefinitely before they are put in possession of their share. The Courts cannot give such coparceners any relief until all the evidence in the suit has been recorded and a final decision in the case is arrived at. But it may happen that the plaintiff may not have the means to maintain himself during the pendency of the suit or even the means to conduct the suit, and it is really a hardship that the law should provide no relief in such cases. This defect in the law may be cured in the following way :—The Courts may be empowered on the institution of a partition suit to decree a provisional partition, if the defendants admit that the property which forms the subject-matter of the suit is joint property. Such partition will of course be strictly provisional and subject to future adjustment after final decision of the Court in the case has been arrived at. The plaintiff will in this way be enabled to carry on the suit, and also to maintain himself while it is going on, if he has no other means to do so.

Bombay Land Record-of-Rights Bill as amended by the Select Committee.
Kesari (113), 10th Mar.

30. Our readers may remember that the Land Record-of-Rights Bill was referred after the first reading to a Select Committee, which included the Honourable Messrs. Khare and Dixit. The report of the Select Committee has been published in the last *Government Gazette* and it is satisfactory to note that the select Committee have proposed many useful amendments in the first draft of the Bill, whereby the powers vested in the village accountant for the preparation of the initial register are considerably curtailed. The work of preparing the register and of subsequently inserting changes of rights therein will not be done in secret but publicly at the village *chowri* after due notice to the parties concerned. But the Bill is, in our opinion, capable of still further improvement. For instance, no suitable and satisfactory agency is provided therein for settling disputed cases. The Mamlatdars will under the present provisions of the Bill settle such cases after a summary inquiry. But we need hardly say that the procedure is not at all satisfactory. The Mamlatdar has much other work to attend to and he cannot be expected to do full justice to the rights of the contending parties. A separate agency should, therefore, be provided to undertake the work. In the United Provinces and the Punjáb, it is entrusted to a Settlement Officer. In our Presidency, we should like to see it entrusted to a special Subordinate Judge. Another objectionable feature of the Bill which we would like to see removed is the provision which makes the production of a certified extract from the register obligatory in all suits relating to land.

Dnyán Prakásh (30), 12th Mar., Eng. cols.

31. "The Select Committee have submitted their report on the Bombay Land Record-of-Rights Bill. As amended by the Committee the measure is of course less objectionable than as originally framed. But it would have been much more improved in its form, had the objections urged against it by the Honourable Mr. Dixit been properly taken into consideration. That gentleman objects to the preparation of the initial record by the village accountants, and considering the uses to which the record might eventually be put, he points out the necessity of entrusting that work to an officer of the standing of a Settlement Officer. To demonstrate the reasonableness of his contention he quotes the practice followed in the United Provinces, the Central Provinces and the Punjáb, where the initial record is prepared by an officer of the above-mentioned status. He does not also approve of the provision which requires that an extract from the record should be attached to plaints relating to land. We wish the Committee had seen eye to eye with the Honourable Member in the matter. The measure may prove of great utility to the public if the register of rights can be properly prepared. Otherwise it might prove positively mischievous to those for whose protection and benefit it has been enacted. We have every hope that the non-official members will support Messrs. Dixit and Khare, if the latter move amendments to remove the objectionable features of the Bill, but we can scarcely disguise from ourselves the apprehension that Government, with the official majority at their back, are sure to carry the Bill as amended by the Select Committee through the Council."

Madras Planters' Labour Bill.

Kaisar-i-Hind (19), 8th Mar., Eng. cols.

32. "The new Slavery Bill which the Madras Planters were able to introduce into the Madras Legislative Council has just been passed into law with the active support of the Madras Government. There was in that assembly Mr. Acworth, the Goliath of the planting interest. And, strange to say, the official majority were all so enamoured of his arguments against each and every amendment suggested by the three native non-official members that all these amendments were thrown out! From the planters' point of view it may be indeed an ideal mode of making laws and regulations. But what are we to say of the Madras Government which has so actively supported these interested whitemen in passing the measure on which they had set their hearts? It has been alleged that there is nothing in the Bill which can be objected to as inflicting any hardship upon the coolies. Each party is allowed freedom to put an end to the contract by giving three months' notice. Moreover, there are other provisions which are calculated to ensure just conduct and action on the part of master and employer alike and that it is an exaggeration to urge that the measure will have the effect of enslaving the voiceless and helpless coolie. We can well imagine the self-complacent Anglo-Indian talking in this fashion when twitted with the charge of introducing legalised slavery into this country after his forebears in his own mother-country had spent millions to emancipate from bondage thousands in the West Indies plantations............ But it may reasonably be asked, why, in the first place, there should be *any* legislation whatever, be it in Assam or Madras or in any other province of the free British Indian Empire, for the avowed purpose of regulating labour? Dare the white miners of South Africa legislate similarly for the *white* labourers there? Then, why should there be special legislation for the Indian coolies only? What has been the treatment of the vast majority of these helpless and defenceless waifs in Assam for years past?......... We do not hesitate to aver that a convict in jail is every way happier, physically and morally, than the most well-paid coolie on the plantations in that province. And to talk of courts of law doing anything like bare justice to the coolie is, as we all know, a mere mockery and a delusion. In nine cases out of ten the white magistracy supports the influential white against the defenceless black. The white is pure and innocent. He can never violate a law. But the black is a rogue and a scoundrel. This is the magisterial law where plantations and planters are plentiful. We condemn *in toto* the very principle on which labour legislation has from time to time been undertaken in this country. It is opposed to all principles of British freedom. It is opposed to all feelings of humanity. It is opposed to all the instincts of the British constitution and British law. It is opposed to all the teachings of economics. It is opposed to all the grave lessons which History has taught in the past. It is opposed to all the tenets of Christianity. And we can never excuse the Christian and civilised rulers of British India for slowly and steadily introducing legalised slavery in this unhappy country, which hardly differs from the slavery which the royal task-masters on the banks of the Nile enforced on their people by their despotic will over three thousand years ago. For any righteous Anglo-Indian administrator to defend such a measure as the one recently passed in the Madras Legislative Council is to us a great humiliation. We ask if these be the impartial legislators, who call themselves paternal but who, at the behest of a most selfish class, not to use a stronger epithet, enslave a voiceless and helpless people? Again, we say, we feel humiliated at this un-English procedure. Who will deny that here is another solid proof of that decadence not only of British politics, but of British principles and British righteousness. Verily there are ominous signs all round of the decay of men and morals throughout the vast British Empire, which bode no good to it. Heaven defend the British nation from coming disasters."

Praja Bandhu (22), 8th Mar., Eng. cols.

33. "The Madras Planters' Labour Bill has at last been passed into law by the Madras Legislative Council, during this week, in spite of the strong opposition of some of the native non-official members of the Council, and the hostile criticism in the Press of that Presidency......... The new Act is virtually

a prototype of the one in force in Assam, and is likely to bring about not dissimilar results. Instances of oppression by the planters of Assam over the labourers have been brought to light in the past, and there is no reason to believe that the planters of Southern India will behave differently. The coolie is at work on a plantation far into the interior, and is almost entirely at the mercy of his white master out of whose clutches it is almost impossible for him to escape. Under these circumstances the bold stand made by the non-official native members of the Council against the new Bill deserves all praise, although it was altogether unavailing against the powerful voting majority commanded by Government in the Council."

Kesari (113), 10th Mar; *Sudhárak* (39), 9th Mar.; *Moda Vritta* (119), 9th Mar.; *Dnyán Prakásh* (30), 12th Mar.; *Samarth* (35), 11th Mar.; *Chikitsak* (96), 11th Mar.

34. In the present age of fierce competition, European nations are striving hard for material prosperity and exploiting the material and mineral resources of uncivilised countries under the pretext of carrying the blessing of civilisation there. Wherever the Europeans go for purposes of trade or colonization, they make the native population work as their slaves. If the latter refuse to work, they are stigmatised as lazy and ignorant of the 'dignity of labour', and are forced to labour by the use of various expedients. It is difficult to foretell to what lengths Europeans will carry their oppression of the coloured or aboriginal races. The treatment of Kaffirs in South Africa and of Indian coolies in the tea gardens of Assam are instances of such oppression. It is sad to think that one portion of mankind should roll in wealth and that the rest of their fellow-beings should be forced to toil for their sake. These reflections are suggested to our minds by the Madras Planters' Labour Bill, which seeks to give legal sanction to such slavery. There are some clauses in the Bill, which make it obligatory on the indentured coolies to serve out their term under any circumstances and render them liable to prosecution if they leave the plantations, no matter what the cause of such desertion might be. The Bill strikes a death-blow at the liberty of the Indian coolie and it is no wonder that it provoked strong and vehement opposition from the non-official members of the Madras Legislative Council. The Governor of Madras was highly displeased with this attitude on their part and remarked that they had made a preconcerted plan to oppose the Bill. It is noteworthy that at each successive stage of the Bill, the noose round the neck of the coolie was drawn tighter and tighter. [The *Sudhárak* regrets that the Bill was carried through the Council in defiance of the opposition of the non-official members and observes:—The action of the Madras Government shows how little weight is attached by the authorities to the voice of pulic opinion in this country. The *Moda Vritta*, the *Chikitsak* and the *Samarth* also make adverse comments on the Bill.]

Proposed extension of the Cantonments House Accommodation Act to the Poona Cantonment.

Mahrátta (7), 8th Mar.

35. "The Poona Cantonment will be, we are afraid, the greatest sufferer if the Cantonments House Accommodation Act were indiscriminately extended to it. The Honourable Professor Gokhale, when he strenuously opposed some of the clauses in the Bill in the Supreme Legislative Council, had mostly the case of the Poona Cantonment in his mind, and unless the Military authorities are sympathetic in the practical enforcement of the Act, the interests of the owners of house property in the Cantonment will be seriously affected. The house-owners, thankfully availing themselves of the opportunity given them of a hearing on the question, submitted last week a representation to Major-General Burnett, in which they have conclusively shown that the object of the new provisions would be sufficiently gained even if only a few stated bungalows were set apart for the use of Military officers, and that a wholesale extension of the Act to the Cantonment would only result in creating a feeling of uncertainty in the minds of likely occupants of the bungalows and thus lead to an enormous depreciation of house property. General Burnett is, we know, a friend of the Cantonment people and is thoroughly well acquainted with the real state of things in the Cantonment, and we, therefore, hope that he would recommend an extension of the new Act to only a limited portion of the Cantonment."

Education.

The Calcutta University Senate and the recommendations of the Universities Commission.
Mahratta (7), 8th Mar.

36. "As anticipated by us, the Senate of the Calcutta University has expressed its disapproval of some of the most mischievous and reactionary recommendations of the Universities Commission. At the first of the special meetings of the Senate held on the 28th of February that body adopted by a majority of 41 against 17 the motion of Mr. R. Mitra, as amended by Mr. Wheeler, to the effect that 'the Senate disapproves of the recommendation of the Universities Commission to abolish the present Senate and to appoint a new one consisting of 100 members.' It is to be remarked that the motion of Mr. Mitra was seconded by the Rev. Dr. Morrison. And in fact several European members of the Senate voted with the majority. This, we think, sufficiently disproves the objection, every time urged by the Honourable Mr. Raleigh that the recommendations of the Commission had been misunderstood by the people. Mr. Raleigh, Dr. Mackichan and other members of the Commission may now be satisfied that if the recommendations of the Commission are misunderstood it is entirely their own fault that the language used by them has not been plain enough, and that it is not the natives only who have misunderstood them. But to be plain, we think, it is not a question of the misunderstanding of the language or the intentions of the Commission, both of which are plain enough; the only question is as to how far the changes and innovations suggested by the Commission are either justified by the existing state of things or conducive to the best interests of the people in this country. A very large majority of the educated classes and educational experts think that they are neither justifiable nor beneficial. And there the matter ends so far as the expression of public opinion is concerned, though we all know that Government is all powerful and may set aside public opinion however strong."

Dr. Mackichan's address at the recent Convocation of the Bombay University.
Gujarati (15), 8th Mar., Eng. cols.

37. "Dr. Mackichan's Convocation address has not convinced the public of the soundness of the recommendations of the Indian Universities Commission. His dogmatic and somewhat defiant and offensive tone has, on the contrary, called forth a larger volume of public criticism than before. We confess that from the very beginning his appointment on the Commission did not give an important section of the public unqualified satisfaction. Missionaries in this country, especially those connected with educational institutions receiving aid from Government, have with few exceptions become quite officialised. At any rate they do not display the same moral courage and independence of thought as other Missionaries. There is an impression abroad that Dr. Mackichan is a clever opportunist and there are critics who would go the length of saying that in his natural desire to keep well with Lord Curzon and other high officials he has betrayed, though unwittingly, the best interests of the Bombay University by approving of the recommendations of the Commission *in toto*. After having ascribed motives to the members of the Senate in his Convocation speech, he cannot fairly complain if others now scrutinise his views and conduct a little more closely than they have hitherto done. It would have been better for Dr. Mackichan to have discharged his proper functions in the Vice-Chancellor's chair instead of playing the *rôle* of an interested advocate of the Commission's Report. If he was anxious to defend the report, why did he not vacate the chair when the question was discussed by the Senate and propound his views so as to give an opportunity to his dissenting colleagues to reply to his criticism? But he then chose the most objectionable course of expressing his dissent from the resolution adopted by the Senate and the views expressed in the course of the debate at the conclusion of the meeting. This was not fair to his colleagues and the Senate and it was still more unfair on his part to have aired his views in his Convocation address when no Fellow of the Senate could have given him a reply on the spot."

Native States.

An imaginary dialogue between a released convict and a Native Chief.
Moda Vritta (119), 2nd Mar.

38. The *Moda Vritta* publishes an imaginary dialogue between a released convict and a Native Chief in which the former bewails the latter's state of bondage as worse than his own because it is perpetual and never comes to an end. The Native Chief admits the truth of the ex-convict's remark and says that as he and his brother Chiefs have no liberty of action, they choose to drown their sense of servitude by indulging in intoxicating drugs. The ex-convict exhorts the Chief to promote the welfare of his people in spite of the limitations of his position and suggests some ways in which this can be done, *e.g.*, by bestowing the right of local self-government upon the people, establishing agricultural banks in the State, &c.

The *Vedokta* (ecclesiastical) controversy at Kolhápur.
Mahrátta (7), 8th Mar.

39. "We do not know how far the salvation of the Maharaja of Kolhápur's soul has been secured since he first identified himself with the notorious *Vedokta* (ecclesiastical) controversy in his State. But this much we do know that he has permanently created deep discontent in the minds of his subjects. The process of the manufacture of this discontent may now be said to be in full swing; for we hear the Political Agent of Kolhápur has recently disallowed Shrimant Rajopadhye's appeal against the Maharaja's order of confiscation of his landed property held by him and his ancestors as an out-and-out gift for about 150 years past. The applicant was not even allowed to be represented by Counsel, and the Political Agent's order is said to be summary and brief. Indeed that officer must have, in rejecting the appeal, made a fine show of his reluctance to interfere with the doings of the Maharaja. But those who are acquainted with the usually mighty doings of the Political Agent in the administration of the Kolhápur State in every department will regard the present reluctance only as one more instance of the well-known British policy of swallowing a camel and straining at a gnat. But we reserve our remarks on the subject until we get the full text of the Politcial Agent's judgment."

Affairs in the Baroda State.
Káthiáwádno Himáyati (66), 8th Mar.

40. The *Káthiáwádno Himáyati* regrets that the British Government takes no notice of the maladministration which, it alleges, prevails in the Baroda State. The paper observes that the Gaekwar has imposed numerous new taxes upon his people, that he squanders the State funds at his sweet will and that the people in the State do not get proper justice.

Alleged maladministration in the Wadhwán State (Káthiáwár).
Káthiáwádno Himáyati (66), 8th Mar.

41. The complaints made by the subjects of the Wadhwán State against their present ruler are so loud and frequent that it seems a pity that he is not yet removed from the *gádi*. Complaints had appeared in the public press, too, against the maladministration of the Thakor. The omission on the part of the paramount power to take any action in the matter is calculated to give rise to unfavourable surmises in the public mind about Political officers, and the subjects of the State will have no alternative left to them but to put up with the injustice and oppression of their ruler meekly.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th March 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st March 1903.

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26	Sur
27	Rája

CON 2

List of Newspapers and Periodicals.

(As it stood on the 1st January 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajram Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathar ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 69	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patră	Dhárwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwáduo Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácbárya Bálácbárya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued*.				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 65.	125
99	Deen Mitra	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi; Hindu (Deshasth Bráhman); 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte; Hindu (Karháda Bráhman); 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve; Hindu (Chitpáwan Bráhman); 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	Poona Vaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijapur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45	375
137	Shrigonda Vritta	Shrigonda	Do.	Balabhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appaji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Narayan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
66A	Mahi Kántha Gazette.	Sádra ...	Weekly ...	......	...
72A	Prakásh and Gadgadát.	Bombay ...	Do. ...	......	...
	MARA'THI.				
91A	Bhu't...	Bombay ...	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh*. The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh*.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the numbe[illegible] the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in th[illegible]ficial Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
66A	Mahi Kántha Gazette.	Sádra ...	Weekly ...	......	...
72A	Prakásh and Gadgadát.	Bombay ...	Do. ...	......	...
	MARA'THI.				
91A	Bhu't...	Bombay ...	Monthly ...	......	...

NOTE.—*Gádgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh.* The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh.*

Politics and the Public Administration.

Comments on His Majesty the King-Emperor's message to the people of India.
Arunodaya (88), 15th Mar.

1. We were highly gratified at the promises contained in the Royal message which was conveyed to the people of India on the occasion of the Delhi Durbar and are duly grateful to our beloved Sovereign for the kind regard evinced therein by His Majesty for his poor Indian subjects. But we are afraid that the present Royal message will, like the Royal Proclamation of 1858, remain a dead letter so long as those who are placed at the helm of Indian affairs do not regard the interests of the rulers and the ruled as identical. If only a tithe of the pledges contained in the Royal Proclamation of 1858 had been fulfilled in practice, the people of this country would not have been found in their present lamentable condition. So far from enjoying any of the privileges promised in the Proclamation, we find them ground down under stringent laws, while their industries are crippled and their lot in life is far from enviable. When they emigrate to foreign countries like South Africa they are treated there as worse than slaves and experience insults and indignities in their own country at the hands of their rulers. As no practical good has resulted from the Charter of 1858, nothing better need be expected from the Royal message of 1903.

Question of the military expenditure of India.
Gujaráti Punch (17), 16th Mar.; *Kesari* (113), 17th Mar.

2. We are sorry to see that there is no chance of the military expenditure of India being curtailed. Mr. Caine moved an amendment to the Address regretting the absence of any reduction in Indian military expenditure, but Lord George maintained that the strength of the army in India was not proportionate to the population. It is a mistake to maintain an army in proportion to the population in a country like India because the people are proverbially meek and loyal. This view has found favour with a General like Lord Roberts and other experienced British statesmen, but Lord George refuses to acquiesce in it. It is really the misfortune of this country that he not only sees no necessity for reducing the present military expenditure of India but actually proposes to increase the strength of the army in India. [There is no doubt that the strength of the Indian garrison is not at all in proportion to the extent and population of the country but that does not prove that the Government exercises economy in the matter of military expenditure but that the people are loyal and meek and disarmed. We admit that India being a tropical country, special care has to be taken about the preservation of the health of European troops and that this entails heavy cost upon Government; but the main point in the controversy about the military expenditure of India is that a portion of the country's garrison is employed in fighting Britain's battles out of India and for purposes with which India has no concern. We think, therefore, that the 30,000 troops which have been added to the European garrison of the country for the defence of the North-West Frontier against Russian encroachments should be treated as an Imperial reserve and that their cost should be met from the Imperial and not the Indian Exchequer.]

Death of Mr. W. S. Caine, M. P.
Indu Prakásh (31), 19th Mar, Eng. cols.

3. "The whole of India will be greatly shocked by the sudden and unexpected news of the death of Mr. W. S. Caine, M. P. He had been no doubt for some time past in indifferent health, but as he was attending his duties in Parliament, asking questions pertaining to the interests of India as usual, it was not expected that his end was so near. He belonged to the little band of disinterested public-spirited Englishmen that worked on behalf of India during the last quarter of a century and whose life-long labours were directed to explain to the rulers the true condition of India and to remove as far as practicable many of the misunderstandings between the rulers and the ruled by enlightening the British public on Indian questions.......... He always took a lively and active interest in Indian affairs and has written two books on the country abounding with clever observations upon the people and their characteristics.......... He visited the country and preached in various places vigorous sermons to further the cause of

Temperance......... His active work in Parliament on behalf of this country will ever be gratefully remembered and he will permanently take rank as one of the greatest active well-wishers of India."

Voice of India (13), 21st Mar., *Jám-e-Jamshed* (64), 20th Mar., Eng. cols.

4. "The news of the sudden death of Mr. W. S. Caine, M. P., will be received in India with profound regret. He was ailing some time ago, but he had sufficiently recovered to take an active part in the debate in the House of Commons last month. As a leader of the Temperance movement, he took special interest in the Abkari policy of the Indian Government and also a general interest in Indian affairs, and the last service that he did to this country was to call the attention of the House to the growth of the military expenditure in India. He not only pointed out that India could spare 30,000 men for service in South Africa and China, but that the Indian Army, which consisted of 190,000 men, cost £15,000,000, or £52 a head. The British Army cost £31 a head, the French Army £12, the Russian Army £10, the German £9, the Austrian Army £7, the Italian £4, and the Swiss Army, which he believed to be the best for national defence, £2 5s. per head. In him this country has lost a staunch friend." [The *Jám-e-Jamshed* writes as follows:—"There are never many Englishmen to fight India's battles, to devote themselves whole-heartedly to her interests and to feel for her and love her as their own. Among such few devoted English friends William Sprotson Caine took a foremost place and his sudden and unexpected death leaves a gap in their ranks which it will take long to fill."]

Mr. Chamberlain's tour in South Africa and the grievances of Indian settlers there.

Voice of India (13), 21st Mar.

5. "Mr. Chamberlain has returned from South Africa amidst a chorus of applause, but the grievances of our countrymen there still remain unredressed. The Colonial Secretary was presented with a memorial which clearly stated the disabilities under which the Indian subjects of His Majesty still labour in spite of promises which have not been fulfilled. The catalogue of their grievances seems to have been enlarged since the war, one of the causes of which was officially declared to be the disabilities of the British Indians in the Colonies. Some of these disabilities have been relaxed, but the injunctions, that the Indians should not be out after 9 P. M., should not travel on railways except third class, should not walk on foot-paths, and should not drive in hired vehicles, and others equally meaningless and mischievous, have not been expunged from the Statute Book; and there is the danger that they may be enforced to the very letter at any moment. The Boer Government classed the British Indians with the natives of South Africa; this mistaken interpretation has been the source of all mischief. What have the Imperial Government or the Indian Government done to remove this erroneous notion? They have professed their sympathy in the sufferings of Indians and have declared their helplessness to redress the wrongs that Indians suffer not because they deserve to suffer, but because they have been practically disowned by a Government which prides itself on its virtues of peace, justice, and righteous administration. It seems that a new department of Asiatic Affairs has been established in South Africa, the sole duty of which is not, as may be presumed, to look after the interests of Asiatics, but to enforce those laws which the whites have made against them. Under the new regime, even licenses for purposes of trade are withdrawn, and the authorities are trying to remove the Indian Colony to a place far away from town on grounds of insanitation, although it has been proved that even 'the lowest class Indian lives better and in better habitation, and with more regard to sanitary measures, than the lowest class white.' The hardships of our countrymen have grown all but unbearable; they have cried themselves hoarse and have appealed to Government time after time for redress—and bare justice—but they have cried and appealed in vain. A gleam of hope cheered them when the official Missionary of Peace came to Pretoria—but Mr. Chamberlain has declared himself powerless to help. Their helplessness keeps pace with the hopelessness of their cause. But the Bombay Chamber of Commerce has bestirred itself in the matter: we shall wait and see what Government have to

say in reply. In the meanwhile, we take note of an interesting suggestion thrown out by a 'Hindu Imperialist' in a contemporary, that an Agent-General to the Government of India should be appointed in the South African Colonies, whose business it shall be 'to take care of the interests of British Indians by all the ways open to diplomacy in a foreign country."

Gujaráti (15), 15th Mar., Eng. cols.

6. "Mr. Joseph Chamberlain has left South Africa, after what is called a highly successful tour, and begun his voyage homewards. On the eve of his departure from England he was approached by those who were interested in the fate of our countrymen in South Africa, and it was given out that a conference on the spot with Lord Milner would contribute greatly towards the solution of the problem. Lord George Hamilton was also wroth at the treatment given to Indians in the Colonies and had promised great things. The tour has ended. Mr. Chamberlain has had much of plain-speaking with the discontented Boers and is supposed to have cowed them down. He was on the move incessantly and his speeches can be counted by scores. But in the busy programme of the Empire-builder, the grievances of India found no place. At least no news on the point has reached us either through the public press or private advices. On the other hand, what we learn is of a most disappointing character. From the 31st of January last, some of the Colonies have begun to put into force the restrictive and prohibitive legislation against Indians, and prevented about 1,500 men, who had sailed in the steamship *Bancoora*, from landing. Mr. Chamberlain's advice to the Colonies was that if they did not desire to have Asiatics on the soil, they can treat them as 'undesirable aliens,' and thus put a stop to their immigration. The rules about 'cooly locations,' passes, prohibition against walking on the footpaths and riding in railway or tram cars, have been most strictly put in force not by the original rulers of the new Colonies, the Boers, but by the British Government. The descendants of those who fought for abolishing slavery in America, and who to-day even make the most of capturing slave *dhows*, and enforce upon Eastern potentates treaties prohibiting trade in slaves, want the Indian on South African soil as an indentured cooly, a worker in the mine only for the benefit of the white employer, a hewer of wood and drawer of water, but not as a free man. Why? Because he competes with the British settler in trade, and by his economy runs him down. In the face of the unjust treatment of the Indian, for British statesmen to talk of all the subjects of the Crown being equally the sons of the Empire, and of their having equal rights and equal privileges, is empty nothingness. It cannot be pleaded by them that the British Government are unaware of this state of things. Time and again it has been brought to their notice. But they are afraid to confess that they are helpless before the Colonies, and cannot force their views on them. Already agents of the Natal Government are in India, arranging for the terms on which coolies can be taken temporarily to South Africa. It is to be seen how Lord Curzon treats them. Even in the twentieth century, we find nations considering themselves civilised ready to profit by slavery by merely calling that state of bondage by another name. Englishmen in India blame the agriculturist who clings to his holding, as foolish and home-sick and wanting in the spirit of enterprise and point to the example of their countrymen who have emigrated and become happy. When the poor Indian wants to emigrate, he finds all doors closed against him. What a sad commentary on the work of one of the freest nations in the world. Why does it not say that it rules India only for its own ends?"

Alleged unfair treatment of Indians in Australia.

Káthiáwár Times (6), 18th Mar.

7. "The unfair treatment meted out to the natives of British India in Australia in two recent cases has, we are glad to note, engaged the serious attention of the Colonial Press. In one of the cases, a Brahmin, who had served for some time as assistant station-master on a railway in the Punjáb, and subsequently as a clerk on the new East African Railway near the Nile river, wanted to pay a visit to his brother, who was residing in the Colony of Victoria. He therefore applied to the Indian Government for a permit to visit Victoria and was referred by them to the authorities of the Australian Commonwealth, who demanded from him a security of £100, on special condition that if he stayed in the land

for more than two months—the period for which he had applied—his £100 would be forfeited and he himself expelled from the Colony. In another case a Hindu, who has established himself as a business-man in Victoria for some years past, having expressed his wish to return to India to visit his family, was informed that if he did so he would not be allowed to land again in Australia. Nothing can be more shocking and discreditable than this inhuman course of conduct of the Australian authorities towards their fellow-subjects. We fail to understand how the matter has not yet attracted the serious attention of the Government of India."

Political agitation in India.
Mahrátta (7), 15th Mar.

8. The *Mahrátta* publishes the following contributed article:—" It is not unfrequently that we are told by our political leaders that the creed of the Indian National Congress is the creed of constitutional agitation and that it is a creed which the Congress has copied from England herself. That England is constitutional in her precepts might possibly be admitted. But would it be equally right to say that England has accorded to the precepts of her thinkers and men of genius the sanction and the high approval of her practice? Has England been consistently constitutional?......... The great Reformation was not a constitutional continuation of the old order of things. It was as great a revolution as any that has subsequently been witnessed anywhere else, whether in America or in France. Nor was the violation of the constitution confined only to the religious aspect of society. The civil constitution of English society received a violent shock by the execution of Charles I. Those who have pondered deep over the problems which agitated the national mind during the great and ever memorable Civil War may possibly agree that all things considered, the execution of Charles I might be regarded in the light of an inevitable event. But all the same, it was an event which was not in accordance with constitutional usage, but an innovation which the genius of the English race thought justifiable in order to meet the exigencies of the case. Those in this country who so often refer to England's love of the constitution cannot possibly be ignorant of this or other more or less significant lapses in English history. But they would fain pass unnoticed all deviations and would draw attention only to the rough outline of England's adherence to the constitution. This might serve their purpose—but the method is not historical. England's political battles have not been fought on merely constitutional grounds. They involved sacrifices. The number of sacrifices which England has had to offer on the altar of her deliverance is legion and it would serve no useful purpose to recount them here. Indian patriots would make no sacrifices. Nay, they would even go so far as to say that no sacrifices are necessary in view of the civilised and Christian government which the English have beneficently established in India. Never was there a greater delusion. Civilisation and Christianity have not converted the individual Englishman into a 'son of God.' Nor is it possible perhaps that such conversion will ever take place.. .... Truly, we live in strange times when any absolute notion can pass muster with a body of men whose education and enlightenment it is hardly possible to doubt, but who at the same time delude themselves into strange beliefs. If, however, we may be permitted to speak the language of frankness and sincerity, we may unhesitatingly say that the cry of the Indian patriot is not more grotesque or unreasonable than it is void of sincerity and that there is not one man in all India who believes in the omnipotency of political agitation, however loud he may be in the profession of his belief."

Introduction of the Indian Budget in the Viceregal Council.
Voice of India (13), 21st Mar.

9. "The Finance Member of the Government of India is to be congratulated on his good fortune in having to announce surplus after surplus. The actual financial results of the year 1901-2 show a surplus of £4,950,243; the revised estimates for 1902-3 a surplus of £2,738,000; and the budget estimates for 1903-4 a surplus of £948,700. With regard to the actual results of the first of these three years, most of the increases and decreases possess no special interest......... Coming to the closing financial year 1902-3, while the budget estimates showed a surplus of £837,700, the revised estimates show an anticipated surplus of £2,738,000. This enormous difference

requires an explanation. Sir Edward pleads, in the first place, that an Indian budget presents very special difficulties as regards accurate estimation; for land revenue, which is nearly one-fourth of our resources, is directly dependent upon the course of the season, and the season, always uncertain, has been particularly so during the last several years. The land revenue, however, accounts only for an increase of £698,400. The revised estimates include a special item of the Berar revenues, amounting to £480,000 which could not have been provided for in the budget estimate. The prolongation of war in South Africa, too, which is reponsible for a decrease under expenditure of £479,000, could not perhaps be foreseen; but, making allowance for such circumstances which could not be foreseen, the explanation does not appear quite satisfactory, and Sir Edward says that a serious endeavour has been made in the direction of arriving at closer figures in the preparation of the estimate for the coming year.......... There is one feature of the revised estimates for the closing financial year which possesses peculiar interest, because it is calculated to throw doubt on Sir Edward Law's repeated arguments in favour of an alleged increase in the purchasing power of the people. As compared with the figures of the previous year there was a paltry increase of Rs. 69,633 in the import duty on grey goods; but there was a serious decline in the importation of white piece-goods, and on the whole there was a falling-off of Rs. 11,65,097 in the duties on cotton manufactures. Sir Edward says that the relative falling-off in imports is compensated by an important increase in the output of local manufactures. But as there was a return of favourable agricultural conditions in the closing financial year, and this must have accounted for some increase in the output of local manufactures, the question how far the compensation referred to by Sir Edward carries us, as regards the general increase of the purchasing power of the people under normal conditions, requires closer scrutiny.......... By no means the least interesting part of the Financial Statement is that in which Sir Edward Law argues that the prosperity of the people, taken as a whole, has improved—'taken as a whole,' he is careful to add in view of the criticisms to which his previous statements about the growing prosperity of the people were subjected, especially by the Bombay Member of the Council, last year. Though at the time of writing this we do not know how the learned and acute Honourable Members have received the budget, we are not sure if it will be admitted that Sir Edward's figures support his conclusions, unless by 'people' he means the middle and the higher classes. From the figures given by him we deduce that the revised estimates for 1902-3 exceed the actuals of the previous year, under Salt by £100,690; under Stamps by £25,494; under Excise by £300,919; under Customs by £150,830; under Post Office by £51,291; under Savings Banks by £4,489. As Sir Edward has not drawn attention to the percentages of the increases, the first question that arises is, what about the growth of the population? Who are the classes that generally use stamps, and does an increased purchase of stamps necessarily mean growing prosperity? Does the sale or mortgage of a man's property prove his prosperity or even the growing prosperity of the purchaser or the mortgagee? Under what headings have Excise and Customs increased? Does increased consumption of foreign liquors or any liquors argue the growing prosperity of the consumers? If a Government servant drawing a decent salary opens accounts in the Savings Banks in the name of his sons and daughters, to whose prosperity do the deposits testify? The 'people' is a large order, and whether their prosperity has increased during a given year or two is not a question which can be answered to the satisfaction of all by figures such as Sir Edward has quoted.......... One naturally turns with great curiosity to the part of the statement which deals with the cost of the Delhi Durbar. In the estimates of the current year, a provision of 35 lakhs was made on account of the Durbar—26½ lakhs under Civil and 8½ lakhs under Army. It is estimated that the aggregate net charge against Imperial revenues will not exceed Rs. 12,61,000. In addition to this, charges aggregating Rs. 14,83,000 have been incurred by the Local Governments."

Dnyán Prakásh (30), 20th Mar.; *Indu Prakásh* (31), 19th Mar., Eng. cols.

10. There is a prevailing belief in the public mind that there is a divergence between the words and the deeds of our rulers. But the Government of India, by fulfilling the pledge given by them at the Delhi Durbar, have given the direct lie to this popular belief.

We heartily congratulate Government on the wise step taken by them. The concessions are wisely chosen and will carry relief to many a poor family. Let us hope that the burdens now removed will never be re-imposed. The present beneficent measure of Government has a lesson to convey to our people and it is this that grievances properly placed before the authorities are sure to be redressed in the long run. [The *Indu Prakásh* observes:—"There is one notable feature in this year's budget and that is the absence of the highly optimistic language so familiar to our high officials.......... We also note a reduction of the duty on the salt from Rs. 2-8-0 to Rs. 2 per maund and the raising of the minimum taxable income from Rs. 500 to Rs. 1,000 per annum. These two are the Coronation boons for which we all are grateful to the Government of Lord Curzon. Of these two gifts, the first especially will be highly appreciated by the public, the rich as well as the poor, from one end of the country to the other."]

Jám-e-Jamshed (64), 20th Mar., Eng. cols.

11. "To Sir Edward Law's credit there has been placed another Prosperity Budget.......... Conformably to the pledges given by Lord Curzon at the Delhi Durbar the Indians have received some relief at last. That relief has come in the shape of a reduction of the salt duty and the raising of the minimum limit of taxable income to Rs. 1,000 per annum. Our first utterance on the subject, to-day, can naturally be no other than that of sincere gratitude to the Indian Government. After 21 years of weary waiting on the part of the people, and expressions of pious hopes on the part of successive heads of Government, the day has come when at least a slight reduction in the permanent burden on the people's shoulders has become possible.......... Human nature is proverbially discontented; and let us hope we are laying ourselves open to no more serious accusation than of being victims to the common failing of our nature, when we express the hope that the returning prosperity of the Indian Treasury will enable Lord Curzon, before he leaves the country, to signalize his administration by a still further reduction in the burdens of the tax-payer.......... It would be a misfortune and an injustice if repeated surpluses and a growing revenue do not enable Government to lessen the burden of the agriculturists of the country, at an early date. We cannot deal with the Budget further to-day, beyond stating that the estimated increase in the expenditure by more than three millions sterling over the figures of the last year does not afford a pleasant reading in what is called a Prosperity Budget. Far from there being any retrenchment in the cost of the administration, the heaviest that any civilised country has to bear, there has been an increase of more than 90 lakhs in the figures under this heading, and of nearly a crore in the expenditure on the military establishment.......... The only pleasing item in this increased expenditure is that of about £150,000 upon irrigation works."

Jám-e-Jamshed (64), 21st Mar., Eng. cols.

12. The same paper writes in its issue of 21st March as follows:—"Sir Edward Law, in his financial statement, indulges in a review of the economic situation of India, which in spite of all the moderation of language and too apparent restraint from exaggeration, will not escape criticism. It has been one of the chief characteristics of the Indian Finance Ministers to be optimistic; and Sir Edward Law has more than once thought it prudent to maintain this tradition of his high office. We shall not here remind the public of the criticisms to which even Sir Edward Law's and Lord George Hamilton's statements on the prosperous condition of India were subjected last year. This year the Finance Minister has, in his very able and lucid exposition of the financial condition of India, expressed it as his opinion that the material prosperity of the people, as a whole, is making good progress, and that there are few States in Europe, or elsewhere, which can boast of such a thoroughly sound and satisfactory financial position.......... We are far from saying that India has been making no progress at all. We are advancing, in spite of all the adverse circumstances against which we have to contend. But let us not for goodness' sake be told that the country is very well off."

Bombay Samáchár (52), 19th Mar.; *Akhbár-e-Soudágar* (50), 19th Mar.; *Sánj Vartmán* (75), 18th Mar.; *Akhbár-e-Islám* (49), 20th Mar.

13. Although the country is smarting under the double scourge of famine and plague, Sir Edward Law has once more attempted to draw, in the financial statement presented by him to the Viceregal Council, a glowing picture of the prosperous condition of India. The statement shows a large and accumulated surplus for three successive years and a surplus of over two millions sterling is anticipated for the current year also. We must, however, remember that side by side with these continued surpluses the permanent debt of the country has been increased by about nine crores of rupees and that in the coming year, too, a substantial increase to the country's liabilities is proposed. Under these circumstances, we are unable to concur with Sir Edward Law in his opinion that the economic condition of India is rapidly improving. We think, on the contrary, that the country is unable to bear the burden of expenditure thrown upon it at present and that it is sinking more and more in poverty. It is unfortunate, however, that the Government of India should continue to present a glowing picture of the country's economic condition and to mislead the British public thereby. The concessions announced in the Financial Statement are no doubt gratifying and the people are under deep obligations to Lord Curzon for the practical manner in which he has evinced his solicitude for their well-being. There is one thing, however, which detracts to some extent from the value of the concessions and it is the right reserved to themselves by Government to re-impose, under special contingencies, the burdens now removed. As these concessions are intended to commemorate the Coronation of the King-Emperor, they should have been entirely unconditional. We hope that the Government of India will base their policy in future on such liberal principles that the contingencies contemplated by them might never arise. [The *Akhbár-e-Soudágar*, the *Sánj Vartmán* and the *Akhbár-e-Islám* observe that the people are deeply grateful to Lord Curzon for fulfilling the promise of reducing taxation which was made by His Excellency at the Delhi Durbar.]

Voice of India (13), 21st Mar.

14. "The promise of the 1st of January was redeemed on the 18th of March, and the celebration of King Edward VII's Coronation became complete when Sir Edward Law announced the intention of Government to make a present to the nation of the annual value of over two crores of rupees, for that is the sum by which taxation will be reduced when the salt duty is lowered from Rs. 2-8-0 to Rs. 2 per maund, and the minimum limit of taxable incomes is raised to Rs. 1,000 per annum. The consumption of salt in the Bombay Presidency in 1901-02 was 10·71 lbs.: the relief of about an anna per head in a twelvemonth is, as the Finance Member observed, but 'trifling'; but a pinch of salt goes a long way in preserving the health of the people and of their cattle. It is in the power of Government to enhance the value of this small boon by the relaxation of the laws connected with the administration of the Salt Department. Measured in rupees, annas and pies, the other boon—of exempting incomes below a thousand rupees from tax—will, to the individual, seem more valuable: thereby Lord Curzon's Government has earned the gratitude of many a petty trader, clerk, and pensioner. During the last twenty years and more the Government has not given to the people greater cause for congratulation and thanksgiving than it did on the 18th of March in the year of the Delhi Durbar."

Question of the extension of Lord Curzon's term of office as Viceroy of India.

Gujaráti Panch (17), 16th Mar., Eng. cols.; *Prabhát* (43), 7th Mar., Eng. cols.

15. "The term of our sweet-tongued Viceroy will expire in December next, and speculation is rife as to his successor......... Mr. Brodrick, Secretary of State for War, has been, it is said, an absolute failure, and will, according to the traditional policy of sending a Minister who has proved a failure in England to India as Viceroy, be sent out as our next Viceroy; we are not prepared to protest against Mr. Brodrick being the successor of His Excellency Lord Curzon; but we say that political considerations require that Lord Curzon should continue in his present office for a further period of at least three years, because, as stated by some English visitors to the Delhi Durbar, Lord Curzon would have nothing better or more attractive at

home on his return to England; and that he would, if permitted, like to stay in India beyond his time; we press for the extension of His Lordship's tenure, not because he has been a very successful administrator in any way or because he has governed India in her own interests, but because His Excellency has, with a view to mark an epoch in the history of British administration in India and leave his own mark thereon, taken up a series of questions, none of which he has been able to solve as yet. Lord Curzon is conscious of his responsibility to the people whom he has been called upon to rule, and has therefore indicated an intention to stay on for a further period even at the sacrifice of his health and better prospects at home—merely because he is imbued with a sincere desire of doing something for which Indians may remember him gratefully. Even apart from these moral and lofty considerations there are other exigencies which demand Lord Curzon's presence at the helm of affairs in India; one cannot understand what would become of the reports of the various Committees, Conferences and Commissions appointed by His Excellency if he were to depart from the country at the end of the current year." [The *Prabhát* writes:—"The rumour regarding Lord Curzon's continuance in his present office for some time beyond the usual term is afloat again. People very much desire to have Lord Curzon in India until he has carried out his scheme of reforms. If His Excellency lays down the reins of Government in December next, when his term expires, he will necessarily leave the work undone, or at any rate very incompletely done. In order that India may derive some permanent benefit from Lord Curzon's Viceroyalty, it is very necessary to extend his term of office."]

Rást Goftár (23), 15th Mar.; *Kaiser-i-Hind* (19), 15th Mar.; *Praja Bandhu* (22), 15th Mar.; *Hitechchhu* (62), 19th Mar.

16. We welcome with approval the suggestion about the extension of Lord Curzon's term of office. Without going the length of asserting that he is the best Viceroy that India has ever had in the past or is likely to have in the future, we can confidently say that few Viceroys have shown themselves as conscientious in the discharge of their duties or have evinced such deep solicitude for the welfare of the people of India as Lord Curzon. He has appointed a number of Commissions to inquire into the more important grievances of the people and we would not like that any one but Lord Curzon should pass final orders upon the reports of these Commissions; otherwise there is the possibility of the labours of these bodies proving a mere waste of energy. If Lord Curzon gets an extension at least for two or three years, if not for five, the country will assuredly be immensely benefited. [The *Kaiser-i-Hind*, in its vernacular columns, makes somewhat similar remarks. The *Praja Bandhu*, however, takes a different view and remarks that Lord Curzon has not during the past four years answered the expectations formed of him at the beginning of his Viceroyalty and that he has not succeeded in solving any of the twelve questions taken up by him for solution during his *regime*. As regards the recommendations made by certain Commissions appointed by Lord Curzon, the paper observes that the people have been completely disappointed. The *Hitechchhu* makes somewhat similar remarks.]

Indian Police Commission in Bombay.

Gujaráti (15), 15th Mar., Eng. cols.

17. "The Police Commission has completed its sittings in Bombay and has left for Sind. So far as the Presidency proper is concerned, the evidence may be taken to have been practically closed. From officials and non-officials there was a consensus of opinion expressed that the Police have managed to make themselves unpopular with both the upper and lower classes, and that the entire rank and file and most of the higher Police officers are inefficient. The rank and file of the Police are recruited from a stratum of society, where intelligence, pluck and straightforwardness are not predominant. The higher officers lack training and are lazy and indolent in the discharge of their duties. These are the besetting sins of the force, and the evidence placed before the Commission was chiefly directed to the measures which could best wipe these away. Special interest, however, centres round the duel fought between Mr. Lely, Revenue Commissioner of the Northern Division, and Mr. Down, Inspector

General of Police. The former is in favour of decentralisation by giving three Deputy Inspector Generals, each to the three Commissioners, so that the head of the Division might be in touch with the protective force in his charge. The latter recommends the continuance and improvement of the present arrangement, by which one officer alone is responsible to the Government for the whole force, and being a specialist and a whole-time officer can much better keep an eye over the efficiency, wants, &c., of the Department than one who has numerous and various calls on his time. Mr. Down recommends that the Inspector General should not be a Civilian, but an experienced officer from the Department itself. Although he is not much in favour of an increase in the pay ot the ordinary policeman, because he thinks that a rupee or two more would not bring in men with better *morale* than at present, still we think, on grounds of humanity if not on any other, better subsistence allowance should be provided for a body of men, who on all hands are admitted to be very hard worked. The most important part of Mr. Down's note is where he suggests ways and means by which young men from the better classes of natives can be attracted to the service. He favours the establishment of a Central Training School, where recruits for the higher subordinate posts can be trained for their duties without having to mix with the ordinary sepoy, and undergoing a number of troubles which life in the lower ranks necessarily implies.......... This step will secure more efficiency and honesty also in the force. The difference would be the difference between an uneducated and untrained sepoy rising to a high post because of his seniority and an educated man specially trained for the duties he is expected to discharge. We thoroughly agree with this part of the Inspector General's note, and to us it appears to be so very important that we are sure the Commission will not but look at it favourably. There are a number of native officers in the local Police force and we have yet to learn that they are in any way inferior to their European colleagues. But we are conscious of the fact that the conditions of Bombay and the districts are not similar, so the analogy cannot be pushed very far; but it cannot be denied that the nucleus is there, and that it only requires to be developed.

Jám-e Jamshed (64), 17th Mar., Eng. cols.

18. "Even the most strenuous defenders of the present system of Police administration cannot refuse to admit the force of the Honourable Mr. Lely's contention when he said that the fundamental weakness of that system was over-centralisation. So far as the Bombay Presidency is concerned the whole Police force, both stipendiary and the village Police, is under the control of the Inspector General of Police in accordance with the provisions of Act IV of 1890, although certain administrative powers have been reserved to the Commissioners of Divisions. The Honourable Mr. Lely proposed that instead of the anomaly of dual control, the office of the Inspector General should be done away with and the Police force of each Division placed under the sole control of the Commissioner. The main advantage of such a change would be that instead of the head of a central office 'ruling by correspondence a territory too big for him to visit, and driven to substitute statistics for personal knowledge and to accept technical knowledge of law and drill for genuine service of the public,' there would be brought to bear on the individual members of the Police force the 'insight and vigour' of an official in close proximity, on which the character and efficiency of the force are said to depend. There is a greater need still for decentralisation in the case of the village Police. Wherever, as in the case of the Police Department in India, powers are entrusted to a body of men, with scanty educational qualifications, there is a risk that these powers will be abused unless a strong supervising and controlling authority is at hand. And such control is decidedly ineffective when it resides, as in the present instance, in an Inspector General residing hundred of miles away."

Gujarát Mitra (16), 15th Mar., Eng. cols.

19. "All evidence non-official and official given in Bombay points to the necessity of reform in the Police, to the inefficiency of the present system and to the abuses and demoralisation proceeding therefrom. We find that non-official evidence was in its essence more destructive than constructive. Evidence of officials on the whole endorsed much that went to condemn the present system. The

highest amongst them and by position largely and mainly responsible for the administration of the Police in this Presidency, Mr. Down, the Inspector General of Police, added his own testimony ungrudgingly that his men were prone to commit irregularities. Mr. Down rightly attributed this to ignorance rather than sheer wickedness or absolute vice.......... The whole situation of the problem is here presented in a nutshell. Other officials, Divisional Commissioners, District Magistrates and Superintendents of Police, told much the same story. They differed only as regards the methods to be pursued to effect the desired reform, and not one of them advocated wholesale reform or a change of the present system. No heroic measures, no drastic reforms to displace the existing system were needed to secure a reasonable standard of Police efficiency."

Arunodaya (88), 15th Mar.

20. We are grieved to read a statement made by a native witness examined before the Police Commission in Bombay to the effect that natives are unfitted to hold high and responsible posts in the Police Department. The statement seems to us to be absurd when we bear in mind that only a century ago our people governed the country with remarkable tact and ability and left an enduring reputation behind them for high statesmanlike qualities. Even now, we dare say, many men belonging to respectable families can easily be found to fill high and responsible posts with credit in any department, provided they are assured of good prospects. We must also remember that the Police Department will never be reformed unless the men serving in the inferior grades have a sufficient incentive to hard and honest work in the shape of good pay and reasonable prospects of promotion. It is upon these men that the work of hunting criminals really devolves and it is they, therefore, who deserve special encouragement.

Kesari (113), 17th Mar.

21. There is a general and to some extent well-founded belief that the people enjoy greater security of life and property under the British rule. Mountstuart Elphinstone writes, however, that the Police administration in the times of the Peshwas was efficient and that crime was rare. It is true that political murders like those of Narayanrao Peshwa and Gangadhar Shastri did sometimes take place and that freebooters like the Pendharis harassed the population by their plundering incursions, but it cannot be said that the number of crimes on the whole has decreased under the present regime or that the means for detecting the same have appreciably increased. The disappearance of the system of village unions and the disarming of the general population have emboldened dacoits in out-of-the-way places to defy the villagers and to carry on their nefarious trade with impunity. If crime is to be checked effectively the old village unions should be revived and a trained and competent Police officer with armed and unarmed men under him placed in charge of every taluka. The Chief Constables, who are at the head of the taluka Police at present, do not carry the same weight as the Mamlatdar or the Munsiff. Similarly, the District Superintendent of Police is inferior in status and dignity to the Collector of a District. This defect can be remedied only by appointing competent and well-qualified men to these posts. We think that District Superintendents of Police can with advantage be recruited from the ranks of Subordinate Judges and Deputy Collectors in the highest grade. Natives have shown themselves fully qualified to hold responsible posts in other Departments and there is, therefore, no objection to appoint them to high posts in the Police Department. If District Superintendents of Police are expected to watch public feeling and to take note of the movements of public leaders, the work can be done more efficiently by natives than by European Superintendents of Police, because the latter are ignorant of the vernaculars, and do not move freely among the people and have consequently to depend for information upon their subordinates. The relations between the Magistracy and the Police should also be placed on a more satisfactory basis than at present. Magistrates should be made to exercise a more effective supervision over the work of the Police than they do at present, and for this purpose it is necessary that there should be a complete separation of judicial and executive functions. The powers of the Police in respect of persons having no visible means of livelihood also require to be curtailed, as these are frequently liable to abuse.

Comments on a statement recently issued by the Bombay Government showing the total amount of remissions of land revenue sanctioned by them.

Bombay Samáchár (52), 16th Mar.

22. The *Bombay Samáchár* refers to a statement recently issued by the Bombay Government showing the total amount of remissions of land revenue sanctioned by them, and observes:—The people of this Presidency are duly grateful to Government for the generosity shown by them in remitting land revenue to the extent of nearly two crores, but there are one or two points in connection with the figures of remissions which, in our opinion, require elucidation in order to bring out the real extent of the generosity shown by Government to the rayat. We want to know in the first place what portion of the remissions relates to lands confiscated by Government. Remissions in respect of confiscated holdings cannot of course count as remissions at all, because Government by confiscating the lands actually got back much more than the arrears of assessment due thereon. It is believed that a substantial portion of the total remissions relates to confiscated holdings and Government cannot take any credit to themselves for such remissions. Nay, the Local Government cannot, in fairness, even confiscate the holdings of embarrassed agriculturists in view of the assurances given by the Viceroy and his colleagues on the subject in the Supreme Legislative Council in March last. The Government of India held out a definite pledge that a fresh start should be given to all embarrassed cultivators by writing off all the arrears of land revenue due from them. We, therefore, wish to know how far this pledge has been fulfilled and what the amount of the remissions, granted to agriculturists who are allowed to hold their lands, comes to. In the second place, we wish to know the number of years over which the remissions are spread. From the figures embodied in the official statement it appears that the remissions cover a period of three years, and that the arrears for 1899-1900 have been left out of the reckoning. To know the percentage of remitted to assessed revenue, we must divide the total amount of remissions by the number of years over which the remissions are spread. According to the calculation of Government, the said percentage comes to 24; but if we were to exclude the remissions in respect of confiscated lands and to include the arrears of revenue for the year 1899-1900 in the calculation, we fear the percentage will be much lower than 24. We request the Local Government to publish information regarding the two points urged above, so that the people might know the actual measure of their generosity and be able to appeal to the Government of India for further relief.

Comments on the death of a native in Bombay by being run over by a European cyclist.

Sánj Vartmán (75), 12th Mar.

23. An inquest was recently held by the Coroner of Bombay over the body of a native, who is believed to have met with his death by being run over by a European cyclist on the Nepean Sea Road. It is not creditable to the local Police that the cyclist, who is responsible for the sad occurrence, should escape detection. It is not too late even now for the Police to make an attempt to find him out and to bring him to book. The cyclists in Bombay have proved themselves to be a source of danger to public safety and, unless measures are taken to check their recklessness, such accidents as the one referred to above are likely to occur frequently.

Operations of the Income Tax Department in Bombay.

Kaiser-i-Hind (19), 15th Mar., Eng. cols.

24. "For the last two or three years we have been hearing serious complaints against the method in which the income-tax in the city is assessed.......... Notwithstanding the adverse causes which have affected the industrial and commercial interests of Bombay since the outbreak of plague, not to say aught of the two recent famines, the collections annually made did not satisfy the impecunious Provincial Government. That authority thought that, perhaps, the vigilance of the department in bringing to book those liable to pay the tax was not all that was desirable, and that more searching efforts were essential to bring within the clutches of the inspectorial staff those persons who may be eluding the tax or understating their income. This was indeed hard on the Income Tax Collector who tried to conscientiously discharge his duty so as to please Government and yet avoid unpopularity. It was a difficult task, rendered doubly difficult by the cheese-

paring economy of the provincial authorities who, while demanding like Oliver Twist more and more from the Collector, never paid a thought for years past to the strengthening of his establishment. In fact, reading between the lines the Government Resolution on the operations of the Income-Tax Department last year, we could see that the evident object of the Government was to make the Collector bring into the provincial treasury a larger amount of the tax anyhow. There was nothing surprising in this dearly cherished wish of the Government. Tax-eaters everywhere have the reputation of being a set of harpies, who want to prey on the vitals of tax-payers. Again, the Income Tax Act, like every other piece of revenue legislation, gives no privilege to the unjustly or arbitrarily taxed assessee to appeal to the High Court. The Collectors are to be both judge and jury in reference to their own assessments!......... In revenue matters, in short, there is no appeal and no independent tribunal, separate from Government. As a result the people have simply to submit with resignation and sullen discontent to whatever exactions the Collector may choose to levy.......... Is it a wonder if a tax so unsuitable to the circumstances of the people as the income-tax, and otherwise so odious, is unsuccessful? And is it a wonder if a Government which eternally proclaims from the housetops its justice should stultify its profession while levying a most unpopular tax and deliberately shut at the same time the door of redress against aggrieved parties? We have been obliged to say so much by way of a preamble in order that the reader may better understand some of the observations made by the Income Tax Collector in the course of his report for the year ending 31st March 1902. In the fourth paragraph, it is observed that 'the year's operations have resulted in an increase of Rs. 25,891 over the collections of the preceding year. This large increase was chiefly due to the improved efficiency of the Department in consequence of the addition to the establishment sanctioned by Government in May 1901.' After starving the Collector's establishment for years past, Government were pleased to give him an additional staff. In doing so, however, that authority observed: 'It is hoped that with the increase of establishment now sanctioned and a more complete system of record, better results will be obtained.' We need hardly inform the reader of the real significance of the sentence just quoted.......... 'Bring more money, never mind how unjustly or arbitrarily you tax the people; but get us more money.' That was the under-current of thought when the mandate was sent down to the Collector. And the result of it may be read in the following remark: '*Accordingly* (the italics are ours) *I spared no pains in carrying out the wishes of Government.*' Of course, who under the circumstances would be so reckless as to disregard the wishes of Government?.. ...... Then follows the modest remark: 'How far my efforts have been successful will be seen from the figures given below.' The figures, of course, show an increased yield on which the Revenue Department had set its heart. But it may be instructive to further follow the narrative of the cautious Collector. After describing the substitution of the system of written applications of appeal in place of verbal ones he observes: (paragraph 6) 'The original demand of Rs. 23,81,032 was made from 34,388 assessees as against Rs. 26,70,160 from 29,814 persons in the preceding year, showing a decrease of Rs. 2,89,128 in the demand and an increase of 4,574 in the number of persons assessed.' In other words, the Collector briefly did this. He adopted the barbaric method of sending round a notice of demand on all and sundry irrespective of their liability. And he demanded from those liable a higher amount than before and waited to see the result. The result was that there was a fruitful crop of appeals. But when these were heard it turned out that in the case of 1,420 persons, called upon to pay the tax, they were really not liable at all to pay anything! The random shots thus fired missed their mark in the case of this large number of persons! We should like to know whether this process of ferretting out persons liable to the tax would have been possible in the United Kingdom......... Is this the way to collect a tax which is already looked upon as odious by the public? Is this a righteous mode of raising it, even admitting the plea, though largely exaggerated, that many try to escape the tax. But more. Let us hear the Collector's further tale as related in paragraph 7. 'Out of 34,388 original assessees, 1,420 were successful in declaring their non-liability to the tax, and others secured reduction in their assessments, the *net result being a reduction of Rs.* 3,29,494. *In addition to this Rs.* 1,84,770 *were remitted on account of* 2,947 *double assessments in respect of assessees who owned properties or had places of business or residences in more than one ward, and were assessed separately in different wards of the city.*' What is the true meaning to be attached to the statement we have emphasised? This only: that the vigilance and zeal of the strengthened inspectorial staff was so phenomenal that it enabled these greyhounds not only to scent and spot 1,420 persons who were *not* liable to the tax, which by itself was a marvellous effort, but in ferretting out besides 2,947 poor fellows, who, for no fault of their own, were asked to pay the tax twice over! Was ever such a wonderful feat performed by a class of revenue inspectors?......... Who can deny, after such a prodigious operation, that the people are right in denouncing the Income Tax Department in the city of Bombay as tyrannous? It is like the Police dragging an innocent person to a Magistrate's Court, falsely charging him with guilt, and withal leaving to him the onus of the proof. May we ask in the name of all that is just and honourable in British administration, whether such a procedure is at all calculated to allay the popular dissatisfaction with the working of the Act? But this is exactly what has been done in broad day-light in the city of Bombay, while the Government is rejoiced at this most arbitrary and unpopular method of bringing into its Treasury a paltry Rs. 26,000 during the last year! We must emphatically protest against such reprehensible procedure.........No wonder that the people in the bazar freely talk about the '*zoolum*' of the Income Tax Department. The sooner the Government directs the Department to change its present most objectionable method of making demands on all sorts and conditions of men at random without reasonable inquiry, the better."

Comments on a case of alleged incendiarism by British soldiers recently tried before the Calcutta High Court.
Kesari (113), 17th Mar.

25. The following is one more instance of the oppression and high-handedness of British soldiers and of the invidious distinction of colour, observed in courts of justice. Our Calcutta correspondent writes to us that three soldiers named William Hawkins and two others, belonging to the regiment of artillery stationed at Diamond Harbour, went one day in search of prostitutes in order to gratify their lust. While engaged in this search, they came near a hut and as the inmates thereof refused to admit them, they set fire to the hut. They were thereupon arrested and committed to the Sessions. Mr. Justice Hill, who presided at the trial, maintained a strictly judicial attitude throughout, but the jury, which was composed of Europeans, returned a verdict of 'not guilty' on the ground that there was no evidence to prove which of the three accused had perpetrated the crime. Such a verdict may be technically sound but is not calculated to satisfy the public, who are unacquainted with the subtle distinctions of law. Whether the acquittal was due to the neglect of the Police to collect sufficient evidence or to the undue leniency of the jury, the result of the trial reflects no credit on the ruling class. The repeated occurrence of such instances only tends to confirm the native public in their opinion that it is quite idle to expect even-handed justice in cases between natives and Europeans.

Prosecution by the Bombay City Police of one Bhagirathibai, the Hindu 'plague goddess' of Bombay.
Mahrátta (7), 15th Mar.; *Gujaráti* (15), 15th Mar.; *Rást Goftár* (23), 15th Mar.

26. "Those at whose instance the prosecution against one Bhagirathibai, the Hindu 'plague goddess' of Bombay, was started must certainly be of a highly injudicious turn of mind. If it was apparent that Bhagirathibai was not carrying on a trade of deceit for selfish ends, it was extremely stupid on the part of the Police officers concerned in her prosecution to drag her into Court on the absurd plea that she was helping to spread the plague. It is apparent that Bhagirathibai was practising the art of plague-curing as she knew it; and the mere fact that a number of plague patients were taken to her for treatment could not constitute an offence of spreading the plague as the learned Presidency Magistrate argued in his well-reasoned judgment. The prosecution was on the face of it vexatious and reflects discredit on the tact of the Bombay Police." [The *Gujaráti* observes that the action of the Police has only served to give undue and exaggerated importance to Bhagirathi, whom the ignorant multitude are now more anxious to see and pay their homage to.

The best course to expose her would have been to appoint a committee to inquire into the efficacy of her alleged cure. The *Rást Goftár*, however, thinks that though Bhagirathi may not be technically guilty in the eye of law, the enlightened portion of the public have no sympathy for her and do not view with approval her acquittal by the Magistrate without even a warning.]

Alleged inconvenience felt by the public in Bombay in the matter of removing plague patients from infected localities.

Gujaráti (15), 15th Mar.

27. Commenting on the recent acquittal of a hack victoria driver, who was charged before Mr. Dastur, Second Presidency Magistrate, Bombay, with conveying a plague patient in his vehicle, the *Gujaráti* remarks:—The point whether hack victorias become infected by the conveyance of plague patients requires to be definitely settled one way or the other once for all. At present great difficulty is felt in removing plague patients from infected to uninfected localities, as the hack victoria drivers are mortally afraid of the Police and refuse to convey such patients, while the conveyances provided by the Municipality for the purpose resemble hearses rather than ordinary conveyances and nobody, therefore, likes to make use of them for the conveyance of plague patients. We think Government would, under these circumstances, do well to provide special victorias for the purpose with a view to obviate the inconvenience felt by the public at present.

Rumour about the amalgamation of Sind with the Punjáb.

Prabhát (43), 7th Mar., Eng. cols.; *Sindhi* (44), 7th Mar., Eng. cols.

28. "We confess when we first saw it stated that, consequent on the Berars having definitely become part of British India and the probable amalgamation of the province with Bombay, our own province would be detached from the latter and handed over to the Punjáb, we did not give credence to the report. It seems, however, there is good ground for the report and that the matter is being seriously considered. If such a momentous change is effected within a month or two, as the *Sind Gazette* understands it will be, then all we can say is that it will afford a significant illustration of the light-hearted manner in which important administrative changes are sometimes effected without reference to those most vitally concerned. The people of Sind will receive the news with positive alarm. It is true that Bombay does not treat us—more especially the important ports of Sind—with fairness. Ethnologically, too, we are more allied to the Punjáb than to Bombay. But the evils that will come upon Sind, in the event of its amalgamation with the Punjáb will far outweigh the sentimental good accompanying the transfer. As for any gain that may accrue to Karáchi, it is not, we think, necessarily the gain of Sind or of the Sindhis. We hope our people will raise a powerful and organised protest against the proposed change." [The *Sind Gazette* has been of late spreading the news that the Province of Sind is to form, from April next, a part of the Punjáb. If this step is really under contemplation, nothing can be more disastrous to the interests of the Province. For the Punjáb is immensely inferior to the Bombay Presidency in administration, education and culture. ....The annexation of Sind to the Punjáb would encourage a rush of the Punjábis into the Province. The inevitable result of this rush would be a crowding out of the Sindhis from Government service.]

Legislation.

Bombay Land Record-of-Rights Bill.

Mahrátta (7), 18th Mar.

29. "Judging by their report, the Select Committee appointed to consider the Land Record-of-Rights Bill appears to have removed some of the objections against its provisions, though, as the dissenting minutes of the Honourable Mr. Khare and the Honourable Mr. Dixit show, two of the more objectionable clauses yet remain.......... It may be at once conceived that the principle of the Bill receives universal acceptance. It is in the interest of every body, except perhaps the confirmed lover of *benami* transactions and the deliberate swindler who delights in the skilful use of a hazy and incorrect record of rights in land—it is in every body's interest, we say, that there should be a public and authoritative record, showing accurately by whom any piece of land is actually held at any point of time. Such a record

has been kept for a number of years in the other ryotwari Provinces of India, but it was after a long controversy between the Local and the Supreme Governments that the former agreed to introduce the system of keeping such a record in the Bombay Presidency. But in accepting the useful innovation it would seem to have gone beyond the needs of the case in the matter of providing safeguards against the incompleteness of the record. For from the Bill it will be seen that apart from the provisions complained of by the Honourable Mr. Khare and the Honourable Mr. Dixit, there are others which would go far enough for the purpose of ensuring the correctness of the record. According to clause 4 it is the duty of every one who acquires a new right in land to report such acquisition to the village accountant within three months; and in case the acquirer is a minor, the responsibility stands, but is only shifted to the guardian who may be representing him for the time being. By way of penalty for non-compliance with the above provision it is provided in clause 8 that the defaulter shall pay a fee of twenty-five rupees for neglecting to report the acquisition of a new right. But even supposing the penal provision to fail under given circumstances, clause 5, sub-clause 2, gives the village accountant, who is expected to be thoroughly conversant with the existing rights in the village lands and the mutation of rights therein, the power to take cognisance of new acquisitions of rights or transfers *suo motu* and to report them to the Mahalkari or Mámlatdár, who may call for such information as they like on the subject from the persons concerned (clause 7) and issue orders for the necessary entries being made in the record. These provisions would appear to be sufficient for their purpose, and one cannot understand why it should be necessary for a superior holder or a plaintiff in a civil suit to produce a copy of the entries in the record with regard to any piece of land or in the alternative to have his claim for assistance for realising revenue or for relief claimed in the plaint rejected. The conditions are unnecessarily troublesome; and as rightly pointed out by the Honourable Mr. Dixit, in the latter case, at any rate, the harm would be appreciable as the Civil Courts are likely to be induced to attach to the record a *probative* value which the framers of the enactment do not intend to give it. We think that the objectionable provisions may as well be kept back for some time till the capacity of the remaining safeguards for ensuring the correctness of the record is tested."

Municipalities.

Appointment of a new Secretary for the Ahmedabad Municipality.

Praja Bandhu (22), 15th Mar., Eng. cols.; *Gujarát Mitra* (16), 15th Mar.

30. "The vexed question of the appointment of the Secretary of the Ahmedabad Municipality, that has been before the public off and on for the last eight or nine months, has been for the time being settled by the appointment during last week of Mr. J. L. Dunbar Gardener, ex-Secretary of the Amritsar Municipality..........We would like to say a few words in connection with this appointment. It appears that there was a proposal before the special general meeting of the local Municipality held on last Friday week that a committee consisting of a few councillors be formed to select six men from among the ninety-five applicants for the post. On this an amendment was proposed by Mr. V. C. Vernon that Mr. Gardener be appointed to the post. On votes being taken, fourteen councillors voted for and the same number having voted against it, the President, who had already voted for the amendment, gave his casting vote also in favour of the amendment which was passed, and thus Mr. Gardener was appointed to the vacant post........Mr. Gardener, so far as we know, does not possess any University degree. He has served as an Assistant in the Muir Mills Co., Ld., of Cawnpore, and as Secretary to the Municipal Corporations of Gorakhpur, Howrah and Amritsar. It appears that he is at present out of employ having resigned the secretaryship of the Amritsar Municipality some time ago in consequence of repeated attacks of malarial fever. Now, is it not pertinent to ask if there were none among the applicants with better qualifications? We do not hesitate to say that our civic fathers have, in rejecting the proposal of appointing a committee, committed a serious blunder, and it is more than likely that they may have to repent ere long for their having made

this appointment in hot haste without sufficiently looking into the merits of the other candidates. Bad as the situtuation is at present, it is likely to be worse with a European Secretary neither knowing the language of this district nor having any special qualifications." [The *Gujarát Mitra* writes :—Mr. Gardener is said to have resigned his appointment as Secretary to the Amritsar Municipality owing to ill-health. We do not see how he will, under these circumstances, be able to discharge the duties connected with his new appointment. We think the Commissioner, N. D., should veto the appointment.]

Native States.

Status of Indian Chiefs.
Prekshak (34), 17th Mar.

31. In ancient times it was customary for an Indian ruler to place the reigns of sovereignty into the hands of his eldest son and to betake himself to some quiet retreat to spend the evening of his days in penance or meditation. But at present we occasionally witness the spectacle of an Indian Chief abdicating his *gadi* in the very prime of life in favour of his son out of sheer disgust. It is difficult in such a case to say how far the premature retirement is due to the inclination of the Chief himself and how far it is due to the action of the Resident or the Viceroy. Are Residents appointed to give wise counsel to the Chiefs or to act as censors over them? If the British Government really takes pride in preserving Native States, why should they burden the Chiefs with the deadweight of Political Agents? The successors of Lord Dalhousie have improved upon his policy of annexation and have so far lowered the status of Native Chiefs that the latter are now reduced to the position of mere puppets. At present a Resident receives more respect than a Native Chief, whose lot is really worse than that of the dumb masses in British India. A Native Chief should really enjoy as much independence as is guaranteed to him under treaty obligations. If Native Chiefs are masters of their respective States, how can the British Government exercise the power of trying them or of making and unmaking Rajas? Why should the permission of the British Government be necessary for a Native Chief to ascend his ancestral *gadi*? Why should the British Government on receipt of complaints from the subjects of Native rulers constitute itself into a court of justice? The time has come for our Native Chiefs to awake to their present position and make a systematic effort to safeguard their rights.

Intelligence extracted from the Press.

Mr. R. C. Dutt's tour in Gujarát.
Deshi Mitra (55), 19th Mar.; *Jám-e-Jamshed* (64), 20th Mar.

32. A Dákor correspondent writes to the *Deshi Mitra* :—Mr. R. C. Dutt, the well-known ex-Civilian of Bengal, was recently on a visit to some of the villages in this district with a view to acquaint himself with the condition of the agriculturists in Gujarát. He left Umreth for Ahmedabad with Mr. Jivanji Limjibhai. A large concourse of people had gathered at the Railway Station (Umreth) to see Mr. Dutt off. A number of people had also assembled at the Anand Station to meet him. Mr. Dutt intends to visit Mátar on the 18th and thence he will go to Broach after spending a day with the Gaekwar at Baroda. From Broach, he will visit Bulsár and Párdi in the Surat District and thence proceed to Bombay, Poona and Násik. He sails for England on 4th April. [A correspondent of the *Jám-e-Jamshed* writes that Mr. R. C. Dutt visited Ahmedabad recently accompanied by Mr. Jivanji Limjibhai of Ilav.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd March 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th March 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 35	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Frank Baptista	500
4	Indian Social Reformer	Do.	Weekly	K. Natarajan (Madrasi Bráhman) ; 35	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Nominal editor, Jáfar Fadu ; Muhammadan (Khoja) ; 49. Real editor, Mr. Bannerji, a Native Christian.	450
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	Colonel Cory ; European ; 62 ; a retired Military officer.	500
12	Sind Times	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 32	150
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 50	1,000
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,000
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 49.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 43	600
17	Gujarát Punch	Ahmedabad	Do.	...	...
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 43	800
19	Kaiser-e-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 53	3,200
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 40	460
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	480
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 24	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	250
	ANGLO-KA'NARESE.				
27	Rájahansa	Dhárwár	Weekly	Divakarpant Jathár ; Hindu (Karháda Bráhman) ; 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARÁTHI.				
28	Dnyán Chakshu	Poona	Weekly	Bhau Govind Sápkar; Hindu (Deshastha Bráhman); 58.	550
29	Dnyánoday	Bombay	Do.	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 35	600
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 28.	1,500
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 31.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 31.	300
35	Samarth	Kolhápur	Do.	Wáman Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 28.	850
36	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 28.	400
37	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 39.	4,000
38	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 28.	900
39	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 35.	1,900
	ANGLO-PORTUGUESE.				
40	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 44	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
41	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 35	500
	ANGLO-SINDI.				
42	Al-Haq	Sukkur	Weekly	(1) Ali Mahomed Khan Dehlvi; Muhammadan (Pathan); 30. (2) Kazi Mahumod Husein; Muhammadan; 32.	1,100
43	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 41	600
44	Sindhi	Sukkur (Sind)	Do.	......	...
	ANGLO-URDU.				
45	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 28.	1,110
	ENGLISH, MARA'THI AND GUJARA'TI.				
46	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 69	655
	ENGLISH, MARÁTHI AND KÁNARESE.				
47	Karnátak Patrā	Dharwár	Weekly	Rao Saheb Y. R. Katti; Hindu (Deshastha Bráhman); 63.	300
	GUJARA'TI.				
48	Aftáb-e-Hind	Bombay	Daily	...	...
49	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,500
51	Bombay Patrika	Do.	Weekly	Bálubhai Kauda Maniár; Hindu (Moda Bania); age 30.	...
52	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 33.	4,000
53	Broach Mitrā	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 33.	700
54	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 44	500
55	Deshi Mitrā	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 43.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
56	Deshotkarsh	Ahmedadad	Weekly	Máneklál Chhaganlál; Audich Shahasrra Bráhman; 35.	30
57	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 24.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 43	600
59	Gadgadát	Do.	Weekly	Naginrám Manchháram; Hindu (Dassoda Bania); 36.	1,000
60	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
61	Hind Mitră	Do.	Weekly	......	...
62	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
63	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 27	1,000
64	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
65	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Shrávak Bania); 55.	...
66	Káthiáwádno Himáyati	Ahmedabad	Do.	......	...
67	Nagar Charcha or the Topics.	Bombay	Daily	Ardeshir Pestanji Contractor; Pársi; 33	500
68	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 54	800
69	Nure Elam	Bombay	Monthly	Nasarwanji Hirjibhai Patel; Pársi; 36	600
70	Nyáyadarshak	Ahmedabad	Fortnightly	Gatalál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
71	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 33.	400
72	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 43	400
73	Punch Dand	Bombay	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 41.	800
74	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 59.	200
75	Sánj Vartamán	Bombay	Daily	......	...
76	Stri Bodh	Do.	Monthly	Pállonji Burjorji Desái; Pársi	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 47	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 32.	250
79	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 25.	...
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41.	175
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 37.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadigeppa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 31. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 33.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 39.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Melgir Nádgir; Hindu (Deshasth Bráhman); 26.	150
87	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 39.	200
	MARÁTHI.				
88	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 58.	300
89	A'ryávart	Dhulia	Do.	Vithal Lakshman Upasani; Hindu (Deshasth Brahman); 39.	300
90	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi	...

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—*continued.*				
91	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman); 39.	325
92	Bramhodaya	Kolhápur	Fortnightly	......	...
93	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni ; Hindu (Deshasth Bráhman) ; 31.	...
94	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 38.	80
95	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 36.	250
96	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant ; Hindu (Marátha) ; 40.	600
97	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre ; Hindu (Karháda Bráhman ; 36.	...
98	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis ; Hindu (Chándra seniya Káyastha Prabhu) ; 65.	125
99	Deen Mitra	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 26.	1,000
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Joshi ; Hindu (Deshasth Bráhman) ; 39.	212
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar ; Hindu (Chitpáwan Bráhman) ; 54.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 38.	250
103	Gurákhi	Bombay	Do.	Vináyak Náráyan Bháte ; Hindu (Karháda Bráhman) ; 42.	2,400
104	Gurákhi	Do.	Daily	Do. do.	5,000
105	Hindu Punch	Thána	Weekly	Shridhar Váman Sáthaye ; Hindu (Chitpáwan Bráhman) ; 38.	800
106	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 52.	219
107	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar ; Hindu (Chitpáwan Bráhman) ; 72.	3,200
108	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje ; Hindu (Káyasth Prabhu) ; 38.	400
109	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,500
110	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman ; 45.	400
111	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 35.	3,500
112	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle ; Hindu (Karháda Bráhman) ; 47.	2,000
113	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 45.	13,000
114	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar ; Hindu (Deshasth Bráhman) ; 23.	400
115	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar ; Hindu (Chitpáwan Bráhman) ; 52.	500
116	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit ; Hindu (Gaud Bráhman) ; 25.	100
117	Lokaseva	Násik	Do.	Anant Váman Barve ; Hindu (Chitpáwan Bráhman) ; 38.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha) ; 36.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 41.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,100
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna ; Hindu (Fulmali) ; 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 27.	450
124	Nipáni Vaibhav	Nipáni	Do	Vishnu Rámchandra Vijápurkar ; Hindu (Bráhman).	83

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Nyáyă Sindhu	Ahmednagar	Weekly	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	400
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 31.	150
127	Pandhari Mitră	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 39.	108
128	PoonaVaibhav	Vadgaon	Do.	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 36.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 40.	300
132	Prakáshak	Bijápur	Do	Govind Gangádhar Pendse; Hindu (Bráhman); 25.	...
133	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 39...	80
134	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 28.	175
135	Satyă Shodha	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	800
136	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 45 ...	375
137	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 38.	150
138	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 22.	100
139	Shubh Suchak	Do.	Do.	Rámchandra Appáji Chitale; Hindu (Chitpáwan Bráhman); 53.	150
140	Sumant	Karád	Do.	......	...
141	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 35.	300
142	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
143	Udyamotkarsh	Bombay	Do.	......	...
144	Vártádarsh	Málvan	Do.	Rámchandra Purushotam Nádkarni; Hindu (Gaud Bráhman); 19.	200
145	Vengurla Vritta	Vengurla	Do.	Vithal Govind Bánavalikar; Hindu (Gaud Bráhman); 47.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 47.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman; 25.	500
148	Vividh Dnyán Vistár	Do.	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 49.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman).	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund, Hindu (Deshasth Bráhman); 36.	550
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
156	Ajaibat-i-Bambai	Bombay	Monthly	......	...
	URDU.				
157	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdu, Hamid Farrahk; Muhammadan; 48.	700
158	Mavlana Punch	Do.	Do.	......	...
159	Mufid-i-Rozgar	Do.	Do.	......	...
160	Sir Punch	Do.	Do.	......	...
161	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdu, Hamid Farrahk Muhammadan; 48.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI AND KA'NARESE.				
162	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Karnatak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 40.	300
164	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125
	MARÁTHI AND URDU.				
165	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 30.	125
166	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind; Hindu (Bráhman); 43 ...	45
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 22	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI.				
66A	Mahi Kántha Gazette.	Sádra ...	Weekly ...	......	...
72A	Prakásh and Gadgadát.	Bombay ...	Do. ...	......	...
	MARA'THI.				
91A	Bhu't...	Bombay ...	Monthly ...	......	...

NOTE.—*Gadgadát* has ceased to exist as a separate paper. It is amalgamated with the *Prakásh*. The *Sudarshan*, the *Mavlana Punch*, the *Mufid-i-Rozgar* and the *Sir Punch* have ceased to exist. *Lokaseva* has ceased to exist as a separate paper. It is amalgamated with the *Udyamotkarsh*.

Politics and the Public Administration.

Alleged defects in the new rupee bearing the King-Emperor's effigy.
Voice of India (13), 28th Mar.

1. "We wonder if the new rupee, which is being struck off at the mints bearing the King-Emperor's head on one side and a simple design on the other, is a sort of a Coronation boon to the illicit coiner. It seems uncommonly like it. For the new coin will have practically a bare surface on its reverse, on which we are accustomed to see the scroll-work with the inscription. This would lighten the work of the forger considerably, and might swell the ranks of illicit coiners. The greatest care ought to be taken in the manufacture of the new rupee, for it is in the forging of new coins that detection is most difficult. But the authorities would seem to be giving a helping hand to the forger. Moreover, the native public at large might be suspicious of rupees which are so plain on one side. As it is, ignorant people object to receive payment in the new coins bearing the King-Emperor's head. They ask for *Maharanicha sikka*, for they have grown familiar with the bust of our late beloved Empress. It is said that the mints are issuing a crore of new rupees, and are turning them out as fast as they can. We hope Government will quietly withdraw the new coin from circulation when they find it convenient to do so, and replace it by another."

Alleged inaccurate statement made by Lord George Hamilton *re* the famine relief works in India.
Praja Bandhu (22), 22nd Mar.

2. Lord George Hamilton is reported to have made a statement in his recent speech at Bradford to the effect that on the Delhi Durbar day the last famine relief work in the country was closed. This remark of His Lordship is nothing less than a falsehood, for not only have we not yet seen the last of relief works, but these works are actually on the increase. Lord George is supplied by the Government in this country with correct facts and figures relating to famine, and it is therefore no less surprising than regrettable that he should be betrayed into making misleading statements about India before the British public.

Protest of the Bombay Chamber of Commerce against the disabilities of the Indian settlers in South Africa.
Kaiser-i-Hind (19), 22nd Mar., Eng. cols.

3. "We fully share the opinion so well expressed in the columns of the *Times of India* of Wednesday last on the excellent protest which the Bombay Chamber of Commerce has recently addressed to the Government of India against the fresh legislation to boycott all classes of Indian emigrants just passed by the authorities at Cape Colony. The extremely selfish policy which dictates that exclusion is indeed greatly to be regretted.......... Let us hope with the Chamber of Commerce that its protest may lead to some good. As the *Times of India* puts it, those precious 'Imperialists,' who boast of empire-building and British naval supremacy and the rest of the cant which passes muster for the highest statesmanship in the present decadent state of British politics, 'prate of Empire and deny to Indians the elementary conditions of citizenship. They plead for closer inter-Imperial trade, and yet put India under a ban, and deal with her as if she had no place in the Imperial system.' That is the *crux* of the grievance. Truer words were never spoken on this subject.......... Our contemporary states that it is wrong to reproach the Imperial Government of England for its apparent want of sympathy towards Indian emigrants in South Africa and its absolute immobility of action to redress the vexatious hardships to which they are subjected. The *true* reason is that 'while the power of veto vests in the Crown, it would be an act of political folly to use it to thwart the opinion of the self-governing Colonies'! Here lies the real secret, not unknown to us, but which is now openly proclaimed. It then comes to this, that England is so extremely selfish and is besides so much absorbed in wealth-making and empire-building by means of its 'self-governing' Colonies, that it *dare* not take drastic steps, to put an end to the tyranny of these Colonial Governments! To do so, according to the opinion of our contemporary, would be 'to reproduce the circumstances which induced the Declaration of Independence'! What does then in reality this come to, this refusal on the part of the Imperial Government of Great Britain to thwart the wishes of its Colonists? This only, that India being only a dependency, powerless and voiceless, can always be

put to all sorts of uses for purposes of Imperial interests,—political and material—specially for exploiting the mineral and other wealth of the self-governing Colonies by means of Indian Emigration Acts; but it is no part of the duty of the same Government to prevent the Colonies from inflicting on the poor Indians any *zoolum* they like! The Colonies must be nursed at the expense of India! The interests of the microscopic self-governments must be held supreme while those of the despotically governed Indians—forming one-fifth of the human race—must be held subordinate thereto! The Crown itself *dare* not veto any act of the Colonials lest they should throw off their allegiance to it and declare their independence as the Colonists in the United States did a century ago! This, says the *Times of India*, is the real reason why India in matters Colonial must irretrievably go to the wall! What a sad commentary is it indeed on the so-called righteous administration of British India, and what a sadder commentary on the imbecility of the Imperial Government of Great Britain that it dare not offend the handful of Colonists, who, in defiance of it, may choose to pass any laws for Indians for their selfish purposes, howsoever unjust and tyrannous these may be. If this be the kind of political justice which is to be meted out to India in the future, then farewell to all British justice and adieu to all the benignty of British Indian administration. Indians are not to have the equal rights of British citizenship. India, according to this propaganda of the British Imperialists, must give way to the Colonies. Then why retain the country at all? Its retention can have but one significance, that it is a preserve to be retained by Great Britain to satisfy its own selfish ends, namely, for maintaining its supremacy in the world of politics and economics. If such is the inward policy of the Imperial Government, the sooner it is officially proclaimed the better. We shall then at least know that India need expect no justice and no privileges of equal citizenship from Great Britain. Verily, the noble altruistic ideals of freedom which British statesmen in the nineteenth century so actively inculcated are being slowly destroyed. They are being substituted by the Imperialism of the day, with its base and ignoble ideals which, we need not say, carry with them the potential elements of ultimate national ruin, elements which must perforce level to the ground the glorious fabric of the great British Empire which has braved the battle and the breeze for a thousand years."

Gujaráti (15), 22nd Mar., Eng. cols.; *Dnyán Prakásh* (30), 27th Mar.; *Sudhárak* (29), 23rd Mar.

4. "The Bombay Chamber of Commerce have addressed the Government of India on the subject of the Cape Colony Emigration Restriction Act which was recently passed.......... The Chamber rightly point out that the success of the Indian trader throughout East Africa is the best proof of his civil virtues and of his value in the development of a tropical country. By his frugality he has helped in rendering living less expensive in South Africa. This is no small service, since the high cost of living in South Africa is one of its most serious economical problems. If the South African Colonies are obstinate, there is no reason why the Government of India should not refuse indentured labour under the Indian Emigration Act. This remedy has over and over again been suggested to Government and the Chamber hold that it would be a proper thing to do if rights enjoyed by negroes and other foreigners are denied to the British Indian subjects of His Majesty. It remains to be seen how far the Government of India is able to resist Colonial sentiment in South Africa and courageously do their duty by the people under their own sway." [The *Dnyán Prakásh* and the *Sudhárak* make somewhat similar remarks.]

Death of Mr. W. S. Caine, M.P.

Kaiser-i-Hind (19), 22nd Mar., Eng. cols.; *Gujaráti* (15), 22nd Mar., Eng. cols.; *Mahrátta* (7), 22nd Mar.; *Kesari* (113), 24th Mar.; *Phœnix* (8), 25th Mar.; *Panch Bahádur* (157), 23rd Mar.

5. "Ill-luck continues to dog the footsteps of unhappy India. As if the many moral and material afflictions from which her sons have been suffering were not enough for them, there comes the news of the sudden death of that genuine Englishman, Mr. W. S. Caine, M.P., who for years past had been strenuously and zealously working in their cause in Great Britain. We need hardly refer to the political career of the deceased as a staunch Liberal in the House of Commons. His special subject was Temperance. He will be best remembered in his own country as a staunch

combatant and reformer in this cause. And many indeed will be the expressions of regret at his untimely loss. But the loss of Mr. Caine to India is greater.......... The loss of such an Englishman at this juncture is indeed most lamentable and India cannot but bemoan it.......... India, however, has a duty to discharge and it is to be hoped it will lose no time in expressing its gratitude by raising some suitable memorial which may suitably commemorate his name. Lastly, we should say that it is an incorrect statement that Mr. Caine retired from the British Committee because his views regarding the Congress had undergone modification. We absolutely deny it. The difference which led to his retirement was simply confined to the weekly publication of *India*. His first views touching the Congress remained unchanged all through." [The *Gujaráti*, the *Mahrátta*, the *Kesari*, the *Phœnix* and the *Panch Bahádur* contain similar notices deploring Mr. Caine's death as a heavy loss to India.]

Alleged indifference shown by the princes and peoples of India in the past to ward off the danger of foreign conquest and the effect of such indifference upon the course of the history of the country.
Kál (109), 20th Mar.

6. In some of our previous issues we surveyed the struggles of some European nations to achieve independence and casually hinted that India might have averted many a national calamity which overtook her in the past, had only her princes and peoples shown a united front to the swarms of foreign invaders that constantly poured into the country in times gone by. We intend to dwell at some length to-day on what India might have been able to achieve if her Rajas and peoples had been animated by a spirit of union. We shall for the moment give a free rein to our imagination and try to depict India not as she is under an alien rule but as she might have been—an independent and prosperous nation free from foreign yoke. From the earliest times, our country has attracted many greedy foreigners bent on plunder and conquest. From the times of Darius and Alexander to those of Muhammad of Gazni and Muhammad Ghori, there have been a series of foreign incursions into this country from the North-West, but the Indian Rajas remained indifferent, and witnessed the fall of their neighbours with apparent unconcern. They did not even care sufficiently for their own safety and thus it came to pass that the country fell an easy prey to alien conquerors and freebooters. In the whole range of Indian history it was only on three occasions that our people endeavoured to unite and make common cause to ward off an alien foe. During one of the expeditions of Muhammad of Gazni a few Hindu principalities like Gwalior, Ujjain and Kalingar united together to meet the foreign invader. At the siege of Chitore, a similar spirit was shown by some Rajput Chiefs and in later times Nana Fadnavis tried to form a Maratha confederacy but failed in his attempt. We may contrast this culpable supineness on the part of our people to safeguard their own independence with the extreme watchfulness of the British to guard their Indian possessions from all possible danger from the side of Russia. They have entered into a friendly alliance with the Amir of Afghanistan and always keep an army ready on the frontier to meet any possible emergency. Similarly, they have made friends with Japan with a view to the possibilities of a disturbance in China. The Indians, on the other hand, took no measures to repel foreign invasion and allowed not only Muhammadan but even European adventurers to settle into the country. The Portuguese, the Dutch and the French formed settlements in India in quick succession and established a trade connection with the country. Dupleix went one stage further and cherished the daring ambition of founding a French Empire in the East and employed native sepoys for military service. It was the duty of the Indian people at this juncture to resist such encroachments upon their country's trade and independence and to drive out the foreigners from the country. A national army should have been raised and the country cleared of all foreigners. The country would then have become independent. Prosperity would have followed in the wake of independence. We could easily have availed ourselves of all modern inventions and scientific appliances and the country would have boasted of huge manufactories. There might have been a powerful Indian navy and India could have lent moral support to many a country in Asia, which is at present threatened with annexation by Russia. She might have declared her Munroe doctrine in Asia and

the abilities of her sons would have formed a free scope for development. She would have enjoyed all these advantages, if her princes and peoples had united in the past to drive off the foreigners, but she would at the same time have lost a number of advantages that have fallen to her share. She would not have had the benefit of British rule. But in the absence of British rule, she would have been spared the horrors of the mutiny, there would have been no forgery by Clive, no oppression by Warren Hastings, no annexations by Lord Dalhousie, no slavery and famine in the land and no dread of a Russian invasion.

Introduction of the Indian Budget in the Viceroy's Council.

Kaiser-i-Hind (19), 22nd Mar., Eng. cols.

7. "The principal feature which distinguishes the Financial Statement introduced into the Viceregal Legislative Council on Wednesday last from its immediate predecessor of twelve months ago is the absence to a considerable extent of that high falutin which outraged the sensibilities of the entire Indian community and evoked a storm of most legitimate criticism thereon. The glowing legend about the returning prosperity of the masses and their phenomenal recuperative resources, which was so loudly related therein, was openly challenged by the critics of the Government, European and Indian alike, as being devoid of foundation. While the poor tiller of the soil had hardly emerged from his famishing condition and had scarcely been able to set himself up on his legs again, we were told to believe that he was prospering beyond the most sanguine anticipations! In support of that statement we were invited to the figures of imports, specially of cotton fabrics which had filled the coffers of the State and rejoiced the heart of the ecstatic Finance Minister. We were asked to scan the increasing saving banks deposits, and deny, if we could, the correctness of the hyperbole. Well, the evidence adduced was scanned, and scanned with a vengeance by the critics, and the correctness of the facts was absolutely denied. And none more stoutly did service in this respect than the gallant representative of Bombay in the Imperial Council. He pricked the bubble and tore the mask of the so-called Prosperity Budget of the Empire. Great indeed was the searching of hearts and greater still the flutter in the Viceregal dovecot. 'The new spirit' of solvent criticism, founded on facts, which the Honourable Mr. Mehta had introduced into the Supreme Council and which impotently drew down on him the wrath of that bumptious financial Jove, Sir James Westland, was advanced a stage further by the careful and logical Professor Gokhale. As a result there was tribulation and confusion in the camp of the superior book-keepers......... It is a satisfaction to note that the incident has had its salutary effect on the financial authorities. For we notice that the Budget statement presented last Wednesday carefully avoids exaggeration and steers clear of all optimism save of the mildest character. Apart from this special feature, there is nothing to which we can specifically refer. Of course, it was a foregone conclusion that the coming year's budget should show a surplus......... The total yield of increased taxation, which began with 1886, is now fully seven crores. But these seven crores, it should be further noted, have been all absorbed by the growing expenditure during the same period. How is it then that in face of such a fact there is still such a large balance of receipts over expenditure?......... How are these fat surpluses educed? As Mr. Jamsetji Wadia pertinently inquires in the pithy letter addressed by him to the *Times of India* of the 20th instant, are they the result of the operations of a new El Dorado? Or are they all rained down from Heaven? We shall indeed feel grateful to any one who will be so good as to answer the query in a convincing manner......... Anyhow we may be in error and are, therefore, anxious to have more light. But if no light can be thrown on this subject, we must continue to indulge in the delusion that it is naught but the goose of the sixteen-pence rupee which is laying the golden eggs for the Government. Let us hope the goose may not be ultimately killed by the avarice of the State......... We must not here omit to mention that the financial statement abounds in many a fallacy which it will be our duty to point out in subsequent issues of this journal......... Meanwhile, it may be broadly said that, save the tardy and partial remission of the salt duty and the exemption of incomes under 1,000 rupees, there is nothing about the Budget which may be said to call for any special remark. It is a humdrum statement of Indian finance. It is

devoid of any financial 'statesmanship' which the superficial panegyrists in the Press have magniloquently described and admired. But how can we expect statesmanship from untrained financiers who are pitchforked into the position of Finance Ministers from time to time to the great misfortune of India? In our long experience we have only known of two thoroughly trained experts who showed genuine financial statesmanship since the time of the lamented Mr. Wilson, our first Finance Minister. These were the late Mr. Laing, who succeeded Mr. Wilson, and Lord Cromer. A radical reform of Indian finances is sadly wanted but so long as we have only fair weather Imperial Book-keepers, gushing Viceroys of unbounded optimism and fat surpluses evolved out of currency jugglery, it is hopeless to expect it. That is the greatest misfortune of India."

Gujarati (15), 22nd Mar., Eng. cols.

8. "The only notable feature of the Financial Statement laid by Sir Edward Law on Wednesday last before the Supreme Legislative Council is the long looked-for but long delayed remission of taxation. The Finance Member does not this time indulge in heroic and optimistic statements and draw a roseate picture about the condition of India, though he has still found it necessary to cling to his old faith in some places. How the surpluses which have accumulated from 1899-1900 constitute in themselves the strongest evidence of the recuperative power of the country or how the larger realisations from the excise duty on local cotton fabrics can be treated as conclusive evidence of the increasing purchasing capacity of the people without taking into consideration disturbing influences is not explained. We find no attempt on the part of the Finance Member to meet the position taken up last year in Council and outside that the surpluses are all currency surpluses and that the economic condition of India when examined not for a period of three or five years but for a period extending over one or two decades has distinctly deteriorated. But let us return to the question of the remission of taxation. It was the subject of common talk throughout India at the time that the magnificence of the Delhi Durbar was only paralleled by the magnificence of the generosity displayed by Government in not granting any boon or concession on such an unprecedented occasion. A truly noble-minded spirit of Imperialism and huckstering commercialism can never form a happy blend. The experiment was, however, tried at Delhi but failed. If rumour speaks true, it was not Lord Curzon but Lord George Hamilton who was responsible for the disappointment which the absence of any concession to the people at large caused throughout India. Well, the concession has at last come, though without its grace. Despite the credit for prudence that Sir Edward Law has taken to himself in not having remitted taxation in 1902, we think the step could have been safely taken last year. The reduction of eight annas in the duty on salt, though it has been effected with considerable unwillingness, will be welcomed throughout the country as an act of bare justice. We need not be unduly elated by this concession, because it is accompanied with an intimation that Government might be compelled in future to once more 'seek the means of increasing revenue.' The other measure of justice which the Financial Statement announces is the raising of the limit of exemption from income-tax to Rs. 1,000. The Congress has year after year advocated this reform. The Indian Press has for years past persistently pressed upon Government the urgent necessity of raising the taxable minimum to Rs. 1,500. Lord Curzon's Government have chosen the middle course and raised it to Rs. 1,000. This is also an act of bare justice. The salt tax as well as the income-tax were imposed to meet special exigencies. But they became, as usual, permanent features of our fiscal system to the great hardship of the people. Lord Curzon's Government have at last done what should have been done long ago in accordance with solemn promises publicly given in the Supreme Legislative Council. The pecuniary value of the present concession is represented by £1,393,000 or 209 lakhs of rupees. That is the most gratifying and welcome feature of the Budget. Indians are invariably thankful even for small mercies and we congratulate Lord Curzon's Government on the wisdom of the measure they have now sanctioned after years of agitation by the Indian Press and the Congress."

Praja Bandhu (22), 22nd Mar., Eng. cols.

9. "The Budget estimates of the coming official year provide for the reduction of the salt-tax and the lightening of the income-tax. We are distinctly thankful for these alleviations of our burden, however belated they might come. But we venture to hold that these favours might have been announced with better grace at the Delhi Durbar, and the announcement would certainly have fitted in with the grandeur and solemnity of the occasion. But it should not be our business to quarrel with favours whenever and in whatever shape they come. However, we must give expression to the generally prevalent feeling that a still greater reduction of the salt-tax would have been more highly prized and more beneficent in its effects than the lightening of the income-tax, as the former impost touches the poorest people the most. Nevertheless we must not grudge the Indian Government our warmest thanks for the spirit of generosity it has displayed, not because it was not our right to expect such a generous treatment from our rulers but because such manifestations have been singularly absent up to the present time. We reserve the consideration of the Budget for our next issue. But to those detractors of the Congress, who think that that body is doing no good to the people, and to those of its friends who despair because no immediate good attends its constitutional efforts, we must point out that the reduction of the salt-tax and of the income-tax must be directly laid to the credit of the Indian National Congress, despite official disclaimers to the contrary."

Indian Social Reformer (4), 22nd Mar.

10. "After twenty years, the Government of India have at last seen their way to reduce taxation. The Budget for the coming year reduces the salt duty from two rupees and eight annas to two rupees per maund and raises the taxable minimum of income from five hundred to one thousand rupees. These remissions are to be welcomed not only for the amount of relief they bring to the tax-payer, but also as furnishing an indubitable proof of the conviction of those responsible for the administration of the country that the situation justifies a hopeful outlook. In public finance a pie of remission is worth a ton of assurance. The meaning of it is plain and clear to the man in the street. It is the readiest and surest means whereby a Finance Minister communicates his hopes to each individual member of the community whose taxes he administers......... Sir Edward Law's Budget is a remarkable one in many respects but in none more than in the assimilation of some of the leading ideas urged on Government by non-official Indian opinion. His Excellency the Viceroy is to be congratulated on the good luck which has followed him even in this most unlucky department of Indian affairs, the more so as there was not any very striking indication in the policy of Government of courting a surplus. So far as economies have contributed to the surpluses, they have been economies at the wrong end, and it is because we cannot get that fact out of sight that we feel hampered in our expression of satisfaction on the present occasion."

Gujaráti (15), 22nd Mar.

11. It is one of the cardinal principles of Political Economy that the State should recover from the people in the shape of taxation only as much money as is necessary to carry on the administration. In India, there have been surpluses during the last five years and Government were bound to reduce taxation in view of these surpluses. They should have done so five years ago, but probably deferred taking the step till the Coronation year in the hope that the people would be gratified to see their burdens reduced shortly after the Coronation. If the authorities cherished such a hope, it is not likely to be fulfilled. The people are so heavily burdened with taxes at present that the present remissions are not calculated to satisfy them in the least. In fact, taxation has been carried to such a high pitch in India, that there is absolutely no room for increasing it in the event of a serious emergency. The people would not have minded paying increased taxes, if they had been advancing in material prosperity. But this question of the poverty of the country forms the subject of a vexed and interminable controversy between the official class and the non-official critics of Government. The fact that the people are progressing in point of material wealth and advancement is as stoutly maintained on the one side as it is vehemently denied on the other. It is

impossible, we think, for any one to hold, after witnessing the ravages of the recent famine, that the material prosperity of the country is increasing. The best test of such prosperity lies in the contentment of the people. If they are discontented and think that their days of happiness and prosperity are for ever left behind them, what earthly purpose is served by the Finance Minister's glowing descriptions of the prosperity of the people in the Council Chamber? It is impossible for the people of India and also of England, in view of the disastrous effects of recent famines, to believe in the prosperity myth of the Finance Minister any longer.

Rást Goftár (23), 22nd Mar., Eng. cols.

12. "Without doing injustice to the eminent men who have preceded Lord Curzon, it may be said that since Lord Ripon, no Viceroy has been more popular and beloved than the present head of the Indian Government, and it is a noteworthy fact that the second occasion within living memory, when relief has been given to the poor inhabitants of India, has been at the hands of one in whom the people have learnt to recognise the administrative traits which characterised the great Liberal Viceroy. The two chief features of the present Budget are a reduction in the salt-tax by 20 per cent., and the raising of the income-tax minimum to Rs. 1,000. It would be a mistake to suppose that it is for this reduction in taxation alone that the present year's Budget is remarkable. There are other reasons for congratulating Sir Edward Law on it. This will be the fifth year when the Indian Exchequer will show a surplus, but on account of the reduction in the salt duty and the income-tax, the estimated surplus this time is the smallest for some years. Turning to the revenue and the expenditure side, we find that the estimated revenue for the year is £76,355,400, the expenditure being £75,406,700. It will be remembered that last year Sir Edward Law's review of the economic situation was contested in many well-informed quarters, both in India and England. This year the Finance Minister, while dwelling on the subject, says 'As a general indication of increasing wealth of the tax-payers, I think that a very fairly correct estimate of the position is to be obtained by noting the increase in the revenue returns under heads, the returns from which are manifestly dependent on their spending power. Such heads are Salt, Excise, Customs, Post Office,' &c. Citing figures for the four years ending 1902-03, Sir Edward maintains that the 'inevitable deduction from the figures tabulated must be that the material prosperity of the people as a whole is making good progress.' Doubtless many people will agree with the Finance Minister in the matter, but it is open to question whether he is not still taking too rosy a view of the situation. But let us not pick holes in a Budget that is, from many points, the most satisfactory we have had for many years past. It has been stated that Lord Curzon will stay in India at least till the next Budget is presented to the Council. We hope that in this we shall not be disappointed, and that the estimates for the year 1904-05 will disclose a greater boon for the people than was found possible this year."

Mahrátta (7), 22nd Mar.

13. "When we wrote last week on the subject of possible remission of taxation in India in view of the anticipated surplus for the next year, we took it for granted that only the taxable minimum under the Income Tax Act would be raised from 500 to 1,000 rupees a year......... We did not even dream that Lord Curzon's beneficent scheme of remission would embrace both the salt and the income taxes at once; and we may therefore frankly say that for the first time in our experience has the scope of a beneficent measure of Government exceeded the bounds of our expectation if not of our desire. For, as announced by Sir Edward Law at the last meeting of the Supreme Legislative Council, while the relief to income-tax payers would, under the remission scheme, amount to about 36 lakhs of rupees, the reduction of salt-duty from two rupees and eight annas to two rupees a maund would result in a saving of nearly one crore and seventy lakhs of rupees to the Indian people. The total relief would thus amount to two crores and six lakhs, and Lord Curzon's Government deserve the gratitude of all classes and communities of the Indian people for this almost unprecedented measure of generous relief......... The memory of the public will, in the transport of their joy and by the re-awakening of associations, be carried back about twenty years when another good Viceroy had been able to earn

the gratitude of the Indian Nation by a similar act of practical generosity; and in the chorus of national thanksgiving Lord Curzon may find ample compensation for the harsh words which he had to hear in connection with the Durbar without then having the power to take the public into his confidence and to acquaint them with the correspondence that must have been going on for a long time, on the subject of a Durbar boon, between himself and the Secretary of State for India."

Dnyán Prakásh (30), 26th Mar., Eng. cols.

14. "The grateful thanks of the whole of India are due to Lord Curzon for the reduction in salt-tax and the raising of the taxable limit of income from Rs. 500 to 1,000. Poor India sorely needed such reduction......... We cannot, however, call this reduction in the salt-tax or the raising of the limit of taxable income gift or boon because a boon must be something that the giver can bestow or withhold at his pleasure. Now as far as State revenue is concerned, it properly belongs to the whole nation, and Government hold it only as trustees for the whole nation. For the past three or four years it was found that Government for one reason or other derived more revenue than was necessary for the proper discharge of all their obligations, and were, therefore, morally bound to reduce taxation. They have done that duty, and for that we may all be thankful to them, but to call such an act a gift is, to say the least, a misuse of terms. If Government were really desirous of conferring a real boon upon the people, their bounty should have assumed the form of the concession of some right or privilege to the people..........The exceptionally heavy duty on salt, a form of taxation which to anything like the same extent is practically unknown in any other country, pressed on the poor so heavily, and its abatement on the earliest suitable occasion had been so long promised, that a reduction thereof in preference to relief in any other form, was of course a bounden duty on the part of Government.......... The raising of the taxable limit of income is also very agreeable, but it would have been more agreeable still if it had been accompanied by the absolute exemption of a certain minimum from the payment of tax. Under the present arrangements, while a man with exactly a thousand rupees' income will have to pay no income-tax whatever, another, say with an income of one thousand and one rupees, will have to pay the tax on the whole of that income, and thus his net income will be really less than that of his more fortunate neighbour. This is neither reasonable nor just. There must be a certain minimum absolutely exempt from the paymant of the tax, and we are sorry the present opportunity was not taken to mend this anomalous state of things. The practice prevails in England, where the absolutely untaxable minimum is, we believe, £150 or thereabouts, and there is no earthly reason why the principle should not be adopted in this country. Another objectionable feature in regard to the levy of the Income Tax is, that while ordinarily it is levied at the rate of four pies per rupee on all incomes below two thousand rupees in the case of interest on Government Promissory Notes it is levied at the rate of five pies per rupee, whatever the amount of such interest might be, whether five rupees or five hundred. Thus a poor widow or orphan, who may happen to be left in possession of a single five hundred rupee Promissory Note, is mulcted in five pies to a rupee, though the possessor of the Note may have no other income whatever. This is unjust, not to say cruel, on the face of it, and we do not know why the anomaly was either first created, or has been allowed to exist so long. We should have been glad if the present opportunity had been taken to remove it.........If a serious attempt be made to read the Budget statement through in order to understand the real financial position of the country, the resulting feeling is one of bewilderment, almost bordering upon despair. Everything is so complicated, and apparently so little attempt is made to make it as clear to the ordinary reader as possible, that a layman grasps little beyond the fact that the total revenue is estimated at so much and the total expenditure at so much. Until a few years ago, a lucid summary of the whole statement used to precede the presentation of the details, and great facility was afforded thereby to the reader to understand the real drift of the whole thing to some extent. But the summary has now disappeared along with the statement of totals of revenue and expenditure under each prominent head, and we are only treated to increases and decreases under particular heads, accompanied by an explanation thereof.

But if one wants to know, for instance, how much land revenue was collected last year from each Province, and how much is expected during the next, one may search in vain for these figures throughout the lengthy statement. Added to this is the inevitable complication of the accounts themselves, there being several parties concerned both in collecting revenue and in spending it. There are, for instance, the Provincial Governments on the one hand, and the Secretary of State on the other. While the hands of the former are almost utterly tied up, the latter apparently possesses and seems to exercise almost autocratic powers in spending what he pleases and in whatever way he pleases. We have not the slightest intention of insinuating that he is wilful or wanton in these matters, but that is the position assigned to him at least in the Budget statement. For instance, we are told in the present statement that the Secretary of State's present intention is to draw Council bills to the extent of seventeen millions sterling, but how he intends to dispose of this vast sum, and what the several items of expenditure he has to meet are the reader has no means of knowing. Now we think that every tax-payer in India is entitled to know these details from the Financial Statement."

Native Opinion (33), 25th Mar., Eng. cols.; *Dnyánodaya* (29), 26th Mar., Eng. cols.; *Karnátak Patra* (47), 23rd Mar.

15. "The only redeeming features of the next year's Budget are the reduction in salt duty from Rs. 2-8-0 to Rs. 2 per maund and the exemption of income under Rs. 1,000 from taxation. These concessions will be highly appreciated by the people in general, as this taxation affected them seriously. Last year in his speech on the Budget the Honourable Mr. Ananda Charlu had suggested the raising of the taxable minimum of income from Rs. 500 to Rs. 1,500, and if that suggestion had been accepted a still larger number of people would have been exempted from the tax. We are, however, thankful to the Government for the small mercy they have shown by making the above concessions and we hope that these will not be short-lived. A correspondent in another column suggests that public meetings should be held to thank Government for these concessions, but we see no necessity for doing so. There have been surpluses and surpluses in the Government Treasury these five or six years and as a matter of equity Government were bound to reduce taxation in one form or another." [The *Dnyánodaya* observes:—"The Budget of accounts and estimates of the Government of India has revealed the gratifying fact of India's financial prosperity, but it is too well-known that it is out of the dire poverty of the people that the vast sums needed for carrying on the administration are obtained. The reduction therefore in the salt-tax from Rs. 2-8-0 to Rs. 2 per maund, and the raising of the minimum of taxable income from Rs. 500 to 1,000 comes as a very grateful relief to the tax-payer. It is believed that the poorest have not been able to use salt in the quantity that their health required. The reduction will, therefore, be to them an appreciable relief. Lord Curzon has done an act that will always be remembered to his credit by the people of India with feelings of gratitude. With increasing prosperity we may hope that the time is not very far distant when further relief can be extended to the poorest of this land." The *Karnátak Patra* makes somewhat similar remarks.]

Kesari (113), 24th Mar.

16. The *Kesari* gives a detailed history of the circumstances under which the duties on salt and the income-tax were originally levied and modified from time to time in the past and observes:—We sincerely congratulate Lord Curzon upon the two boons—if the reduction in the salt duty and the raising of the taxable limit of income can rightly be described as boons—he has been able to confer upon the people of India. The effect of the encouraging announcement regarding the first concession especially is slightly marred by Sir Edward Law's remark that the duty will, in the event of the outbreak of a war or a famine, be again enhanced. Now, since both war and famine are very probable contingencies, we should have liked that the concession now made had been absolutely unconditional. The enhancement as well as the reduction of taxation are matters of grave import and the less frequent need there is for either the better. The announcement made by Sir Edward Law in the same breath about the reductions of the salt duty and of the possibility of its reimposition under

certain contingencies reminds us of a Sanskrit poet's verse describing the 'crookedness of State policy.' We pray to Providence that Lord Curzon's successor may never have any occasion to withdraw the concessions now granted by His Lordship. [Several other papers of the week express their gratitude to Lord Curzon for the reduction of taxation announced by Sir Edward Law in the Financial Statement.]

Lord Curzon's Budget speech.
Voice of India (13), 28th Mar.

17. "'My present Budget speech is the pleasantest that I have yet been called upon to deliver,' said His Excellency the Viceroy; and, although a very large portion of it was devoted to replying to criticism, the reply was as pleasant as ever proceeded from His Excellency. The cause of so much pleasure was that it was found possible to announce a reduction of taxation 'now at last in my fifth year.' His Excellency did not say 'in my fifth and last year': we may, therefore, assume that we shall have the good fortune to hear some more Budget speeches, even more pleasant than this year's, from Lord Curzon. It appears that a reduction of the burdens that rest upon the shoulders of the people was among the objects that he had set before himself ever since he came to India. His view, however, has along been that taxation in this country is by no means high. If so, why was he so anxious to reduce it?.... .... Taxation should not only be not high, but should be as low as possible, and should never exceed the demands of efficient but economical administration. There were two personal references in His Excellency's speech which will be read with particular interest in Bombay: one was to the Honourable Mr. Gokhale's speech, which, it was acknowledged, was 'characterised by the great ability which we have learned to associate with his utterances'; and the other was to Mr. Tata's splendid benefaction which, His Excellency said, will shortly take practical shape. The Viceroy deprecated the insinuation that the scheme had languished for want of sympathy in official quarters, and assured the public that when the history of it is published no further misapprehension need arise. We knew that Mr. Tata was not the man to allow the scheme to languish, but the period during which it had been allowed to hang fire did not support the hypothesis that there was as much enthusiasm about it in official quarters as has been displayed about certain other similar schemes. However, things are not what they seem, and the public will by no means be unwilling to be disabused. The gist of His Excellency's advice to his critics was that they should be more patient and more charitable. A perusal of the Viceroy's Budget speech, therefore, is in itself a liberal education,—at least a sound lesson in criticism. For twenty years we have had no reduction in taxation, and we wish to say the pleasantest things that we have said during the last twenty years. But was it necessary to labour the defence of the Durbar so much as His Excellency took the trouble to do nearly three months after the event?......... It seems to us that His Excellency has taken the criticism of the Durbar much too seriously, and in defending what does not really require any defence, except in the matter of the cost, not merely to Government but also to others, he exhausts his historic imagination on the present to the prejudice of the past and the future. As to cost His Excellency said that each one of His Majesty's Indian subjects paid in January a great deal less than a farthing for the Coronation of his Emperor, but he goes away in March with nearly eight times the sum in his pocket per annum. It may be asked who would have pocketed this sum but for the Durbar, for, while we are all thankful that the Durbar proved to be so auspicious an occasion, very few will admit that there can be no good fortune without a Durbar; but since His Excellency has given us more salt let our criticism be less acid. The worst that may be said, or has been said about the Durbar is that there was a miscalculation as to its cost. It is not a political sin or blunder for which a ruler need put on sackcloth and ashes. If Lord Curzon betrays signs of feeling so keenly what has been said, and sometimes unreasonably said, about the Durbar, we take it as a fresh proof—if proof were needed—of His Excellency's anxious desire not to unnecessarily add a single straw to the burdens borne by the people of this country. We quite sympathise with the Viceroy's complaint that public criticism in this country is often too capricious and too uncertain in its trend to serve as a guide to a ruler who takes the trouble to study it.

One day he is told that a certain reform is urgently needed, but when the reform is forthcoming he is told that no one ever wanted it. One day he is blamed if he acts without inquiry; the next day he is blamed if the inquiry is instituted. We believe every word of His Excellency's declaration that his object throughout has been 'to carry the public with us in our reforms and to base them upon the popular assent.' This has been recognised by a section of the press, though it has been vehemently denied by perhaps a larger section............The work that Lord Curzon will apply his industry and earnestness to during the remainder of his Viceroyalty was mentioned under eight headings: Education, Irrigation, Police, Railways, Separation of Judicial and Executive Functions, Agriculture, Commerce and Finance. What reforms His Excellency will be able to formulate and initiate in each of these cases, he cannot be expected to know himself. But he said enough to show that even now he is revolving these subjects in his mind. In connection with Police reform, he said that the main improvement that is required—a moral improvement—cannot come all in a gallop. So also, in connection with agricultural banks, he observed that the people must be the final workers out of their own salvation, but the Government may give them such assistance as it can. The Viceroy's speech ended with a solemn reference to a subject of grave importance—what he described as the foreign affairs of India. They are not really our foreign affairs in the sense that they relate to the protection of India from the sinister designs of other Governments against us. The great European Powers wish to be great Asiatic Powers also, and England wishes to have a share in the spoil. For this purpose she finds it convenient to use India as a strategical frontier of the British Empire, and the Foreign Department of the Indian Government, it would seem, as the Asiatic Branch of the Foreign Office in England. Why the Viceroy should have referred to this mysterious aspect of the Government of India in his Budget speech is not quite clear. Was it mainly to convey an idea of the variety of subjects that engage the attention of a Viceroy; was it to ask the Indian people to merge the bitterness of their parochial differences in a vigilant recognition of the larger interests of the Empire; or was it to prepare us for the possible disappointments of future Budgets? It sounds very much like a call to India to respond to the demands of the Empire as a whole in case of need."

Jám-e-Jamshed (64), 28th Mar., Eng. cols.

18. "'A great speech worthy of a great Viceroy,' will be the unanimous verdict on the Viceroy's utterance in the Imperial Legislative Council on Wednesday last. Howsoever one may differ from His Excellency's views, it has to be admitted that his speech contained a masterly survey of the political situation, an able defence of a Viceroyalty crowded with important events, and a plain-spoken but sympathetic and generous contribution to the discussion of important problems awaiting solution............ The subjects he has treated, the observations he has offered have been so many and so important, that all we can do to-day is to call the attention of our readers to the speech as a whole, and to express our unstinted admiration for those brilliant powers of rhetoric and oratory, which lend so much charm to Lord Curzon's utterances on even such a dry subject as Budget estimates............The speech deals with controversial matters from the beginning to the end, but in no place does it fail in courtesy and generosity towards his critics and sympathy and love towards the people."

Bombay Samáchár (52), 27th Mar.

19. There seems to be a distinct improvement in the views of His Excellency the Viceroy and his colleagues on the vexed question of the poverty of India, and it is satisfactory to note that the Viceroy does by no means subscribe to the view that there is no poverty in India. Nay, he says that there is a great deal more of it than any one of us can contemplate with equanimity or satisfaction. The expression of such an opinion on the part of His Excellency is sure to produce a salutary effect upon the confirmed optimism of our Secretary of State. The Viceroy refuses to believe, however, that the people of India are becoming poorer day by day. Nay, he thinks there is a slow but distinct upward tendency towards material advancement. We are afraid the Viceroy is here treading upon extremely slippery ground and the only way of arriving at a definite and trustworthy conclusion on the matter is to appoint

a Commission of inquiry as suggested by the Indian Famine Union. Turning to the condition of the country's finances, we are inclined to hold that the prosperity of the exchequer is due to increased taxation, an artificial currency and the saving effected under the heading of "Army services" in consequence of the absence of nearly 30 thousand troops in China and South Africa. The assurances given by His Excellency on the subject of improved education, extended irrigation, agricultural research, &c., are most gratifying and we only hope that some tangible shape will be given to the schemes of reform formulated on these different subjects before the Viceroy's departure from this country. His Excellency's announcement on the subject of Mr. Tata's scheme of a Research Institute is similarly encouraging and we hope the history of the scheme will soon be laid before the public. We should like, however, to have an explanation on certain aspects of the scheme and would feel obliged to the Viceroy if it could be furnished in the history of the scheme which is promised ere long. We should like to know, for instance, why Government narrowed the scope of the scheme, why they refused to contribute anything themselves to the endowment fund and also refrained from exhorting the Native Chiefs to make contributions thereto. As regards University education, His Excellency expressed his astonishment at the attitude of impatience and dissatisfaction evinced by the people and declared that there was no just ground for taking up such an attitude. He also wished to carry the people with him in his schemes of reform and to base them, if possible, upon the public assent. But at the same time we find his Government declining to publish the evidence recorded before the Universities Commission or the proceedings of the Simla Educational Conference on the ground of expense. Pecuniary considerations are essentially out of place in such important matters, and we trust that if His Excellency is anxious to dissipate the impatience and dissatisfaction felt by the public on the subject, he should not hesitate to place the information desired by them at their disposal.

Proceedings of the last meeting of the Bombay Legislative Council.
Mahrátta (7), 22nd Mar.

20. "The interpellations at the last meeting of the Legislative Council were varied though not many in number. The reply to the Honourable Mr. Khare's question about the terms of the Bombay ferry contract was not satisfactory. The terms of any such contract ought, we think, to be public when any doubt is entertained on their score. The assurance as to the extension of the Lepers Act to particular localities is welcome, but Government might as well call upon the Police to make reports as to the localities in which the presence of lepers may have become a nuisance or a danger. Our readers may be aware of the complaint we made in these columns about the want of residential quarters for the Engineering and Medical Colleges. In reply to a question on the subject by the Honourable Mr. Dixit, Government declared that they intended to make provision for such quarters as soon as funds permitted. 'As soon as funds permit' is too vague and, we think, Government failed to judge of the comparative urgency of such quarters when in preference to these they sanctioned an expenditure of about two lakhs on buildings for the Training College at Poona. The Training College is at present housed in as decent a building as the Poona High School, for instance; but the students of the Medical and Engineering Colleges have no quarters of any kind. The continuation of medical inspection at Kalyán is simply absurd, and it has to be tolerated by the public as a lingering superstitious fad of the Medical advisers of Government, and Government would have done well to announce its discontinuance in replying to the question of the Honourable Sir Bhalchandra on the subject. The replies to Sir Bhalchandra's question about Abkari matters were stereotyped and show that the shopkeeper's instincts in the Government have not yet died away. Their solicitude for the liquor-drinking public is almost indecent, and we do not see why local public opinion, if it can be well ascertained, should not be allowed to determine the location of liquor shops. As regards the resolution of the Bársi Municipality, passed under a mandate from the Collector of Sholápur limiting the choice of its Health Officer to the Parsi or the East Indian community, Government clearly avoided the unpleasant point and simply stated the interpretation of the law which everybody knows very well."

Voice of India (13), 28th Mar.

21. "The interpellations at the last meeting of the Bombay Legislative Council succeeded more in bringing to the notice of Government several grievances and the need for improvement in several directions than in eliciting much valuable information. Perhaps the most important fact elicited by the Honourable Mr. Parekh was that arrears of land revenue to the extent of Rs. 26,77,430 have not been written off and that proceedings are being taken for their recovery; so that there must be many rayats, whom the bounty of the Government of India has not enabled to begin with a clean slate. The public impression seems to have been otherwise. Sir Bhalchandra was told that Government see no reason to prohibit the sale of alcoholic liquors at cricket matches, people's fairs and other public gatherings. We must be thankful if Government see some reason to control the sale of liquors at all otherwise than for augmentation of revenue. If health camps are provided with adequate Police guards and all High Schools in the Presidency with gymnasiums and gymnastic teachers, the Honourable Mr. Dikshit will not have asked his questions in vain. The contract with Messrs. Vishram and Co. for carrying mails, &c., must no doubt be fair and business-like, but it is difficult to understand why 'Government see no reason for making public the terms of the contract.' It is a public contract, and the question is if Government have any reason *not* to make the terms of it public when an Honourable Member of Mr. Khare's position thinks that the public may benefit by the knowledge."

Kesari (113), 24th Mar.; *Mumbai Vaibhav* (120), 24th Mar.; *Dnyán Prakásh* (30), 26th Mar.

22. A glance at the replies to the interpellations at the last meeting of the local Legislative Council shows that they were more or less cast in the same stereotyped mould; *e.g.*, 'Government are not aware,' 'Inquiries are being made,' 'Government do not think it desirable,' are the familiar formulæ which Government seem to resort to in answering questions in Council. So long as the present constitution of the Legislative Council remains unchanged, the mockery of replies to interpellations is bound to continue. [The *Mumbai Vaibhav* and the *Dnyán Prakásh* make somewhat similar remarks.]

Bombay Samáchár (52), 24th Mar.; *Akhbár-e-Soudágar* (50), 24th Mar.

23. The replies given at the last meeting of the Bombay Legislative Council to the interpellations of the Honourable Mr. Parekh show that the Local Government is bent upon recovering the arrears of land revenue to the amount of over twenty lakhs of rupees and that it still adheres to the practice of recovering such arrears by selling the private property of the cultivators. If Government will, despite the utter inability of the rayat to meet the revenue demand, insist upon recovering its dues, the latter will be forced to have recourse to the *sawkar*. This is directly opposed to the orders issued by Government on the subject that no cultivator should be forced to satisfy his liabilities by means of borrowing. We are curious to know why in the case of such impecunious defaulters Government do not enforce their right of confiscating their holdings under the amended Land Revenue Code. It is said that the accumulated arrears in respect of certain holdings exceed the actual value thereof and that the occupants have, therefore, relinquished them in despair. If this be true, it is hardly a prudent policy on the part of Government to try to recover its arrears by driving the agriculturists into the hands of the *sawkar*. [The *Akhbár-e-Soudágar* remarks that the replies given on behalf of Government to the various interpellations were meagre and incomplete and points in this connection particularly to the reply given to the Honourable Mr. Khare's question about the Harbour Ferry Service in Bombay.]

Mr. R. C. Dutt's tour in Gujarát.

Praja Bandhu (22), 22nd Mar., Eng. cols.

24. "Our distinguished countryman, Mr. Romesh Chunder Dutt, paid a flying visit to our city during the current week. His present tour in these parts is presumably undertaken with the object of finding out the real condition of our agriculturists, since he is accompained by Mr. Jivanji Limji, the Parsi landholder of Ilav in the Broach District, who has been very much before the public for some time past in connection with the Gujarát Revenue Inquiry. During the short time

that Mr. Dutt was in this city he took the opportunity of visiting on Tuesday last the villages of Kocharab and Paldi on the other side of the river Sábarmati, and had some conversation with the agriculturists as regards their condition. The members of the local Gujarát Club, we are glad to note, availed themselves of the opportunity of inviting Mr. Dutt on Wednesday last to the Club, thus affording an opportunity to the educated portion of our community to make his acquaintance."

Mr. R. C. Dutt on the Bombay Land Revenue System.
Jám-e-Jamshed (64), 28th Mar., Eng. cols.

25. Commenting on Mr. R. C. Dutt's speech in reply to the address presented to him by the agriculturists of Iláv (Broach), the *Jám-e-Jamshed* writes :—"Thanks to the labours of that valiant champion of the Indian rayat, Mr. Romesh Dutt, the land revenue policy of the Bombay Government is likely to be more critically examined by the public and by the authorities that be than has hitherto been the case. Mr. Dutt has made certain specific allegations against the Bombay revenue system, and challenged Government to disprove his allegations of hard and ungenerous treatment of the rayat, if it can. We know that this will not be done, simply because the Bombay Government is so much in love with its own handiwork that it cannot conceive how anything could be wrong about it. Its own attitude and that of its apologists in this matter has always been like that of the shoemaker in the tale, who could not, for the life of him, understand how his shoe could pinch. With as much confidence as that worthy mustered within himself when he told Lord Foppington, 'it does not pinch ; it cannot pinch ; I know my business ; and I never made a better shoe', the Bombay Government is sure enough to tell Mr. Dutt, in reply to his challenge : 'our revenue policy is not oppressive ; it cannot be oppressive ; very able officials have framed it ; they know their business ; and they never did anything so generous or so wise.' But let us wait and see. We shall be glad to find, any day, that we have been mistaken in supposing that Government is not open to correction in this important matter. And may that day, the day of confessing our ownselves beaten, soon arrive !"

Bombay Samáchár (52), 26th Mar. ; *Jám-e-Jamshed* (64), 26th Mar. ; *Akhbár-e-Soudágar* (50), 26th Mar.

26. There is nothing new in the defects pointed out by Mr. Dutt in the Bombay Land Revenue System but the lucid manner in which he presents them before the public shows the thoroughness of his inquiry into the condition of the agriculturists in Gujarát. He clearly shows that the main object of the Revenue officers of the Local Government is to draw as much revenue from the rayat without taking into consideration the fluctuations of the seasons or the actual capacity of the rayat to pay the revenue demanded of him. Mr. Dutt further alleges that the rayat is sometimes made to pay for certain so-called advantages which, as a matter of fact, he does not enjoy and that the Revenue officers enjoy arbitrary powers of enhancing assessments without previously ascertaining how far the rayat will be able to meet the increased demand. The necessity for reducing the rates of assessment in certain talukas of Broach affords clear evidence in support of the latter allegation. It is not enough that Government should think of giving relief to the rayat after he is reduced to utter destitution, but an endeavour ought to be made to prevent his falling into a condition of helplessness. In Bengal, the Government gives protection to the tenant against the rapacity of the zamindar, but in this Presidency there is no independent tribunal before which an agriculturist can seek relief against undue enhancement of assessments. We hope Lord Curzon will institute a public inquiry into the condition of the agriculturists in Gujarát and devise practical means to deliver them from the hardships they are at present labouring under. [The *Jám-e-Jamshed* and the *Akhbár-e-Soudágar* make somewhat similar remarks.]

Comments on the transfer of Sir E. Cox, Assistant Inspector General of Police, from Poona to Hyderabad (Sind).
Mahrátta (7), 22nd Mar.

27. "The transfer of Sir Edmund Cox, Assistant Inspector General of Police, from Poona to Hyderabad, Sind, looks a little significant as coming so close upon the auction-room case. Lady Cox could not perhaps be blamed for rushing into a law court if she thought she was treated rudely. But from the account given by Mr. Ramkrishna Sayana in his complaint it seems that

Sir Edmund Cox also went to visit Mr. Ramkrishna and abused and bullied him. It is difficult to say if it was this conduct of the Assistant to the Inspector General of Police that attracted the attention of his superiors and induced them to take notice of it and transfer him as a mark of their displeasure. But if it be so, it is easily accountable and also justifiable to a certain extent. It is reasonable to expect that those at least whose duty it is to guard the public peace should not themselves be guilty of conduct that might lead to a breach thereof."

Comments on a reported scuffle between certain Hindus and Muhammadans at Calcutta during the recent *holi* festival.
Arunodaya (88), 22nd Mar.

28. We hear that a few Hindu sepoys belonging to the Bengal Infantry, while engaged in worshiping the *holi* goddess on the Harrison Road at Calcutta, were assaulted by some Muhammadans and that in the scuffle that ensued, seven persons are reported to have sustained injuries. The incident, if true, is to be heartily deplored. There was a time when there existed causes of disagreement between Hindus and Muhammadans, but the times have so considerably changed since then that there ought to be no discord now between the two communities. At present Hindus, Muhammadans, Parsis and Jews all belong to the category of conquered people. All are alike feeble and dependent and are in the position of bullocks yoked to a common cart or like cattle tied with a common chain. We are all slaves of one master. What then is the good of falling out among ourselves and fostering internal dissensions and feuds? Can we not exercise greater forbearance towards one another in religious matters?

Alleged decadence of the Bombay High Court.
Gujaráti Punch (17), 23rd Mar., Eng. cols.

29. "It has been a standing grievance of the litigants and seekers of justice in this Presidency that their highest tribunal of justice—the Bench of the Bombay High Court—is falling steadily from its former dignity. The days of Sir M. Westropp, Sir C. Sargent, Sir R. West, Sir J. Jardine and Justices Ranade, Telang and Parsons are gone; what a position the High Court occupied then is within the memory of the people of this Province though perhaps it may be out of the minds of some of their Lordships who now *decorate* the Bench. The position is awkward and though it would be invidious to make comparisons we are compelled to utter a word since our attention has been drawn to a paragraph in our Calcutta contemporary of the *Patrika* about one of the present ornaments on the Bombay High Court Bench. 'Mr. Aston as Sessions Judge of Sátára showed his utter incapacity to deal with criminal matters when he sentenced the editor of the *Pratod* newspaper to transportation for life for a so-called offence which ought not to have been entertained by any court of law. He was most virulently condemned by the whole English Press for his ferocious sentence and if he had some spirit in him he should have vacated his post at once. But he stuck to it, and his next feat was performed with regard to the case of Bala Maharaja *vs.* Mr. Tilak (the hero of the sedition trials). His proceedings put Mr. Tilak in immense trouble, but the High Court found them wholly illegal and thus his fitness as a Sessions Judge was again challenged. Mr. Aston is now Judge of the Bombay High Court and here is an account of his latest performance. One Rustam Khan found his mistress on the night of the 11th January in a suspicious situation with a man in his own room; this maddened him and while under the influence of this passion, he attacked and hurt the intruder as also the mistress with a soda-water bottle and a wooden stool. The woman died subsequently; there is no doubt that Rustam Khan was not a cut-throat nor a murderer. He simply acted under great provocation and most people would have acted similarly under similar circumstances. Such being the case, the man had some claims upon the kind consideration of the trying Judge. But the Honourable Mr. Justice Aston, who tried him, did not allow himself to be influenced by any such sentimentalism. He passed upon Rustam Khan the highest penalty prescribed by law, and the man was sentenced to be hanged. The unfortunate man memorialized the Bombay Government praying for mercy with the result that Government commuted the capital sentence to transportation for life. So the Bombay Government itself now bears testimony to the fact that Mr. Aston passed sentences improperly. He should be

relegated to a department where he cannot do this sort of harm to his fellow-beings.' We are afraid our contemporary has, perhaps, been too hard upon Mr. Justice Aston, but it must in all fairness be said that he has been rendering valuable services to the country and the British Empire by bringing to light specific instances which deserve the earnest consideration of Government and the above is one of such instances. A High Court Judgeship is not a matter of right depending upon seniority in the Civil Service, but it should be a reward for the enlightened and sympathetic deserving members of that service. There are prospects of two more vacancies on the Bench in the monsoon and we trust the Secretary of State and the Bombay Government will exercise their discretion discriminately having regard to the above lamentable remarks of our contemporary."

Adverse comments on the action of the Bombay City Police in prosecuting certain 'plague goddesses' in Bombay.

Voice of India (13), 28th Mar.

30. "We question the policy of putting 'goddesses' in jail. The woman Parvati, whom a Bombay Magistrate has sentenced to a month's rigorous imprisonment for the offence of cheating in respect of certain offerings received by her from one who believed her to be a 'goddess', did not confess that she was receiving offerings under false pretences, but maintained that somehow she had the power to cure diseases. And we observe that a person who was charged along with her was acquitted on the ground that he was ignorant enough to believe that she was a 'goddess'. There are people who often labour under the delusion that they are endowed with the power of curing diseases, and that some god or goddess has taken possession of them and works through them; and, so far as we are able to judge from the newspaper report of the case, Parvati may belong to that class of self-deluded persons. The proper place for such people may be the lunatic asylum, but, having regard to the ignorant beliefs prevailing in this country, not the jail. If Parvati was guilty of cheating under the Penal Code, it is difficult to see why our fortune-tellers, soothsayers, exorcisers, and even priests who hold out promises of the other world, should not be lodged in jail. The State may convert its Police constables into missionaries and ask them to distribute instructive tracts, exposing the hollowness of the pretensions of the 'goddesses', but to punish such ignorant and misguided people under the Penal Code is to apply the criminal law of the land to a purpose for which it could never have been intended......... We wish to give no offence by referring to the history of superstitions among nations who are now enlightened enough, but if a lawyer like Sir Matthew Hale could believe in witches and sentence old women to be burnt, as he did in two cases, we do not see why ignorant women in this country should not be credited with an honest belief in their possession of supernatural powers: it is most objectionable, in our opinion, to send these women to jail."

Comments on the proposal to create a Bench of Honorary Magistrates for the City of Bombay.

Sultán-ul-Akhbár (161), 27th Mar.

31. Some months ago, the attention of Government was drawn to the congestion of work in the Presidency Magistrates' Courts, Bombay, and to the advisability of creating a Bench of Honorary Magistrates consisting of select Justices of the Peace to cope with it. It was suggested that all petty criminal cases should be entrusted to the proposed Bench for disposal leaving the Presidency Magistrates free to deal with the more important cases. It is reported that Government have invited the opinions of the different Presidency Magistrates on the subject. We are in hearty agreement with the proposal and believe that it would work advantageously in practice.

An appeal to the people of Sind to organise an agitation against the transfer of Sind to the control of the Punjáb Government.

Prabhát (43), 14th Mar., Eng. cols.

32. "A correspondent makes a stirring appeal in our Sindhi columns to our men of light and leading to rise equal to the occasion and organise an agitation against the threatened transfer of Sind to the control of the Punjáb Secretariat. He points out that it will be a great misfortune to the Province, if such a transfer is effected. Educationally and politically it will suffer heavily. Both as regards education and methods of administration, the Bombay Presidency is far ahead of the Punjáb and the latter will

take a good many years to attain to the level of the former. The probable elevation of Karáchi to be the seat of the Punjáb Government, even if it be an unmixed good in itself, which it is not, can by no means make up for the educational and political disadvantages that will accrue. We cannot, therefore, agitate too strongly to avert the evil. We should convene monster meetings, and submit memorials to Government, representing to them with what feelings we regard the prospect of being detached from an enlightened Presidency and tied to what might only serve as a deadweight upon the growth and development of our province."

Legislation.

Madras Planters' Labour Bill.
Prakáshak (132), 20th Mar., Eng. cols.

33. "If the spirit of the great William Wilberforce be hovering somewhere in this sublunary world it will, we are sure, stand aghast at the monstrous sacrilege that is being perpetrated in the Legislative Council of the benighted Presidency. The sacred year of the Coronation of Edward VII is, it appears, to be baptised in the pages of Indian History as a *black year* by the passing of a measure which, to say the least, is monstrous, blasphemous, inhuman and *un-English*. The measure to which we refer and which ought to send a shudder of horror through the whole of India is the Madras Planters' Labour Bill. It is not even yet a quarter of a century since Gladstone galvanized Great Britain by his philippics against the alleged horrors of Neapolitan prisons in Italy. Great Britain then stood as one man by Mr. Gladstone and helped him to enable Italy to set her own house in order.......... And yet in the year of grace 1903, the heirs to Mr. Gladstone's legacy are about to give their unqualified sanction to a measure which nullifies all that William Wilberforce fought for and all that America in the sixties of the last century bled for.......It behoves all of us, however, to raise our voice against this iniquitous measure and convince the powers that be that the sin of the whole 'job' lies at their doors; and that they must be prepared for that retribution which never fails to overwhelm the wilfully guilty."

Bombay Land Record-of-Rights Bill.
Jám-e-Jamshed (64), 24th Mar., Eng. cols.

34. "The Record-of-Rights Bill has passed into law at the last meeting of the Bombay Legislative Council. The public is indebted to Lord Northcote's Government for having divested the measure of some of its more objectionable features in the Select Committee. But though shaped into a more acceptable form, we doubt if the Bill, as it has been passed, could not have been rendered less objectionable in point of details. The amendments proposed by the Honourable Mr. Khare and the Honourable Mr. Dikshit, if they had been accepted by Government, would have freed the public from the anxieties which the operation of the new law, under existing conditions, is sure to occasion. Assurances have been given by the Honourable Sir James Monteath and the Honourable Mr. Lely that no chances of oppression and petty extortion by the lower officials exist. But we know what value assurances given in the Legislative Chamber have when the aggrieved party, failing to obtain justice at the hands of the authorities, seeks the protection of the courts on the strength of such assurances. It is hard to see why Government, on the mere assumption of the good faith and honesty of their executive officers in the lower ranks of the service, so often fight shy of amendments and suggestions which are proposed to them for safeguarding the rights and the interests of the people. To leave them to the tender mercies of the officials and to vest excessive power in the hands of the latter is a policy as dangerous in the interests of the Government as it is unfair to the people. Such one-sided legislation is bound to prove demoralizing to the officials and oppressive to the public." [In its vernacular columns the paper makes similar comments.]

Voice of India (13), 28th Mar.; *Indu Prakásh* (31), 26th Mar.

35. "The most important Bill passed at the last meeting of the Council was the Record-of-Rights Bill. The most contested point was whether the village accountant should be entrusted with the preparation of the record, or whether officers of at least the rank of a Mamlatdar should in all cases be employed for the purpose. As the Mamlatdar is a rather costly article and

will generally be dependent upon the village accountant, we may believe that Government have not risked too much in deciding to rely upon the latter, and to devise various kinds of checks upon his liability to err consciously or unconsciously. In addition to the provisions that the record should be open to the inspection of the public at reasonable hours, and that every report of a transaction connected with land should be posted up in the village *chaudi*, it is desirable that Government should, as the Honourable Mr. Lely hoped, pass an order that whenever an Assistant Collector or Mamlatdar visits a village he shall convene the villagers and cause to be read the register of mutations for the year and also any items in the permanent record which may be demanded by anybody on the spot, and shall make a note of any comments or objections which may be raised at the time. It might have been better if such a provision had been incorporated in the Act, but, if Government wish to have first the benefit of executive experience, perhaps the Act may be amended at some future time." [The *Indu Prakásh* makes somewhat similar comments.]

Measures brought before the last meeting of the Bombay Legislative Council.
Kesari (113), 24th Mar.

36. As regards the legislative measures brought before the Council at the last meeting, the Honourable Sir Bhalchandra and the Honourable Messrs. Ibrahim Rahimtulla and Parekh objected to the Abkári Bill, which proposed to include methylated spirits in the definition of liquor, on the ground that methylated spirits were extensively used in arts and manufactures and that it would be detrimental to the rising industries of the country to subject such a useful article to the same duty as was imposed upon ordinary liquors. They also urged that the existing regulations were sufficiently effective in preventing frauds upon the Abkári revenue. But Sir J. Monteath replied to these objections by saying that methylated spirits were included in the definition of liquor all over India, and the Bill was accordingly passed into law. The second reading of the Record-of-Rights Bill was a more important item of business before the Council and certain objectionable features therein were ably pointed out by some of the non-official members. In replying on the debate Sir J. Monteath said that it was the intention of Government that the entries in the register of rights should have probative value, particularly when the entries are found to be correct. If so much weight is to attach to the entries we fail to understand why the mover of the Bill did not provide the necessary safe-guards in the Bill itself with a view to ensure the accuracy of the initial register. A number of amendments were proposed by non-official members, but most of these fell through and the Bill was read a third time and became law.

Education.

Report of the Universities Commission.
Phœnix (8), 21st Mar.

37. "It is becoming increasingly manifest everyday that the recommendations of the Universities Commission are regarded with general disapproval throughout the country and that they have created in the public mind a feeling of uneasiness bordering upon alarm. Under the circumstances the plain duty incumbent upon Lord Curzon is to lay the whole thing on the shelf and thereby reassure the perturbed mind of the people. We never questioned the sincerity of His Excellency's motives. Whatever might be the tendency of the recommendations of the Commission it could not well be that a man of Lord Curzon's academic reputation, who in fact is one of the most brilliant products of the same education and owes everything—position, preferment and power—to it could seriously think of laying the axe at the root of higher education in this country, and stemming the tide of popular progress. But what does His Excellency's integrity of motives avail the people of India so long as he persists in his determination to adopt a line of policy which is fraught with very great danger to their best and truest interests, and tends to reduce them to the position of mere hewers of wood and drawers of water....... The people judge the tree by its fruit. They will similarly judge His Excellency by his deeds and not by his words or intentions. It is, therefore, unfortunate that Lord Curzon should be so unwilling to give the people of India credit for knowing what is

good for themselves. It is unfortunate that His Excellency should not see the unwisdom of trying to force upon them what is intended to be a boon. It is no doubt very ungracious to look a gift horse in the mouth. But then we do not want the gift, as we consider it to savour more of the nature of a curse than a blessing. We do not want the gift, and we throw it back to those who desire to force it upon us in spite of our utter unwillingness to accept it. And since we are the principal party concerned in the matter—since for better or for worse the said gift would most materially affect our most vital interests—we think we may presume to take the liberty of having a mind of our own in regard to the matter. We are not children— we have long out-lived our period of tutelage—and it is not right that we should be treated as children, and be deemed incapable of attending to our own interests and knowing what is best for us. Those who seriously contend that we need not at all count in a matter of this kind in which our best interests are so gravely involved, and that Government in the plenitude of their superior wisdom, ought to be given a free hand to do whatever they think is best calculated to promote our well-being, seem to be blessed with an extraordinarily pedagogic turn of mind, and take up an impossible position. And in this matter it is not Government ranged against the people, to be quite accurate. It is seven Members of the Universities Commission pitted against the entire educated community of this country. It is, in other words, seven men against seven millions. And what warrant have we for supposing that these seven men are seven Solomons in disguise or that the seven millions who presume to take exception to their recommendations are a set of idiots and fools ?......... The only Indian gentleman on the Commission, Mr. Justice Gurudas Bannerji, who has been enabled by higher education to rise to a High Court Judgeship and to achieve the greatest distinction open to a native of India, and who was far more competent to pronounce an authoritative opinion on the subject than all the other European Commissioners put together, wrote a minute of dissent opposing most of the recommendations of his colleagues. But he was in a hopeless minority—and Government were not disposed to set any store by his minute of dissent. But we forget. There was another Indian Member, too, whose services were called into requisition to lend *eclat* to the deliberations of the Commission. Need we say, we refer to the Muhammadan gentleman from Hyderabad, who lets slip no opportunity to disparage his educated countrymen and *poohpooh* the Congress movement with which their hopes and aspirations are so closely interwoven......... Where on earth was the necessity for Government to go all the way to Hyderabad for the only Indian Member of the Commission (Mr. Bannerji's appointment was a much later concession to public opinion), when within the borders of British India itself there were so many Indian educationists of distinction, a thousand times more competent to pronounce an opinion on the question under consideration.......... Well, as we have already said, when there happens to arise a conflict of opinions in which seven men are on one side and seven millions on the other, we may take it for granted that the seven millions are in the right and the seven in the wrong. But from the very outset Government seem disposed to act on a contrary principle. They seem to think that the seven who have absolutely no stake in the matter are in the right, and that the seven millions whom the matter most intimately concerns, are entirely in the wrong. Those most competent to pronounce an opinion on the subject—the organs of Indian public opinion and the Senates of the several Universities—have sounded no uncertain note in the matter. They have condemned the recommendations *in toto*."

Gujaráti (15), 22nd Mar.; *Hitechchhu* (62), 26th Mar.

38. The more minutely does one examine the Report of the Universities Commission the more firm does one's conviction grow that the real object of the recommendations is to clog the wheel of political progress in the country and to convert the University into a department of State. The Senates, according to the Commission, need to be so re-organised as to make the influence of European educational officers predominate in their deliberations. Evidently the official class is inspired by the fear that there is a grave political danger ahead if natives are allowed to wield the same influence in Senates which they exercise at present in the Municipalities of Presidency towns. This fear, however, is entirely groundless. The native public have effectively combated the views

of the Commission and the Senates of the older Universities have already sent representations to Government to the same effect. We cannot conjecture just now the fate of all this agitation, but be that as it may, we warmly welcome the spirit of growing political activity which is becoming day by day more and more manifest among the natives. [The *Hitechchhu* urges the native public to persist in their agitation against the Report of the Universities Commission until the Government of India issue a satisfactory Resolution on the subject.]

Lord Ampthill's Convocation address at Madras.
Kesari (113), 24th Mar.

39. The recent Convocation address of Lord Ampthill reminds one of some of the public utterances of Lord Harris as Governor of Bombay. Lord Ampthill's address is full of high-sounding platitudes and didactic common-places, but the sting of it, as the proverb says, lies in its tail. Says His Lordship:—'The whole of the Indian Press indulges in season and out of season in carping criticisms and angry denunciations of the Government of India. * * * These writers keep their personal insignificance cloaked under anonymity and make criticism of Government policy a pastime for their leisure hours or the means of securing personal gain.' In his peroration he exhorted his young and educated audience to show filial love and affection towards Government. It is difficult to say whether we should give the palm to the boldness and puerility or the thoughtlessness and hauteur which characterise the above utterance. We frequently come across Government officials who, in the pride and intoxication of power, affect to despise public opinion in India, but it is indeed a rare sight to see high functionaries of Government recklessly reviling educated leaders of native thought in the tacit belief that they hold a monopoly of wisdom and rectitude and raving like madmen while discharging the solemn function of addressing a Convocation gathering. We wonder how it did not occur to Lord Ampthill when he exhorted the educated young men gathered before him never to suspect the motives of Government that the critics of Government might also be actuated by honest motives. Again, why should His Lordship be so jealous of the public respect and personal gain falling to the share of native journalists? If His Lordship has come to India for the benevolent purpose of promoting the country's welfare, he has not done so without any thought of personal gain. His Lordship seems indirectly to hint in his address that both native journalists and educated leaders of the people have no real interest in the country's good and do not understand wherein such good consists. Nothing, in our opinion, can be more reckless than to insinuate, as Lord Ampthill seems to do, that Englishmen, who come out to India on fat salaries and leave the country as soon as their term of office is over, are the sole benefactors of the country. Lastly, we would ask Lord Ampthill, who wishes the people to show filial affection towards their rulers, whether the latter treat them as their children. Our British rulers may be actuated by the best of intentions, but from their conduct towards the people it appears that the people are treated by them much in the same way as a mother treats her step-children.

Desirability of hostel accommodation for students of Medical Colleges in India.
Gujaráti (15), 22nd Mar., Eng. cols.

40. "The Indian Universities Commission have pointed out in their report how the Medical Colleges in the country are ill-equipped, and urged upon the attention of Government the necessity of improving them. The ill-equipped state of the colleges has been often brought to the notice of Government in the past. But whilst lakhs are spent upon the construction of palatial mess-rooms for the military and for other doubtful purposes, the 'model' colleges are allowed to remain in the same neglected condition. As pointed out by the Principal of the Grant Medical College in his last annual report, hostel accommodation is more urgently required in the case of a Medical College than in the case of Arts Colleges. Medical students have to attend hospital clinics and ward work even at night time. And yet nothing has been done by Government. Lord Northcote attempted to account for this inaction in an indirect fashion. But the justification cannot stand scrutiny even for a moment. Of course His Excellency is not to blame. The charge of neglect must be laid at the door of some of his predecessors.......... His Excellency looks to the generosity of the Government

of India for the better equipment of the College and it remains to be seen how far that Government is prepared to place the Medical Colleges in the country on a more satisfactory footing."

Railways.

Alleged necessity of Hindu Refreshment Rooms at Railway Stations in India.

Voice of India (13), 28th Mar.

41. "While the Railway Commission was on tour, evidence was not wanting to show how great was the need for refreshment rooms at the principal railway stations for Hindu passengers. Orthodox Hindus would much rather famish than touch food cooked by those who did not belong to their community or caste. If Government officials show respect for the 'prejudices' of the people of India, why should the Railway authorities be indifferent to them? Mr. Robertson may have something to say about this long-standing grievance of Hindu passengers, and we are curious to know what he will suggest for redressing it. In the meanwhile, attention may be called to a petition submitted to the Government of India by Messrs. Seth Brothers, of Calcutta, praying for permission to open hotels on all the principal railway stations in India for the supply of refreshments, sweetmeats and cooked food to Hindu passengers. We believe Messrs. Seth Brothers acquitted themselves well at Delhi, where they were appointed to cater to the wants of the Native Durbaris on some occasions."

Municipalities.

The question of the disposal of an open plot of ground opposite the Yacht Club for building purposes.

Kaiser-i-Hind (19), 22nd Mar., Eng. cols.

42. "We are disposed to join issue with the *Times of India* when it characterises as a 'public scandal' what is in reality a stolid *non possumus* on the part of the Port Trustees to reserve the bit of vacant ground opposite the Yacht Club as a recreation plot. Of course, the Corporation has advisedly declined to take charge of it, for it believes that it is the duty of the Trustees themselves to dedicate it to public use. But the Trustees, like Shylock, desire to have their pound of flesh. They cannot part with it without a consideration, urging the existing legal difficulties in the way. They sought the advice of the Advocate General of Calcutta and were told that it would be *ultra vires* on their part to part with the ground. Why should then the Corporation be asked to take it up? The real facts are that there is a White Society in Bombay, which has a palace of ease. That society is ardently intent on keeping this ground in front of its palace open and is moving heaven and earth to see that it is so kept. It fancies that none should come between its thrice hallowed shrine and the plot opposite. But is that a reason to goad the Corporation into gratifying the society's wish? Meanwhile we see it is from time to time raising a hollow cry in the Press to get this matter of the open ground settled for all time. This extremely interested agitation of the White Society is backed up by the *Times of India* and the present situation is absurdly deemed to be growing to the dimensions of a public scandal! But *what* is the scandal? Why does not the White Society pay for the ground and thus put an end to what it pretends to call a scandal? Those who wish to enjoy ease and seclusion must be prepared to pay for the privilege. Is that a sample of the morals of the society which loves to call itself white? And be these the ethics of impartial journalism?"

Akhbár-e-Soudágar (50), 24th Mar., Eng. cols.

43 "There has been a general feeling among the inhabitants of this city that the 'Crescent' site should not be built upon. There is, however, a strong inducement on the part of the Government to sell the site, which will bring a goodly amount into their coffers...... Judging from the public feeling aroused by the building up of the Hornby Row site, which has effectually stopped the westerly breeze entering into the inner portions of the Fort, we feel sure that the inhabitants of Bombay, both European and native, will strenuously oppose any attempt made by Government to erect buildings on the 'Crescent,' which is now the only vacant piece of land adjacent to the Fort. It behoves the public, therefore, to take time by the forelock, and give the Government distinctly to understand that they will never allow, for the sake of a few lakhs that may find their way into their coffers, the erection of a range of buildings, which will not only effectually shut out the breeze, but which will deprive them of the only piece of land, that can be utilized as a place of public resort at the very gate of the city.

Should Government persist in their endeavours to dispose of the land for building purposes, the opposition, we are afraid, would be of a character that would cast the agitation in Calcutta in respect of the *maidan* site for the construction of the Victoria Memorial Hall into the shade. The best way, therefore, for the Government to get out of this difficult situation, is to grant a portion of the site to the trustees of the Cathedral for a nominal amount to put up a new structure, worthy of the city and worthy of the position occupied by the community the trustees represent, and to convert the remainder into a garden, which may serve the purpose of a lung to the southern portion of the city which is so much congested and which has been thoughtlessly shut out from the fresh sea-breeze."

Intelligence extracted from the Press.

Congress activity in Madras.
Phœnix (8), 25th Mar.

44. "The Madrasis evidently believe in the homely proverb which says that the early bird catches the worm. The Congress is to meet this year in Madras, and our friends down south have already begun to look alive. A large and influential public meeting was held on the 12th instant, at the Town Hall, Madras, the Honourable Nawab Syed Mahomed presiding, to concert measures for the Congress and the Exhibition to be held in the City of Madras next December. Influential committees were appointed to arrange for both. We hope there would be no fiasco this year over the election of the President. Either Mr. Lal Mohun Ghose or Mr. Narendra Nath Sen ought to be chosen for that great office."

Programme of the forthcoming Provincial Conference proposed to be held at Dhárwár.
Samarth (35), 25th Mar., Eng. cols.; *Native Opinion* (33), 25th Mar.

45. "We have much pleasure to announce that it has been resolved to hold the ensuing Provincial Conference at Dhárwár on the 25th and 26th of April next. The Honourable Mr. Daji Abaji Khare, B.A., LL.B., High Court Pleader, Bombay, is the President-elect. Mr. P. S. Athavale, a member of the Dhárwár Bar, and Chairman of the Working Committee, has favoured us with a copy of the circular in which he requests the leading men of different towns to proceed with the election of delegates, and wants to be informed, by the end of this month, of the probable number that may be expected to attend the Conference. To this circular is appended a list of the subjects proposed for discussion at the coming Conference, which we reproduce below. Any suggestions in this connection will, says the Chairman, be thankfully received. Last year the Conference was to meet at Dhárwár, but owing to the outbreak of plague in that town at the eleventh hour it had to hold its sittings at Sholápur. This disappointment of the Dhárwár people has, it seems, prompted them to take up the work of this year's Conference with renewed vigour and energy. We wish the Conference every success. The following is the list of subjects proposed for discussion :—(1) The Record-of-Rights Bill. (2) Necessity of the spread of Agricultural, Technical and Primary Education among the masses. (3) Restrictions on the erection of buildings on agricultural land. (4) Establishment of Commercial Schools. (5) Encouragement to native industries. (6) Institution of urban and rural banks. (7) Use of the local fund cess. (8) Irrigation. (9) Grievances of third-class passengers on railways and other railway reforms. (10) Income-tax. (11) Rigidity of the Arms Act. (12) Rigidity of the Forest Act. (13) Omnibus resolution.—(*a*) Abkari, (*b*) Salt, (*c*) Universities Commission, (*d*) Separation of executive and judicial functions, (*e*) Police Commission, (*f*) Land Revenue Amendment Act, (*g*) Famine Policy." [The *Native Opinion* writes:—The selection of the Honourable Mr. D. A. Khare as President of the next Provincial Conference will, we believe, meet with general approval, though some may be inclined to think that his claims to that office should have been recognised earlier.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 29th March 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th April 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st April 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajram Desái ; Hindu (Surti Bania) ; 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadashiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 34.	500
35	Samarth	Kolhápur ..	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
43	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
51	Bombay Samáchár ..	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahănooma	Bombay	Do.	Ratanshaw Frámji Achăria; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsări	Weekly	Rustamji Jámăspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnădăs Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangáràm Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

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	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáyá Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32.	150
121	[illegible]andhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

Politics and the Public Administration.

Is British rule as righteous as the rule of some of the ideal rulers who reigned in India in ancient times?

Mahrátta (7), 29th Mar.

1. The *Mahrátta* publishes the following contributed article:—"The most notable instance of the vanity and presumptuous disregard to the true teachings of history will be found in the recent utterances of Lord Curzon while replying to the address of the Gaya Municipality. There the Viceroy is to be seen in his true colours, and even the least discerning of our countrymen will not fail to see that Lord Curzon is solely actuated in all his 'insincere' utterances by ambition and vain glory.......... 'Ashoka in the height of his glory,' says His Excellency, 'never saw such a sight (referring to the Delhi Durbar) from which I am fresh. ** But in one respect, a positive identity may be traced, for it was the pride of Ashoka's administration, just as it is the aspiration of ours, that it was characterised by liberality, toleration, justice and humanity.' Is it not indeed an irony of fate that a country which produced ideal rulers like Yudhisthira, Rama, Harishchandra and Ashoka, has now to put up with the hypocritical talk of liberality and righteousness emanating from the representatives of a race which has systematically bled India for half a century, which has converted the Golden Chersonese into a dreary desert, and has nipped in the bud the hopes and aspirations of millions of her subjects. A nation which has systematically monopolized trade and power, ruined indigenous arts and industries in India and reduced a fifth of the human race to the position of slaves, has certainly no claims to righteousness. And if any such pretensions are put forward, they are looked upon by the educated natives of India as a direct insult to their understanding and intelligence. Let Lord Curzon understand that it will probably take centuries for the representatives of a civilisation grovelling in gross materialism to understand the true significance of the ennobling character of our illustrious rulers of beloved and blessed memory, whose names have become immortal in the land not for their honeyed words, but because they staked their kingdoms—nay, their lives—for the sake of truth and justice.......... We are not at all disposed to quarrel with the monstrous ideal of the present civilization, it being the natural outcome of a virtually atheistic age. What we contend is that rulers who are confident of their own strength and have nothing to fear from their conquered and disarmed millions of subjects, should have at least the moral courage to declare what they can and what they cannot do for their subjects, instead of deluding them with false hopes and alluring them into fresh pitfalls.......... This is pre-eminently an age of scientific marvels, of wireless telegraphy, of cures of various ailments by mere hypnotic suggestions. And John Bull is probably making some such experiments in hypnotic cures, by constantly dinning into the ears of the millions of his Indian subjects (whom his policy has reduced to the verge of starvation) that they cannot starve because they are very 'prosperous' under a benevolent rule. But so long as these hypnotic words, these lofty pretensions to righteousness, have not the power of staying the hunger of the dying population, no amount of political subterfuges will be of any avail to the nation. No attempt to paste attractive labels to phials of virulent poison will ever succeed in changing the nature of their contents."

Present condition of the Indian rayat.

Voice of India (13), 4th Apr.

2. "A thoughtful and outspoken article appears in the *Midland Herald* for February 21st under the suggestive title 'The Rayat Pays.' India has had her gorgeous *tamashas*: she is governed by a highly-paid, though parsimonious, bureaucracy; she sends out millions of pounds to England every year, some call it 'tribute,' others 'drain.' Who pays for all these? 'The rayat,' answers our contemporary. The rayat pays for everything—the same wretched rayat who lives in a poor mud cottage, often without any roof over his head, feeds on a handful of rice and some wild herbs, and toils patiently and unmurmuringly. 'The Indian rayat is typical of the world's productive workers,' says the paper. 'He may perhaps be called the prince of the world's workers. He works and starves in his millions.' It may have added that he also pays in millions. But a day

will come, adds the *Midland Herald*, when the rayat will turn round, point to his half-fed wife and children, and defiantly tell the tax-collector 'I must first feed these who are in need'."

Lethargy of the people of India.
Kál (104), 27th Mar.

3. We hear of a curious malady which is said to prevail at present in Uganda and is thence reported to be spreading to other parts of Africa. It is known by the name of "sleeping sickness" and the victims of this malady are subject to extreme drowsiness and lethargy which increases day by day and ultimately results in death. In this lethargic state it is said that the patient has no desire for food, and is alternately subject to periodic fits of activity and torpor. As we read the symptoms of this curious disease, a strange consciousness arises within us that our countrymen are at present suffering from an exactly similar kind of disease but of a much more formidable type. The people of India are subject to laziness and torpor and show no desire for securing either their own or the public good. Some persons may be inclined to doubt our statement, and may point to Congresses and Conferences, Coronation celebrations and public meetings as conclusive proofs that our people are by no means lethargic or inactive. But these men forget that these forms of activity are but like the spasmodic fits into which patients suffering from "sleeping sickness" are occasionally apt to fall. Our countrymen are not able to help themselves to the food raised in the country. Providence has blessed them with bountiful supplies of food, but it is their fate to die of starvation. People, who talk of India's revival, her era of returning prosperity under the regime of benevolent Viceroys who are willing to lessen the people's burdens, had better bear in mind that a nation once completely overtaken by the disease of lethargy is never likely to recover, unless the germs of the disease are crushed and exterminated at the outset.

Necessity of Hindu Saints for effecting a national revival.
Kál (104), 3rd Apr.

4. During the Muhammadan *regime* in India the Hindus were oppressed and forced to embrace Islam. The rulers broke Hindu idols, made the Rajput chieftains subservient and servile to them, exacted land revenue from the rayats in the cruelest fashion, and, in short, devastated the whole country. From this pitiable plight the nation was rescued by a host of Hindu saints and religious revivalists. They were but the incarnations of our gods and strove hard to bring about a religious awakening in India. The effects of the religious revival wrought by them became soon perceptible. Peace and order were restored to the country, the nation began slowly to regain its lost prosperity, and the foundation of the Maratha Empire was laid down. At present we feel a great want of such saints and religious revivalists amongst us, because we are full of many vices and defects. To-day we feel the want of a Tulsidas, who performed a miracle before Akbar and laboured hard for the moral elevation of Hindu society. We also feel the necessity of a number of Namdevas to resuscitate slaughtered kine and to teach us the intrinsic worth of devotion and self-help. We want a Nagnath, who pounded down the body of a Brahmin convert and then restored him to life and his lost religion—to work side by side with the Christian Missionaries who convert infants by sprinkling them with water. We want a Kabir who will show us how we are being ground down. Ye Hindu saints of mercy, your land, your religion and your countrymen are anxiously waiting for your arrival! They eagerly desire to rally round your flags, but when will you fulfil that desire?

Reflections on Cowper's strictures on the rule of the East India Company.
Kál (104), 3rd Apr.

5. A correspondent writes as follows to the *Kál*:—Mr. Webb, an annotator of Cowper's works, observes in connection with the poet's strictures on the East India Company's rule in India that Cowper shared with the British public of those days a strong but unwarranted prejudice against the Company's rule. Mr. Webb endeavours by this remark to explain away the truth of the poet's scathing criticism. It would not be amiss, therefore, to discuss how far Cowper's strictures are applicable to British rule in India at the present day. At the outset the poet asks:—"Is India free? and does she wear her plumed and jewelled turban with a smile of peace, or do we grind her still?" Judging from the state of things obtaining in the country at the present day,

our reply to the question would be :—"Not only is India not free, but it is considered a sacrilege for her to cherish even a remote idea of freedom." The reply to the second query whether India wears her plumed and jewelled turban with a smile of peace would be in the affirmative. In the present times of enforced peace none dares openly to express his discontent by going about with a wry face. As to the individuals who wear plumed and jewelled turbans, they bow their heads in meek subservience. To the third query 'Do we grind her still?' Mr. Webb gives a negative answer. But we would ask him to consider if it is just on the part of England to have annexed some of the Native States and to be perpetually plundering and draining away India's wealth, thus leaving the country in a state of utter impoverishment. Oh shade of Cowper, even one century after you wrote, your countrymen cannot venture to give a straightforward reply to your queries. But though they can now afford to blink facts and evade a direct answer, they will not be able to do so when the final Dispenser of Justice and the Deliverer of a distressed land issues his warrant against them.

Is private land the property of the State?
Pratod (125), 30th Mar.

6. Up till recently the Russian Government treated all the land in the country as the property of the State. This forcible assertion of State landlordism naturally provoked much discontent among the people, who recently broke out in an open rebellion against the Government. Things in fact assumed such an alarming aspect that the Russian Government were compelled to issue an edict acknowledging the full right of ownership of occupants of land. It is to be hoped that a lesson will be taken from this incident by other Governments, who also treat private lands as State property and the occupants thereof as mere tenants-at-will and who exact an exorbitantly high land-tax from the latter.

Comments on the Budget debate.
Phœnix (8), 28th Mar.

7. "The reduction of the salt tax from Rs. 2-8-0 to Rs. 2 per maund will be a veritable boon to the famished and down-trodden Indians. From time out of mind it was freely stated in the Native Press that the tax was most oppressive and burdensome. Economists of all shades of opinion are at one in condemning a tax on a necessary of life. It has been vehemently denounced in Parliament in years gone by, by statesmen of the stamp and character of Bright and Fawcett. No less an authority than the late Sir William Hunter has put down in his 'History of India' that every year ten crores of capital are lost to the country by the death of cattle, which can partially be attributed to the want of salt these dumb creatures need. Now it remains to be seen that the new industrial era opened by the Delhi Durbar might obviate the necessity of raising any money from so absolute a necessary of life as salt, the dearness of which is admitted to be one fruitful cause of mortality among men and cattle alike. The enhancement of the minimum limit of taxable income from Rs. 500 to Rs. 1,000 will be more appreciated by the middle classes than the reduction in the salt tax. For direct taxation is rightly supposed to be a nuisance and a *zulum*. On the whole even the worst detractors of the Government cannot but congratulate the Finance Minister and the Viceroy on the recent Financial Statement."

Kál (104), 27th Mar. and 3rd Apr.

8. The remission of taxation recently announced in the Financial Statement has evoked deep and profound expressions of gratitude to the Viceroy from the native public at large. Some of our countrymen even profess to be at a loss to find words to adequately express their sense of thankfulness for the bounty of Government. We for our part are happily troubled with no anxiety on that score. Indeed, we rather incline to the view that the so-called boon does not call for any expression of gratitude at all. God has deposited vast quantities of salt in the sea for the use of man and it is inexplicable why the British should tax that necessary of life at all. Surely our rulers need not fear that the supply of salt for their own consumption would run short if they freely allowed the Indians to have as much of it as they wanted. A similar argument applies to the income-tax. If it is not right to impose a tax upon salt—which is a free gift of God to mankind—it is still more improper to tax what

man earns by his own labour. Besides, in gauging the benevolence of Government, we should not forget that for aught we know, the taxes now remitted may be re-imposed in future. In fact a hint was actually thrown to that effect by Sir Edward Law. There is yet another way of looking at the question. Lord Curzon observed that the total amount of revenue sacrificed by Government in consequence of the remission of taxation came to nearly two crores of rupees. Now let us see if the people have been proportionately benefited thereby. On an average a man requires only a pinch of salt for his daily use and the reduction of the tax by eight annas for every maund works out to an indefinitely small fraction of a pie for a pinch of salt. It follows, therefore, that Government were not discreet enough in reducing the duty on salt, for they have put themselves to needless loss without materially benefiting the people. The latter, we are afraid, will measure the beneficence of the Government's bounty by the additional money it serves to bring into their own pockets and not by the amount of the loss of revenue to the Government Treasury.

Gujarâti (15), 29th Mar.

9. The introduction of the Budget in the Imperial Legislative Council affords to an Indian Viceroy an opportunity to take the public into his confidence and explain the broad aspects of his acts and policy. A right use of this opportunity tends to facilitate the work of the administration and to bring about a better understanding between the ruling class and the ruled. Unfortunately Lord Curzon's predecessors did not realise the significance of this cardinal principle of Indian administration. They believed that reticence and secrecy were essential for successful statesmanship with the result that they alienated the sympathies of the people from the official class. But it is due to Lord Curzon to say that he at least does not share the same view, that he has always shown deference to public opinion and taken the people into his confidence on important questions of public policy. It must be pointed out, however, that public opinion in India at the present day is far too enlightened to be satisfied with mere speeches, however eloquent and sympathetic these might be. And in Lord Curzon's case the public have good reason to think that he shines better in speech than in action. The high expectations he had aroused in the public mind by his eloquent utterances remain yet unfulfilled. In his latest Budget speech he attempted a vindication of his general policy. But although the pronouncement was full of hope and promise, the vindication was not quite convincing. With regard to the twelve reforms undertaken by His Lordship they do not seem to have progressed as satisfactorily as one would desire. No doubt Lord Curzon has lightened the burden of taxation by about two crores of rupees annually. But we do not know if His Lordship deserves the special thanks of the public for this measure. It would have been simply anomalous on the part of any Viceroy to have kept the level of taxation as high as it was in the face of the fat surpluses which an artificial currency helped year after year to accumulate into the Government Treasury. The Viceroy does not think that the poverty of India is increasing, but as Indian publicists demur to this view, it is necessary to ascertain the truth by appointing an independent Commission to enquire into the matter. But to the great regret of the public Lord Curzon has stubbornly set his face against such a proposal. With regard to the Delhi Durbar, Lord Curzon attempted to invest the ceremony with a deep political significance. But everybody now knows that the Durbar only shone meteor-like in its brilliancy and that all recollection of it has by this time completely vanished from the public mind. It would have been otherwise if the Durbar had been associated with measures of permanent and far-reaching beneficence to the public. Lord Curzon replied with some warmth to those critics of his policy who complain that His Lordship has deluged the country with Commissions. But considering the fate of Commissions appointed during previous *regimes*, who can say that the critics are not justified in saying that under Lord Curzon there is too much of inquiry and too little of action? However, Lord Curzon tells us that the reports of almost all the Commissions appointed during his *regime* have already been submitted to Government. Let us, therefore, wait and watch His Excellency's action on these reports.

Prakáshak (48), 27th Mar., Eng. cols.

10. "At last after weary waiting and unprofitable surmising has come the welcome news of the remission of taxation in India.......... It appears as if it was ages ago that any tax had been remitted. It was the proud privilege of Lord Ripon to inaugurate that kind of Golden Era, but it did not last long. Scarcely had he reached the shores of Albion when there came a dufferin (?) and like an evil genius undid whatever his noble predecessor had accomplished. Then followed a succession of mediocrities and intellectual eunuchs; and poor India, already enervated, had for twenty years to spin out an emaciated existence. Not only Indians but the whole world had given up her case as hopeless; and at last, though late enough, has come a cordial in the form of a partial remission of the salt and income taxes. 'Better late than never,' says the adage; and Indians for long have been known to be ever thankful for small mercies. That this remission of taxation was an after-thought will be manifest even to a Bedlamite. Can anybody believe that such a *manœuvring* man as Lord Curzon would have lost the golden opportunity of the Delhi Durbar to make an announcement that would have sent a thrill of delight through the whole of India? Certainly not. What, then, could have moved Lord George Hamilton and the India Council to thus suddenly change their minds and take a political somersault? In spite of a possible charge of egotism, we cannot help asserting that the so-called rabid, seditious and reptile Indian Press had something to do with it.......... But for the running fire of outspoken and exasperating criticism which the Indian Press directed against the powers that be, we doubt, if either the income or the salt tax would have been remitted.......... But let the dead past bury its dead....... All's well, that ends well; and India is to-day loyally grateful even for the belated boon that has been conferred upon her.......... As we have already said Lord Curzon has turned a new leaf in British Indian policy. Will his successors keep that volume open for evermore or write a dismal 'finis' at its bottom?—*that* is the question. Until this question is answered and answered honestly, India's heart-felt joy will be but premature."

Bombay Samáchár (53), 30th Mar.

11. As usual, Sir Edward Law, while introducing the Indian Budget in the Imperial Legislative Council, made an attempt to draw a glowing picture of the prosperous condition of India. Last year Sir Edward drew an inference about the "steady advance" in the country's "material prosperity" from the increase in the receipts from the import duty on cotton goods. We had pointed out at the time that the increase in question could be attributed to certain adventitious circumstances, and afforded no indication of increased consumption. The present Budget strengthens our contention, for we find that the receipts under the same head show a decline of over one million rupees. This year, too, Sir Edward has based his conclusion about the prosperous condition of the country on equally fallacious grounds. He pointed to the increase in the receipts from Salt, Customs and Post Offices as a sure sign of the country's advancing prosperity. The increase, however, under the first two heads is mainly due to the decline in the receipts for the years 1897—1900, owing to famine and plague. Sir Edward has produced no authentic figures to show that the increased revenue is an indication of increased consumption. The increase in the revenue from Post Offices, it may be mentioned, does not concern the masses, inasmuch as only the literate class of the people, who constitute only 5 per cent. of the total population, avail themselves of the facilities afforded by the Post Office. In short, a dispassionate examination of Sir Edward's figures in the light of actual facts does not encourage the assumption that the poverty of the country is gradually diminishing.

Kesari (108), 31st Mar.

12. An old-fashioned native dramatic performance opens with a familiar scene known as the "entry of the god Ganpati on the stage." In that scene that deity condescends to leave his celestial abode and to visit the earth for a while, listens to the grievances of his votaries and returns to his heavenly mansion after duly pronouncing benedictions upon them. Similarly, the Viceroy descends from the heights of Simla and remains in Calcutta from January to March every year for the

transaction of the Legislative business of his Council. The business is generally short and occupies only a sitting or two of the Viceregal Council. At these sittings Government also condescend to give replies to the interpellations of inquisitive members, but such replies are more to be admired for their verbal ingenuity than for any information regarding the measures and policy of Government. Besides passing laws and answering interpellations, the Council annually discusses the Imperial Budget, in which additional members of Council are at liberty to express their views on the Budget, but have not the power to alter a single item in it. Though the privilege of taking part in the Budget debate is thus for the most part barren of all practical significance, the elected Councillors take advantage of it for the sake of airing their views on the condition of the country and the general course of administration. The Budget debate is thus usually a debate upon any thing but the Budget and all conceivable topics of discussion are imported into it. Native Councillors congratulated the Finance Member this year upon the remission of taxation and upon the freedom of the country from famine during last year. But because there was no famine last year, we cannot by any means be sure that the visitation will not recur in future. Similarly, the remission of taxation to the extent of two crores of rupees should evoke in us a due measure of gratitude to Government, but it should by no means throw us into a state of ecstatic joy. The reduction in taxation is only slight, and the present financial condition of the country leaves much to be desired. There are many items both on the receipt and expenditure sides of the account which are likely to create uneasiness in the public mind. It will be seen from the figures given in the Financial Statement that the bulk of the taxes is paid by the poorer and the middle classes, that while the military expenditure absorbs 25 crores of rupees, the expenditure on irrigation amounts only to three crores and a half. A careful examination of the figures will show that the remission of taxation announced this year will not give an appreciable relief to the poor tax-payer. Looking into the history of the duty on salt, we shall find that it was much less than two rupees in the pre-mutiny period, and people will not be satisfied unless it is reduced to what it was in those days. Under native *regimes*, too, there was a tax upon salt, but the people enjoyed certain concessions in the matter and were allowed to use salt earth. All these concessions are denied to them at present, and we would like to see some of them restored to the people. Again, the excise duties, which amount to over six crores of rupees, and which are levied in the interests of the English manufacturer, should be abolished. These excise duties hang like a millstone at present round the necks of native manufacturers and often kill indigenous industries. The Honourable Mr. Gokhale proved by means of statistics that the burden of military expenditure borne by the people of India is, relatively to the average income per head of the population, higher than in any other country. It is true that the defence of the country's frontiers should be well organized, but then such defence should not be the sole object of Government. If the country require to be protected from foreign aggression, it must also be developed internally, and to increase the expenditure for the former purpose at the expense of the latter is as foolish a policy as for a gardener to spend all the sum allotted to him for the rearing of a tree upon its outer fencing and to leave nothing for the watering and manuring thereof. The Honourable Mr. Gokhale asked why Government should not impart military instruction to the people of India and make excellent soldiers of them. The Viceroy could not refute this contention. The expenditure on education in India also compares unfavourably with that in other countries. For instance, America spends nearly ten times as much upon education as India. If we take into consideration such matters we feel convinced that a radical financial reform is urgently called for in India. The reduction of taxation announced this year is a step in the right direction but it is a very slight matter after all. We expect much more from Government than this.

The Viceroy's Budget speech.
Gujaráti (15), 29th Mar., Eng. cols.

13. "Lord Curzon seized the opportunity presented to him by the discussion of the Budget to deliver an important speech, taking a comprehensive survey of the situation in India and pointing out how far progress had been made in connection with the twelve tasks he imposed upon himself on the assumption of his high office. It is a

full statement of his views and a frank attempt to vindicate his work. The speech will be read with no small interest and even instruction throughout the country. For our own part we welcome this authoritative utterance. There are propositions and statements in it to which we must demur altogether. We have always tried to treat His Excellency in a spirit of fairness. We are, therefore, sorry that Lord Curzon has allowed himself to ascribe views to his critics which the most responsible and foremost of them have never put forward. In one place if he has not actually attributed motives to those who differ from his views, he has gone perilously near doing so. With the exception of these two very grave defects the utterance is marked by a spirit to which we are not prepared to take any exception. His Excellency has, we think, done well to take the public once more into his confidence. His defence of the Delhi Durbar will very probably sound poetical and emotional to people who are but too painfully alive to the stern realities of their situation. Although Lord Curzon is quite mistaken in thinking that Indian critics have objected to the appointment of Commissions, he is right in insisting that their work cannot be finished hastily and that Government cannot act in a hurry. His Excellency seems to have utterly misunderstood the position of those who have disapproved of the recommendations of the Indian Universities Commission. They do not wish to stereotype the evils that may be found to exist in the present system of higher education. They never said and they do not say that no changes are necessary. All that they have contended is that the recommendations of the Commission, instead of removing the existing evils or effecting any genuine improvement, will introduce far greater evils. Because some change is deemed necessary, it is difficult to understand why the advocates of change should be bound to any particular changes proposed by the Commission. Surely, Lord Curzon understands this as well as the critics of the Report of the Indian Universities Commission do. Lord Curzon has a hopeful temperament and let us too, following his example, hope that by the time he lays down the reins of office he will be able to settle in a satisfactory manner many of the questions to which he referred in his speech. His Excellency's pronouncement is an able performance and is calculated to dispel certain misunderstandings and the growing feeling of impatience and despair in connection with the Viceroy's work which is noticeable in certain quarters."

Kaiser-i-Hind (19), 29th Mar., Eng. cols.

14. "The Viceroy's speech is no doubt a clever, albeit one-sided, vindication of all the actions of the Supreme Government during His Excellency's Viceroyalty. But it may be a question whether the pronouncement might not have been more wisely deferred to another opportunity, say, on the eve of his laying down the reins of his exalted office. His Lordship, however, is of a sanguine and optimistic temperament. Though the India of Edward VII may be a vale of tears to the masses at large, to our Viceroy it is nothing but an Eden—a veritable paradise the foundation of which no mortal hand but his own has been instrumental in laying broad and deep. His Excellency's predecessors in office, from Canning to Lawrence, from Northbrook to Ripon, from Dufferin to Elgin, have no doubt, each in his own modest and unobtrusive way, done something. But they were old fashioned, and scarcely understood the needs of India. They never put their hand to the spade and dug so deep as the illustrious individual who now adorns the Viceregal throne.......... To the past five years of Indian finance, Lord Curzon thinks he need hardly refer. Are not the fat surpluses of three at least of those years sufficient to indicate the general prosperity of the land and the people? What further evidence is necessary of the fact? And why should the reader pause and inquire how those surpluses may have been obtained and how they may be reconciled with the prosperous condition of the masses which still seems to be invisible to other eyes than those which have exuberantly and ecstatically gazed on them?......... Now let us pass from the abstruse domain of finance and economics, which has never been the *forte* of the Viceroy, to his review of the general administration the outward brilliancy of which has dazzled unthinking people. Of course, the Delhi Durbar finds its strongest vindication in the author at whose beck it sprang into existence. The thoughtful section of the Indians has long since pronounced their opinion on the subject. The pageant has been

compared to the rocket which flies upward like a flash in all its pyrotechnic brilliancy for a moment only to come down the next minute like a charred stick.......... To the Viceroy, however, the Durbar 'was a landmark in the history of the people and a chapter in the ritual of the State. * * It was meant to remind all the princes and peoples of the Asiatic empire of the British Crown that they had passed under the dominion of a new and single Sovereign, to enable them to solemnise that great and momentous event.' But that momentous event had been known years before. It was celebrated with befitting pomp, as a high State ritual, twenty-five years ago. Where then was the necessity of a repetition of such celebration, albeit in a more imposing and attractive fashion? Leaving alone the 'sordid' aspect of the Durbar, its cost in rupees, annas and pies, as the Viceroy observed, may it be asked whether the Durbar has *truly* impressed the princes and the peoples in the way in which the romantic imagination of the Viceroy conceived that it would impress them? Suppose a plebiscite was taken to-day, when the glamour of the Durbar has passed away, what may be the opinions recorded—opinions freely and independently given without Viceregal or other inspirations from behind? But why go so far? Are not the expressions of popular opinion, as echoed in the Indian Press, a sufficient contradiction of what the Viceroy's fancy was led to imagine? As to the permanent effects, is it necessary at so late an hour to inform His Lordship that they will be of an entirely different character from what he imagines? The Princes, situated as they are, poor captives kept in a gilded cage, may not speak what is inmost in their heart. But there is not the slightest doubt that they firmly entertain the belief that the Durbar was to them, each and all, a great humiliation, which sorely rankled in their heart. They were regarded, it is said, not as the friends and allies of the great and illustrious Sovereign who now sits on the English throne, but as so many vassals, princes only in name but possessing even less liberty of individual action than the meanest of their subjects. The romance may be as the rhapsodical Viceroy confessed to his Council, but the reality is as we have stated above. Then, as to the people. What are their views? No Durbar was necessary to remind them of the unity of the Empire. No outward expressions of loyalty by means of a Durbar were required. The death of their beloved Queen Mother and the accession of her son to the throne, who by his previous visit to India had endeared himself to all classes of the Indian people had more than demonstrated their true feelings of loyalty. Their loyalty was genuine and spontaneous and recognised as such. It did not require the pomp and pageantry of an Imperial Durbar to manifest itself once more. It dwells in their heart. The affection of the people for their illustrious Sovereign is deep and abiding. But if they tolerated the Durbar, that very attachment, affection and loyalty sanguinely expected a reciprocal sentiment—a royal boon was keenly desired. We do not mean the ephemeral boon of remission of taxation. In no sense can it be called a royal boon. Taxation may be remitted to-day and reimposed to-morrow. What the people really asked for and panted to obtain was some *permanent* mark of royal favour, some memento of royal beneficence such as posterity may cherish with feelings of the highest gratitude—concessions like those embodied in the Proclamation of 1858. But such a boon has not been vouchsafed to the people."

Native Opinion (33), 20th Mar., Eng. cols.

15. "Whatever be Lord Curzon's faults, he certainly does not err on the side of over-modesty and self-depreciation, and, of course, as in all his previous utterances, the first person singular obtrudes rather too prominently in this otherwise brilliant and instructive address. Barring this excusable blemish, if blemish it be, the speech delivered by His Lordship in winding up the Budget debate will undoubtedly rank very high as an important pronouncement on what the Government of India tried to achieve, and has, according to the Viceroy, succeeded in achieving to a very large extent during the last four years. We purposely avoid criticizing the speech in detail. It may be read, mastered and cogitated upon by every English-knowing Native of India and ought to be translated into all the vernaculars. It is at once a masterly summary of the administrative measures of the last four years and a vivid description of the present political situation in India. But it is more valuable

as a true and frank exposition of what the best of English statesmen aim at achieving in this country. Events are passing as Lord Curzon very aptly expressed, which are gradually drawing this country, once so isolated and remote, into the vortex of international politics. If we aspire some day to take our proper place in the family of the world's great nations, we must learn to look beyond the limited borders of our country and take a wider and more far-reaching view of the many national questions that now confront us......... The reduction in the Salt and Income Taxes has already produced a feeling of deep gratitude throughout the country, and there are many other passages in the Viceroy's speech, notably with regard to Mr. Tata's benefaction, educational reform and famine relief, which will evoke unqualified praise. On the other hand very few, we believe, will be convinced by Lord Curzon's oft-repeated defence of the Delhi Durbar which, if there was any hidden meaning in it at all as the Viceroy says, had very little in it to call up the enthusiasm of the Indian people. Of course it is all very well to talk of the glorification and consolidation of the British Empire, but these words are, to speak frankly, quite unmeaning to the natives of this country so long as they cannot claim equal rights and opportunities as other more favoured citizens of the Empire. So long as a native of India, however capable, cannot rise above a Deputy Collector or Risaldar Major in his own country, so long as Indians are treated as helots and slaves in other portions of the Empire, so long as the least sign of free speech or free action on their part is suppressed mercilessly, it is a mere mockery to talk to them of the glory of the British Empire. Educated India is as capable of understanding the hidden meaning of the Delhi Durbar as Lord Curzon himself, but the fact is that the Durbar did not gladden their hearts. If the British Empire is to be consolidated, it is not by Durbars and pageants, but by practical and sincere attempts to remove the inequalities that at present separate one class of British subjects from another."

Praja Bandhu (22), 29th Mar., Eng. cols.

16. "The most satisfactory features of the recent Budget of the Government of India are the large surpluses for the past and the present year, and the reduction of the salt duty by eight annas a maund, and the raising of the taxable limit of income to one thousand rupees. We must say at once that the Government of India have earned the gratitude of the whole population by these remissions of taxation. The popular belief so far had been that no tax once imposed would ever be remitted. We, therefore, specially congratulate the Government on its response to the repeated demands of the National Congress for a reduction of the salt tax, and the raising of the taxable limit of income......... The Viceroy admitted that the people were very poor, but believed that little by little they were advancing materially ever since the Crown took charge of the government of India. If this were true we should now find some provinces, at least those not afflicted during the interval by famine or pestilence, considerably advanced in material prosperity, but from all parts of India comes the cry that the people are being impoverished day by day. The recent famines proved this to demonstration, and yet we are again asked to accept the official theory that the people are growing richer. The military expenditure has been growing apace, the drain of the Home charges is steadily increasing, every year loan is piled upon loan, and yet we are called upon to accept the official dictum that India is growing richer. The Government is autocratic, and can do many magnificent things; but it is difficult for us to shut our eyes to the appalling poverty that surrounds us merely for the sake of being in agreement with the officials. Lord Curzon devoted a considerable portion of his speech to the vindication of the Delhi Durbar. We wish His Lordship had quietly passed the matter over as a closed chapter......... A holiday or two throughout the land with notifications spread broadcast over the whole country might have served the end as well or better, and the lakhs and lakhs of rupees that were frittered away in mere show and ceremonial might have been saved to be utilized for some permanent work of public utility. The idea that the Indian mind loves such costly displays is entirely wrong. His Excellency defended his policy of appointing Commissions, and we must say that these are a necessary step to well-considered action. But the number of Commissions during His Lordship's regime has been unusually large, and unless their labours are trans-

lated into legislative or executive action within a reasonable time, all the labour and expense entailed by these Commissions will be a mere waste. His Lordship conveyed something like an indefinite assurance that action will soon follow the reports of the Commissions, and we are prepared to hold our soul in patience for some time longer."

Karnátak Patra (46), 30th Mar., Eng. cols.

17. "The news of the reduction of the salt and income taxes by the Government of India is ringing throughout the country. Every Native paper is offering its tribute of hearty thanks to Lord Curzon.......... The reductions now made are not in reality very great concessions to the people. But it must be remembered that they mean a loss of nearly two crores of rupees to the State revenues. And who would dare to pursue a policy of incurring so great a loss under a Government whose principle is to suck the life-blood of the fallen country, only taking care of its vital parts? Lord Curzon, therefore, deserves praise for his courage of conviction and sympathy for the people."

Rást Goftár (23), 29th Mar., Eng. cols.

18. "We have nothing but praise for the excellent speech Lord Curzon delivered in winding up the Budget debate in the Imperial Council, on Wednesday last. It was an able and exhaustive summary of some of the more important acts of his Government, against which a good deal of ill-informed criticism has appeared in a certain section of the Indian Press. The Viceroy has given a telling reply to the critics, who, not knowing their own mind, now say one thing and now another just as it suits their whim and caprice. His Excellency has, while explaining the intentions of his Government in the matter of the several reforms they have already introduced, also given the public to understand what they propose doing in the near future. We know how Hercules has been striving, these four years, to clean the Augean Stable of India; and far from his labours being over as yet, even now when the end of his term of office is fast approaching, it looks as if the better part of his work is still left undone. Education, Irrigation, Police, Railways, Separation of Judicial and Executive Functions, Agriculture, Commerce and Finance, are the problems to which he is still devoting his attention, with a view to their final solution. The reference that he made in his speech to the foreign relations of India will be read with particular interest for the reason that next to Lord Salisbury, there is, perhaps, no public man in England who has so close an acquaintnace with Central Asian politics. From what Lord Curzon had to say on the subject, it looks as if India will be engulfed more and more into the vortex of international politics as years advance, and thus incidentally compelled to go in for increased armaments."

Dnyán Prakásh (30), 2nd Apr., Eng. cols.

19. "Lord Curzon, whatever his shortcomings in other respects, has the happy knack of taking the people fully into his confidence, and of appearing to speak as it were from the bottom of his heart. He never fails, therefore, to make himself interesting, and whatever subject he touches upon, he deals with it so fully that he leaves little doubt in the minds of his hearers as to what he is driving at. His contribution to the recent Budget debate forms no exception to this general characteristic of his...... He gave expression to his belief that the taxation of the country was neither high nor excessive, and that with a liberal policy of suspensions and remissions, combined with comprehensive famine relief, the lot of the agriculturists, who formed such a large majority in the Indian population, was by no means a hard one. The public might well hesitate to subscribe to these views. The question whether taxation is high or low must be decided on the proportion which taxation per head bears to the income per head in the case of a population, and when it is remembered how exceptionally low the latter figure is even according to the most optimistic estimates it becomes difficult to understand how the former can be called moderate. His Excellency next offered a final vindication of the Delhi Durbar and having dwelt upon the comparatively trifling cost of the function per head of population, he pointed out its immense intrinsic importance according to his views of the matter..........Now with all deference to His Excellency we cannot help feeling that his object might well have been gained at a much smaller

cost both to the Central Government and to the body of Chiefs and Princes who attended or rather were made to attend the Durbar............ His Excellency next referred to the various Commissions that had been appointed in his time to make exhaustive inquiries in the various branches of administration. In this connection he complained, and we think rightly, against those who considered such inquiries superfluous. Sometimes it is suspected, and not always without good grounds, that the appointment of a Commission is resorted to in order to avoid the taking of any practical action; but no body can conscientiously say that in the case of the present Viceroy; and that he is sincerely anxious for placing the affairs of the country on a better footing than he found them, goes without saying............ No one has ever asked for more than a cautious beginning, and we are glad that it will be made.......... His Excellency thought that the currency reform was working pretty satisfactorily. Now this latter question is admittedly so complicated as to hardly lend itself to a dogmatic or off-hand pronouncement even at the hands of a Viceroy, and we would only ask His Excellency one question in regard thereto and that is whether the abnormal surpluses during the last five or six years in spite of unprecedented famine and plague would have been possible except for the artificial value of the rupee.......... His Excellency's peroration consisted of a comprehensive reference to the gradual widening of the sphere of the foreign relations of this country, and how the situation in Europe was being slowly reproduced in Asia. Unless this has a reference to the possibility of even greater additions being made to the already heavy military expenditure of the country, it is difficult to understand the bearing of it on the Budget debate."

Mahrátta (7), 29th Mar.

20. "As most of the speeches of the additional members of the Supreme Legislative Council have yet to be fully reported, we cannot comment on the debate as a whole. But the financial statement as well as the full text of the Viceroy's speech are before the public, and we may as well note a few points therein......... The financial statement made by Sir Edward Law was comparatively a modest one. Not only did he not make much of the reduction of taxation; but even in his generalisations about the economic condition of the country, the Finance Minister was less dogmatic than last year. In reviewing the economic situation and stating his conclusions about the prosperity of the people, Sir Edward Law significantly spoke of the country taken as a whole. While the criticism as to the poverty of the people is based, says the Finance Minister, upon the circumstances connected with a small section of the population which has been severely tried by the famine and plague, the items on which he relies for arguing a rising prosperity of the people are the receipts under such heads as salt, customs, excise, post-office and stamps. The increase in the receipts under these heads during the four years, 1899—1902, amounts to nearly 2½ crores of rupees, and this increase Sir Edward Law is inclined to take as an unmistakable indication of the growing prosperity of the Indian people. But the receipts under these heads have no necessary connection with the earning powers of the population, and one cannot easily digest the proposition that their material prosperity may be measured by such a fluctuating relation. In the case of the excise revenue, for instance, an increase may indicate an increase in production in mills and factories; but as has been recently shown by Mr. Padshah in connection with the question of the Bombay Mill Industry, increase in production can be consistent with a fall in the profits of producers. Then, again, the Finance Minister refers to the growing increase of the exports over imports, which from 16 million sterling in 1899 rose to 24 millions in 1902. But here too we may inquire as to how much of this increase in the value of exports over imports represents the exploitation of our wealth of raw material, and how much represents the reward of our manufacturing activities. The difference in the new deposits in the Postal Savings from £145,628 in 1899 to £430,400 in 1902 is certainly not very great; and if anything, it proves the shyness, so to speak, of what small capital we can command, in being engaged in any trade owing to the fierce competition of the foreigner in every field. Turning to the speech of the Viceroy we find that His Excellency too has been somewhat moderate in his remarks on the question of Indian poverty. 'I do not wish it for a moment to be thought,' says the Viceroy, 'that because we

have been able to remit the best part of 1½ million sterling per annum in taxation, therefore, there is no poverty in India. Far from it. There is enough and far more than enough. There is a great deal more than any one of us can contemplate with equanimity or satisfaction.'.........We do not wonder if a Viceroy himself rolling in wealth or seeing the Indian budgets going up by about 15 million sterling or 25 crores of rupees in the worst quinquennium the country has ever passed through, should feel cheerful. But this accumulated surplus of 25 crores in five years certainly does not represent a rise in the prosperity of the people............ Passing on to the other points in the Viceroy's speech we notice that he has traversed the whole ground of the administration of the country. In dilating on the progress of some of his twelve undertakings His Lordship told the Council that he had succeeded in reducing the bulk of printed reports from 35,400 to 20,000 pages. This is undoubtedly a welcome reduction, not only because of the saving effected in the cost of printing, but also because of the saving of official energy which might be devoted to other and better purposes. His Lordship next made an enthusiastic defence of his Commissions and gave a retort to his critics by observing that he had a shrewd suspicion that 'the very persons who protested against enquiry before action as a superfluity, would equally denounce action before enquiry as an outrage.' As regards famines, he twitted the Honourable Shri Ram, on his request to the Viceroy to prevent the famines once for all before he left India, His Excellency remarked that to ask Government to prevent famines was to wrest the keys of the Universe from the hands of the Almighty, but he assured the Council that Government were cutting at the subsidiary roots of famine by extending irrigation, improving education, relieving indebtedness, increasing the material prosperity of the people, initiating crop experiments and scientific research and by a careful overhauling of the machinery with which drought is to be met when it comes. He also mentioned later on that he was trying to solve the problem of famine insurance funds. Equally reassuring was his reference to the educational problem. 'My object,' said His Lordship, 'throughout has been to carry the public with us in our reforms and to base them upon popular assent.' It is to be seen how far he really cares for popular assent, or whether he will carry out his threat of pursuing the course of reform without the co-operation of the people and according to his sweet will. He no doubt agrees to abide by the opinion of reasonable men, but his idea of a reasonable man would seem to be that he alone is reasonable who agrees with His Lordship's views. The only relieving feature in the whole thing is, however, the hope held out by the Viceroy about the cordial support which the Government of India intend to give to Mr. Tata's Research Institute."

Kesari (108), 31st Mar.

21. We have dealt with the general aspects of the Budget debate elsewhere, and shall confine ourselves here to the Viceroy's speech in winding up the debate, in which His Excellency gave expression to his views on the remission of taxation, the Delhi Durbar, the Universities Commission, etc., and tried to answer his Indian critics. We cannot deal with all these points, but shall endeavour to discuss one or two. Lord Curzon observed that the idea of reducing taxation was present to his mind ever since he took up the reins of administration, but that, through considerations of foresight, he decided to give effect to it only after he had made himself sure that the Government Exchequer was full to overflowing even during three or four famine years. Such foresight is no doubt creditable to His Excellency, but from the people's point of view is not equally commendable. Is it not a wonder that in imposing a new tax Government should show the utmost promptitude, while in remitting an old one it should proceed with cautious foresight. The Viceroy says that Government cannot, after the recent remissions of taxation which deprive them of an annual revenue of over two crores of rupees, be fairly accused of selfishness and grasping greed. But the suggestion conveyed in the above statement that the advance in the country's prosperity has increased the receipts of Government revenue, and that Government are therefore willing to lessen the burden of taxation is entirely fallacious and misleading. Government by artificially raising the value of the rupee had

imposed an unseen and indirect tax upon the people, and the Government Treasury showed fat surpluses in consequence even in years of general starvation and distress; but these fat surpluses afford no indication of the prosperity of the people, but of the hard-hearted policy of Government of unnecessarily taking more money from the people by indirect means than their requirements warranted. The Viceroy admits the existence of a great deal of poverty in India, but does not think that it is due either to the extravagance of the administration or to the foreign drain upon the country's resources. He assigns it, on the other hand, to the increase of population, the character of the people's means of subsistence, etc. We wonder whether the Viceroy is really ignorant of the fact that the rate of the growth of population in India is slower than in other civilised countries. To say that the poverty of the country is due to the growth of its population is virtually to make an admission of the incompetence of those who are entrusted with the country's administration. Lord Curzon goes on to state that in spite of India's poverty, the people are making a slow but steady advance towards prosperity, and that he would crown each mile-stone in this upward path with roses instead of wetting it with tears. We beg leave to say that this is neither an argument nor a piece of cogent reasoning, but an empty metaphor and a mere play of fancy and poetic imagination. Whether the country is or is not advancing in material prosperity is the main point at issue, and the Viceroy's exhortation 'to crown every mile-stone with roses' will by no means satisfy those who doubt the fact of the growing wealth of the country. As regards the time chosen for announcing the remissions of taxation, the Viceroy quotes the usage of civilised countries. We cannot understand why oriental usage should be followed only in such matters as an elephant procession, the holding of a Durbar and receiving the homage of Chiefs, while in announcing a reduction of taxation the usage of civilised countries is to serve as a precedent! The people are certainly not so impatient as to blame Government for deferring the remission of taxation for a period of two months, but we wonder why Government missed the golden opportunity of the Durbar to make the announcement and thereby created extraordinary disappointment in the public mind. The second point touched by the Viceroy in his speech is about the Delhi Durbar. His Excellency stated that the net cost of the Durbar to Government will be a little over 27 lakhs of rupees, and contrasted it with the expenditure of one hundred thousand pounds spent over the Coronation in England, in addition to the seventy thousand pounds paid for the expenses of the Indian guests. (A mean attempt was made to saddle this latter amount upon India, but let that pass.) The Viceroy's object in comparing the figures is to show that the cost of the Durbar was not at all extravagant. But has His Excellency taken into account the whole expenditure incurred in India on account of the Durbar? How much did the Chiefs and the people spend on account of it? The Viceroy pleads ignorance of these amounts, but says that the expenditure was voluntarily incurred, that the money was wholly spent within the country and served to spread contentment everywhere by providing employment to the poor. Could not the Viceroy have ascertained the amount spent by Native Chiefs on account of the Durbar? The flags and bunting used in the amphitheatre were imported from England, and yet the Viceroy says that the money spent on account of the Durbar remained within the country. He further says that he received no complaint either from the Native States or elsewhere against the expenditure on the Durbar. But is not the Native Press a surer index of public opinion than petitions to the Viceroy? His Excellency employed a very curious argument in defending the Durbar. He said that each individual had to spend two pies on an average on account of the Durbar, but that he went away with eight times the amount in his pocket two months after the Durbar. The Viceroy's arithmetic may be faultless from the point of view of Government. The Durbar cost the people much more than two pies per individual if we take into account the money spent on it by the Chiefs and the people. Besides, the Viceroy speaks of the remissions of two crores of rupees, but does not at all allude to the 22 crores of rupees collected from the people by Government in excess of their actual requirements. His Excellency says that the people would wish for a Delhi Durbar every year, if they could count upon an annual remission of taxation amounting to two crores of rupees. This is not a justification of the Durbar, but a proof of the enormous burden of taxation imposed upon the people. Let us now turn to the last point in the Viceroy's speech. He said that the value of the Delhi Durbar is not to be counted in rupees, annas and pies, and dilated upon the vast political significance of the Imperial function by means of which, according to His Excellency, the people of the Empire would come in future to regard themselves not as isolated and heterogeneous units, but as the component parts of a consolidated whole. Is not the Imperial sentiment, which the Durbar proved instrumental in creating in the mind of the Indian people, to count as a great gain to India from that function, asks Lord Curzon. He waxed eloquent over the part India would play in future in the Imperial scheme, and no one can help admiring the rhetoric and ingenuity displayed by His Excellency in drawing a picture of India as a member of the British Empire. But when one turns from this glowing word-picture to the hard actuality, one's mind is filled with deep anguish and despair. We were already cognisant of the might and majesty of Britain and had known the fact of the King's Coronation. Where was then the necessity for holding a Durbar to apprise us of these? Our countrymen know how deeply their Sovereign sympathises and also how little power he enjoys of showing this sympathy in a practical form. If the message of the Sovereign was to be conveyed to the people, could it not have been published in the different *Government Gazettes*? Besides, Lord Curzon failed to realise what people expect from a Durbar and how their loyalty and gratitude can best be secured. His Lordship talks grandly of the extent and unity of the British Empire, of the equality of its component parts and of the common burdens of the Empire. Are our rulers prepared to allow the Indians to participate in the glories and responsibilities of the Empire? There is unity and equality among the Indians, but it is the same kind of unity and equality as is found among the servants of a common master or the flock of a shepherd. Our rulers are not willing to entrust us with responsible duties or to admit us to a partnership in trade and industries. They wish us to content ourselves with the exercise of menial or subordinate functions. So long as they continue this policy India will not be a healthy and robust, but an enfeebled and paralytic, member of the Empire. As the Durbar has failed to bring about a change in this policy, it must appear to the people of India to be an idle ceremony. Reduction in taxation is not properly a Coronation gift, but a matter of administrative routine. If a real Coronation gift was to be extended to the people of India, they ought to have been raised a stage higher in their political status. Then alone would the Durbar have been a real land-mark in Indian history. As it is, it constituted only an exhibition of Britain's might and majesty.

Mumbai Vaibhav (114), 27th Mar.

22. There have been abundant proofs to show that India is suffering from dire poverty, and if any further proof of this fact were wanted, it was supplied by the decision of Government to reduce the duty on salt. Yet during the Budget debate some of the official members had the audacity to assert that India was advancing in prosperity day by day. We had expected that Lord Curzon in his closing speech would contradict this silly assertion, but instead of doing anything of the kind, he wasted his time in delivering a lengthy oration on the benefits derived by India from the Delhi Durbar. It is, however, due to the Viceroy to say that there was one redeeming feature in his speech, and that was the expression of his sincere hope that all the useful reforms he had taken in hand might be carried out before the term of his office expired. We wish the Viceroy every success in the arduous task he has set before himself.

The Viceroy on the moral significance of the Delhi Durbar.

Indian Social Reformer (4), 29th Mar.

23. "In the important speech which he delivered at last Wednesday's meeting of the Supreme Legislative Council, His Excellency the Viceroy, speaking of the Delhi Durbar, repudiated the notion that it was primarily and chiefly a pageant and a show. It was full of deep moral and political significance, which His Excellency proceeded to interpret. He said: 'I believe that the Durbar, more than any event in modern history, showed to the Indian people the path which, under the guidance of Providence, has led to its unity,

and impressed the world with its moral as well as material force. Everywhere it is known that upon the Throne of the East is seated a power that has made of the sentiments, the aspirations, and the interests of 300 millions of Asiatics a living thing, and the units in that great aggregation have learned that in their incorporation lies their strength.' The central idea of the above passage is that the intention and effect of the Durbar has been to raise the Indian people in their own estimation and in that of the world. The sentences, which we have taken the liberty to put in quotation in the above, clearly mean this. Anything, which is calculated even in a somewhat remote way to effect this purpose, is to be welcomed as a great national advantage; and so far as the Delhi Durbar has produced such an effect, it is sure to remain a land-mark in the history of India. In explaining the significance of the Durbar, the Viceroy has with remarkable insight probed the Indian mind to its sub-conscious depths and exhibited to it an idea and an aspiration towards which the most thoughtful Indians are as yet vaguely and dreamingly feeling their way. The stimulus given by Lord Curzon's words will accelerate the crystallisation of the idea which is held in solution in the educated Indian mind. The sooner it does so, the better for the Empire. It will be the solution of a hundred problems, important and trifling, which at present seem to defy all hope of settlement. It will be the welding influence which can overcome the numerous dividing factors of race and creed within the Empire. It is the only hope of the continuance of the Empire as a beneficent influence in the world. And it is a worthy end for both Indians and Englishmen to strive for without sacrificing a particle of their self-respect or patriotism."

Will the reduction in the salt duty benefit the poor rayats?

Native Opinion (33), 1st Apr., Eng. cols.; *Indu Prakásh* (69), 2nd Apr.

24. "Our contemporary of the *Madras Times* observes:—'We do not believe that the reduction of 20 per cent. in the price of salt to the wholesale dealer will afford relief of even 2 per cent. to the retail consumer.'......... What our contemporary observes appears to be partially true. The major portion of the profits the reduction may yield will go into the pockets of traders. Salt passes through the hands of a series of petty traders and the profits dwindle at each stage and the retail seller in the bazar cannot find it convenient to make any considerable reducation in the price. The poor agriculturists and day-labourers will not therefore be materially benefited. But some profit must accrue even to the everyday purchaser and we cannot but thank Government for the present reduction. If, however, the Government wishes that the benefit of the boon should reach the masses, the remedy for it is that they can keep a stock of salt for sale at normal prices. The Madras Government could succeed in an attempt of this character and there is no reason why other Local Governments should not follow the example." [The *Indu Prakásh* makes similar remarks.]

Excise duties on Indian goods.

Native Opinion (33), 1st Apr., Eng. cols.

25. "Government have, no doubt, granted us two valuable concessions in the reduction of the salt and the income taxes, but the abolition of the excise duties is a more pressing need of the people. The Honourable Mr. Gokhale had made pertinent observations on the abolition of these duties, quoting authorities on the point. Mr. Gokhale in his speech at the Budget debate depicted a pathetic picture of the condition of the Indian tax-payer since 1886 on account of the imposition of the excise duty on piece-goods manufactured in India. He invited the attention of the Government of India in his Budget speech last year to the necessity of doing away with this most harassing and vexatious duty which has entailed, since its imposition, no small loss on the Indian tax-payer. Although we have expressed our sense of gratitude for the great boons conferred upon the people this year Government is not freed from the obligations towards the people of the country in the matter of removing the iniquity caused by the imposition of the cotton duty. Mr. Gokhale's apt quotation from John Stuart Mill that the duties are levied not for revenue purposes but as a concession to the selfish agitation of Manchester people sufficiently illustrates the spirit in which the Indian administration is carried on. Sir Edward Law cannot consistently deny that these duties are maintained for the personal interest of the party that represents Government in England at present. What is then the justification sought to be given to the people? Mr. Padsha has drawn a vivid picture

of the inconsistency and unreasonableness of the excise duties in a pamphlet, to which the present Editor of the *Times of India* has written an appropriate introduction, the following passage from which will be interesting to read:—'In deference to the representatives of Lancashire mill-owners, India was compelled to impose an excise duty on her own cotton manufactures. That is to say, she was forced to tax an internal industry at a peculiarly inopportune time for the benefit of Lancashire. She was peculiarly sacrificed to the political exigencies of the moment. The British Parliament has now imposed a duty upon imported corn. India sends corn to England just as Lancashire sends piece-goods to India. *If the British Parliament really desires to render that justice to India which it so frequently professes its only logical course must be to place an excise duty on its own home-grown corn.* Such a proposition is naturally impossible, but it serves to throw into strong relief the essential injustice of the present treatment of the Indian cotton industry.' Even our Anglo-Indian contemporaries are convinced of the iniquity and Government, we must say, are committing a suicidal mistake in going against the tide of public opinion. The good sense of the British nation dictates the removal of this grievance of the Indian people. The unfair treatment accorded to the people of India in the matter of the cotton and other duties forms the main topic of the campaign of the British Congress Committee, but the vested interests of the Manchester and Lancashire merchants overpower the Ministry.......... In no other country would Government have treated their subjects so unfairly. As the duties are highly impolitic and disastrous to the Indian people, Government will, we earnestly hope, see their way to abolish them at an early date."

Voice of India (13), 4th Apr.

26. "One can scarcely commend the spirit of the off-hand reply given by Sir Edward Law to the representations made in the Viceregal Council regarding the justice of abolishing the excise duties on cotton goods. The cause of the Indian mill-owners was espoused by Rai Sri Ram Bahadur, by Rai Bahadur Bipin Krishna Bose, who pleaded that the combined effect of the artificial value given to the rupee and of the excise duties had proved disastrous to many mills, and by Mr. Gokhale, who befriended Mr. B. J. Padshah and quoted from the impartial introduction to his able statistical study written by the Editor of the *Times of India*. Sir Edward was welcome to his opinions as to the unsound financial basis on which some of the mills are alleged to have been working, and to draw whatever conclusions he thought fit from the increase of the cotton excise-dues from Rs. 11,38,950 in 1897-98 to Rs. 17,76,450 in 1902-03. But having regard to the history of the question, and the circumstances in which the duties had been imposed, it was not expected that the Finance Member would call them a very useful tax and hope that it would long be maintained. Nor is it possible to appreciate his remark that there is no reason why the cotton-industry in India should escape the adverse influences which have overtaken it elsewhere. If one locality is affected by plague, is there no reason why another locality should be free from it? We could understand Sir Edward's astounding piece of reasoning if he denied his sympathy to the manufacturer because he wished to spare it for the consumer. But as between the consumer and Government he is not willing to give to the former the benefit he may derive by the abolition of the duties. This and some other replies given by Sir Edward Law lend peculiar weight to the suggestion made by the Honourable Sayed Husain Bilgrami, that between the presentation of the Budget and the debate there should be an interval, and that the official members should be given time to deal adequately with any controversial matter that might be brought up in the course of the debate. Off-hand replies leave much to be desired in matter as well as manner."

Resolution of the Government of India on the recommendations of the Famine Commission.

Jám-e-Jamshed (60), 31st Mar., Eng. cols.

27. "The important Resolution issued by the Indian Government on some of the conclusions of the last Famine Commission will engage considerable public attention. The chief features of this Resolution are the abolition of the what is called Minimum Wage and the introduction of the principle of selection, subject to certain conditions. Considering how more than once the system

of State relief was on the point of breaking down, during the last two famines, the anxiety of the Government to introduce some radical changes in the Famine Code will be easily appreciated. We shall not accuse Lord Curzon and his Government of making the conditions of obtaining famine relief unduly hard, or of being illiberal towards those who may be compelled, during future famines, to fall back on the charity of the State. It has to be remembered that most of the recommendations adopted by Government have had the sanction of one of the most experienced and sympathetic officials in the country, we mean the President of the Commission whose administration of famine relief, during successive bad seasons, was enthusiastically praised alike by the public and the Government. Under the circumstances we should not be justified in taking any objection to the decision that has been come to. We have too great a faith in the generosity of the Government to fear that, in case the changes which they have introduced are found to be needless, harsh or oppressive, they would be persisted in, and allowed to militate against the health and life of those whom an adverse fate had led to throw themselves on the mercy of the *Sircar*. We feel it to be our duty, for more reasons than one, to support the authorities in their efforts to prevent the generosity of the State from being abused. To allow them to be wasted, or to permit the undeserving to take advantage of them would amount to shutting out thousands and thousands of the really needy from obtaining the means of subsistence....... Any effort that Government, therefore, makes to prevent an abuse of their bounty, deserves to be supported both on grounds of morality and expediency. But while cordially doing this, we trust that considerations of cost will not stand in the way of Government dispensing sufficient relief, under any circumstances; and that the fear of the people getting demoralized by a too liberal wage will not be allowed to operate so strongly on their minds as to prevent them from giving a sufficient wage, in times of famine and scarcity, to the famine-stricken to enable them to keep body and soul together. This is a danger which, in the light of experience, it will be especially necessary to guard against."

Bombay Samáchár (51), 31st Mar.

28. Commenting on the Resolution of the Government of India on the recommendations of the last Famine Commission, the *Bombay Samáchár* observes:—We must demur to the decision of the Government of India to exclude from the relief works such of the famine-stricken as may not have completely exhausted their private means of subsistence. Theoretically the principle seems sound that no undeserving person should be benefited by the bounty of the State, but when it is translated into practice it becomes open to objection on the following grounds:—(1) It is very difficult to draw a line between those who deserve relief and those who do not, and as the task of making such a distinction would impose an additional and onerous duty on the already over-worked officials, the efficiency of the famine administration is bound to suffer thereby. (2) The wide discretionary powers which the proposal of Government if carried out, would vest in the officials are liable to be abused. (3) The conditions on which famine relief is ordinarily granted by Government are so hard that very few people at present resort to relief works unless they cannot absolutely avoid doing so; thus the class of persons whom the Government want to exclude is numerically too small to justify Government in rendering the conditions of relief more stringent than they are at present. The abolition of the minimum wage is also open to serious objection. We concede that the wages given to the workers must be regulated by their capacity for work and the nature and amount of the work they turn out. But the majority of the famine-stricken go to the camps under such depressing conditions, and with their powers of work so much crippled, that it is well-nigh impossible to expect them to turn out the normal quantity of work done by an able-bodied person. The maximum wage proposed by Government, again, is very low. It is no doubt right on the part of Government to practise economy in administering relief, but such economy need not be pushed to such extremes as to disable the famine-stricken for active work in future. We wish Government would adopt the scale proposed by the Famine Commission of 1898. The scale may seem somewhat over-liberal, but its adoption will have the beneficial result of sending the worker from the relief camp to his field in a thoroughly fit condition for resuming agricultural operations.

A suggestion to keep an official register of public grazing grounds in India.
Pratod (125), 30th Mar.

29. We fully agree with the suggestion made by the Honourable Mr. Ananda Charlu in the Imperial Legislative Council to keep an official register of all public grazing grounds in the country. The preparation of such a register will not involve much expense and will be fraught with considerable advantage to the rayats. Latterly a marked tendency has been noticeable on the part of the authorities to absorb public grazing grounds in forest reserves and the few pasture lands, which have been left intact, are not sufficient for the purpose for which they are intended. Such a state of things is indeed deplorable and needs to be put a stop to at once. This we think can be effectively done by adopting the Honourable Mr. Charlu's suggestion. The Moghul Emperors of India are stigmatised by British historians as greedy and oppressive, but it must be pointed out that even the much-abused Moghul *regime* was free from the taint of such obnoxious and harsh Forest Regulations as are enforced by the British Government.

The Police Commission in Bombay.
Mahrátta (7), 29th Mar.

30. "The Police Commission has completed its sittings in Bombay, and we have very carefully gone through all the evidence that was placed before it. The first thing that strikes one most is that the public has not evidenced a wide or keen interest in the work of this Commission, not half as much as was apparent in the now notorious Universities Commission, although the scope and extent of the present enquiry were not less important. We take it that the method of calling up evidence was injuriously restrictive; otherwise it is hard to explain the absence of any first-rate non-official witnesses. Whatever the true explanation may be, the fact goes without saying that the public were not enthusiastic about this Commission and its proceedings. Although its original programme proposed to overhaul the whole of the Police administration in British India, practically the controversy before the Commission at Bombay raged round a single question or two of no prime importance. If information had been solicited a little more liberally and judiciously, it would have come from new points of view—especially non-official—and have been more instructive. It matters to the lay public very little how the Inspector General of Police is in future called or how many such there are to be and where they are to be located. Yet the main portion of the evidence gravitated towards this one miserable point. The Honourable Mr. Lely, the Commissioner of the Northern Division, led the attack and Mr. Down, the Inspector General of Police, maintained the defence. .... No other matter was discussed before the Commission exhaustively or intelligently. We, therefore, for one, will not be much surprised if the labours of this Commission result in mere beatings of the air. However, we cannot contemplate without grave alarm that though only a small portion of the evidence related to really vital questions the trend of official evidence was directed to the exclusion of natives from all higher ranks in the Police and the augmentation of some more snug berths for Europeans. The proposed schemes are calculated to do a double injury to the public. They will inflict an additional unnecessary burden on the tax-payer and the *morale* of the rank and file instead of improving will go from bad to worse. Mr. Down is against increasing the pay of the lower grades. The existing scale of pay is according to him sufficiently remunerative. That the fact is not so will be apparent to him if he leaves his desk and visits the homes of his sepoys. A man with a wife and two or three children cannot live even with the utmost parsimony, taking food only once a day, on 9 rupees, part of which pittance is deducted for certain purposes......... The first step in reform should, therefore, be an increase of pay of the lower grades. They are the men who at every turn represent to the people the terror of law and the majesty of Government. Our first endeavour must, therefore, be to keep them in honest independence. The popularity or unpopularity of the whole department depends not so much on the knowledge and skill of a District Superintendent or an Inspector General; but on the intelligence and resourcefulness of the sepoys. Their lowest grade should begin with Rs. 12. The scale should rise higher and higher until it reaches the Jamadar who should draw not less than Rs. 50. The posts of Havaldars and Jamadars should be filled by matriculates or undergraduates or other men

having like qualifications. The Constable who begins life with Rs. 13 should have a fair chance of arriving at a Jamadarship at a mature age if he displays a fair measure of ability and integrity. The second most important factor in this line is the Chief Constable. What the Munsiff is in the Judicial, what the Mamlatdar is in the Revenue, the Chief Constable is in the Police Department. It is absolutely necessary that his official status should be in no way inferior to either of his other two equals......... A graduate who enters either of the other two departments expects to rise to the dignity of a First Class Subordinate Judge or a Deputy Collector before retirement. None has heard as yet that they are found lacking in powers of supervision or efficiency or integrity. How then does it come about that the same man in the Police is suddenly found unfit for work and supervision? The plea set up by Europeans that Indians are deficient in discipline and control is as unadulterated an untruth as it is an insult to our national character. It originates from purely selfish motives. If requisite powers and dignity were given to the natives they will be equal to any situation however arduous. Mr. Down has very graciously admitted that his three Native Assistant Superintendents have done very good work indeed. Does not this very fact of good work done give the lie direct to his prejudice against the natives? Under favourable circumstances, we have not the slightest hesitation in saying that there will be no responsible situation under the Government which a qualified native will not be able to occupy alike with honour to himself and advantage to his country......... What are the means, however, of increased efficiency? Mr. Down would do away with all Inspectors and increase the number of Assistant Superintendents. If the recommendation were adopted as it now stands, no more effective instrument of demoralizing the entire force could well be imagined. It is not necessary to draw public attention to the class of men from which probationers from England are selected. It is notorious that they are as a rule illiterate, unmannerly and very poor. They are innocent of any glimmering of self-respect or of the duty they owe to the public. No independent high-class cultured native would tolerate their presence, much less serve in subordination to them. They practically take no part in the investigation and detection of crimes. That work is conveniently relegated to Chief Constables. Their duty seems to consist in putting their appearance on scenes of crime weeks after their perpetration, bullying their inferiors, and storming at the shivering Patel for not providing them timely with milk and eggs gratis......... Unless a superior order of European Assistant Superintendents supersede those that are at present employed the ill-odour in which this branch of the Police is held will not be removed. What we would propose to do is this. The grade of the Superintendent should not be closed against successful natives. Half the Assistant Superintendents should be natives and the other half Europeans. The latter should be chosen with due regard to their education and intelligence.......... Unless good promotions are given to natives it is vain to expect from them better work. In the absence of appreciation they will do their duty most perfunctorily. Will not the whole edifice of Police administration, in these circumstances, collapse in one hopeless mass of ruin? What we would propose is to increase the dignity and status of the Chief Constable who is the corner-stone of the administration. There should be four grades of Chief Constables beginning with Rs. 100 and ending with Rs. 250, which last should lead in due course to the rank of the Assistant Superintendent. Besides this pay they should be given ample horse and travelling allowances. The equipment of most of the present Chief Constables is miserable to a degree. They generally travel in ragged country-carts which are worse than impediments on occasions of emergency, say for instance, when they are to start in pursuit of a criminal. They should be obliged in future to keep excellent Arabs. As regards their privileges they should not be wholly at the mercy of the Superintendent. He should have no authority to fine them. The utmost he could do should not extend beyond transfering them from one station to another. The Inspector General should alone have the power of fining Chief Constables. The power of dismissal should vest exclusively with the Local Government. In cases of flagrant misdemeanour or corruption they should be openly tried by a court of competent jurisdiction just like other private citizens. In departmental cases, they should be tried by a Commission consisting of one Native Assistant Superintendent, the Superintendent, the Collector and the Commissioner. These proceedings should not be secret. With such pay and such safeguards as hereinbefore mentioned the Police will attain to such an ideal as will never be reached by increasing by scores the posts of European officials. One important thing still remains to be noted. How are the Chief Constables to be selected? How are best men to be attached to the Police? We would say that a certain number of graduates of the requisite height and physique should be annually chosen and kept as a reserve force at a central training school at Poona. They should be given a subsistence allowance of Rs. 50 while they stay at the Training School. They should be there taught drill, shooting and Police and Criminal laws. They should also accompany expert detectives in their investigations and so acquire practical skill which will be of invaluable use to them in their after-careers. After a year's course and discipline at the Central Training School they should be eligible for being Chief Constables in any part of the Presidency. They should start from Rs. 100 and should have reasonable prospects of being Assistant Superintendents on Rs. 300 within the period of 10 years if they display pluck, skill and integrity. If Chief Constables are procured whose training is above cavil, whose honesty is above suspicion, surely the Police will deserve well of the public. Instead of being the tools of tyranny and ignorance they will represent to the public in their own person the strong and protecting arm of our paternal Government. Lastly, we would draw the attention of the authorities to the organization of the Village Police. It is now at the last stage of dissolution and unless it is vigorously helped and encouraged by Government, a most useful, beneficial and historical factor in primary administration would be lost to the irreparable disadvantage alike of the Government and the public. The Patil and the other members of the village community protect their constituents against unlawful outside tyranny and guarantee to the Government the peace and well-being of their village. They thus serve as a link between the Government and the rayat and hold positions of great trust and responsibility. They are generally respectable hereditary landlords; nevertheless at present they have more or less degenerated and become the victims of all sorts and conditions of Government officers and their unpaid agents-general for provisions when they go on tour. To remedy this woeful state of things we would place alongside of Mr. Lely's suggestions the evidence of Mr. R. C. Dutt on the subject. One word more as regards the dual control over the Police of which Mr. Down complains so much. We think we are merely voicing the unanimous opinion of all Police officials when we say that it has secured to them an amount of protection and stability which they sorely needed. The Inspector General having no local knowledge used formerly to issue orders to be enforced uniformly in the different districts of the Presidency. More often than not they were found to be unworkable in particular cases. If in these circumstances the orders were not enforced the officer in charge was taken to task. Take the instance of the order in respect of badmashes. Some years ago a standing order was sent to every Chief Constable that he must get a certain number of badmashes convicted every month. It so happens that the number of badmashes is not constant but varies in every town according to its local peculiarities. In some places it is very large and in others it is very small. Now if the Chief Constable of a town where there were few badmashes failed any month to send up the requisite quantum of convict-returns he was at once reprimanded, reduced or transferred. In such circumstances the Police had either to get up bogus cases or take their chance of transfer and disgrace. We can cite scores of instances where both of these results have followed in the wake of this order. Happily during the last three years this order has been repealed. To prevent such indiscretions in the future the judicial intervention of the Commissioner seems necessary In this rather lengthened note we have tried to show where and how true reform ought to be attempted. It is impossible to believe that some such scheme might not have occurred to those in authority and power. It will be easy to prove if necessary with facts and figures that the scheme herein proposed will at once secure efficiency in this department combined with the strictest economy. But if efficiency is merely a specious cant for driving out natives from the higher ranks in order to make room for the white incapables, it is futile to expect any such reasonable and moderate scheme to be planned and adopted by way of experiment. Whatever the ultimate issue, every honest citizen must do his utmost to resist being ground down under the false plea of efficiency."

Interpellations at the last meeting of the Bombay Legislative Council.

Gujaráti (15), 29th Mar., Eng. cols.

31. "Some of the replies to the interpellations put by the Honourable Members at the last meeting of the local Legislative Council, we must say, were anything but satisfactory. The harbour ferry contract entered into by Government with Messrs. Vishram Ibrahim & Co. is not a State secret and we do not know why Government should withhold its terms from the public who are deeply interested in the maintenance of an efficient Ferry Service. The enhancement of third-class passenger fares all the year round to the level of the monsoon rates is a real hardship.......... We hope Government will look into the matter now that their attention has been drawn to it......... Sir Bhalchandra asked some questions about the enforcement of the obsolete rules regarding segregation and quarantine at the Modikhana Segregation Camp. According to the Honourable member it seems that persons supposed to be suffering from fever above 100 degrees in the inspection at the Carnac Bunder and the Prince's Dock are not allowed to return home but detained at the Modikhana Segregation Camp. Government were good enough to inform Sir Bhalchandra that they 'have no special information as regards the extent to which the power of detention under Rule 9 of the Sea Inspection Rules is exercised in practice.' Now that a question had been put, was it very difficult to procure the needed information? If the system of enforced removal of patients and segregation has been abolished, why has the Modikhana Segregation Camp been maintained? Why should passengers be detained and not allowed to return home? If Sir Bhalchandra's allegation is well founded, the whole thing seems to be most anomalous and indefensible. And yet Government publicly profess ignorance of what is daily taking place in a city like Bombay......... In reply to Sir Bhalchandra's question on the subject Government expressed their willingness to entertain well-considered and practical proposals for utilising the services of Justices of the Peace as Honorary Magistrates in Bombay, if Justices could be found willing to take up the work. This answer is in strange contrast with the attitude of Government towards Sir Bhalchandra's question whether Government were prepared to appoint a Bench of Justices of the Peace for the consideration of applications for the opening or tranfer of liquor shops in any locality, as is done in England. The answer was clearly in the negative. If Justices of the Peace can be safely empowered to try criminal cases and send persons to jail, do they become disqualified to decide upon applications for the opening or transfer of liquor shops?......... The existing system of granting licenses is full of anomalies. There is no genuine inquiry and liquor shops are foisted upon the public in some places in spite of their protests or wholly without their knowledge. Justices of the Peace would in a matter of this kind bring more intimate knowledge to bear upon the decision of applications than the Collector and on the whole act in consonance with public feeling.......... The Honourable Mr. Dixit interpellated Government on the subject of the provision of residental quarters for the students of the Grant Medical College and the Science College, Poona, and gymnasia for high schools. The answer to the question was somewhat of a half-hearted character. But it is something that Government at least recognize the necessity of the provision in question."

Comments on the recent prosecution of a Hindu plague goddess in Bombay.

Kál (104), 3rd Apr.

32. A Bombay correspondent writes to the *Kál* as follows:—Your readers must have heard of the prosecution of the Hindu plague goddess in the Presidency Police Court, Bombay. The woman was first hauled up before Mr. Dastur who acquitted her. A few days after she was brought before Mr. Slater who let her go with a simple warning. On the same day she was tried by Mr. Dracup who sentenced her to pay a fine of Rs. 100 or in default to suffer a month's simple imprisonment. This conflict of opinion among the Magistrates gives rise to the reflection whether it was not a mockery of justice to have prosecuted the poor woman at all. Indeed the manner in which the authorities set about prosecuting the woman was such as to tend to create disaffection in the minds of the public, for not stopping at bringing the woman to book, the Government went the length of prosecuting persons who took plague patients to her with implicit faith in her powers to cure them of the disease. The present, however, is not the first occasion when Government have been vainly busy in attempting to cover other people with disgrace.

Alleged misconduct of the Police Chief Constable of Dahiwádi (Sátára).

Prekshak (34), 31st Mar.

33. A correspondent of the *Prekshak* gives an account of a drunken bout said to have taken place at Dahiwádi (Sátára) on the night of the Shimga holiday (15th March) terminating in four members of the riotous assembly, including the local Chief Constable, trespassing upon the Mamlatdar's kucheri with a view to rob money therefrom. The correspondent is informed that the Chief Constable and his accomplices were caught red-handed by the sentries outside the kuchari but he is not aware what steps have been taken by the authorities concerned to bring the delinquents to book. He adds that the Constable was dismissed from the Railway service some time ago for having committed a similar crime.

Legislation.

Measures brought before the last meeting of the Bombay Legislative Council.

Gujaráti (15), 29th Mar., Eng. cols.; *Gugarát Mitra* (16), 29th Mar., Eng. cols.

34. "The Record-of-Rights Bill has passed into law. It is a piece of legislation which, according to the Honourable Sir J. Monteath, is of inestimable advantage. The only wonder is that such a valuable measure was not taken up in hand by Government long ago. The principle of the Bill did not evoke much of opposition. But in its original form it was open to grave objections and we are glad it has undergone changes in the desired directions at the hands of the Select Committee. But as might have been anticipated, all the amendments proposed by the non-official members shared the usual fate. The success of the legislation depends largely upon the honesty and integrity of the lower class of village and other revenue officials. But this constitutes no small element of doubt in the situation, and if complaints are heard in future in connection with the working of the Act, it cannot be said that non-official members had not raised their voice and warned Government in time. The proposed amendment to the Bombay Abkári Act was carried in the teeth of weighty protests from Sir Bhalchandra and the Honourable Mr. Goculdas. The Bill should at least have been referred to a Select Committee. The question as to how far the amendment would interfere with the use of methylated spirits for industrial and other legitimate purposes was well worth more deliberate consideration. But the Honourable Mr. Ibrahim Rahimtula's suggestion in this connection was disregarded, the standing orders were suspended and the Bill passed into law hastily." [The *Gujarát Mitra* makes somewhat similar remarks.]

Education.

The Viceroy on the Report of the Universities Commission.

Jám-e-Jamshed (60), 30th Mar., Eng. cols.

35. "While referring to the speech delivered by the Honourable Mr. Raleigh, on the occasion of the last Calcutta Convocation, it was stated in these columns, last month, that 'the Report of the Universities Commission must be looked at from a higher standpoint than of mere captious fault-finding,' and that we were not without hopes that a common basis of agreement would be found on which reform could be undertaken. The Viceroy in his Budget speech has spoken strongly on the subject, and this gives us once again an opportunity to say what we did on a former occasion, *viz.*, that it would be a pity if, instead of indulging in angry recriminations, the Government and those who are interested in the subject did not come to an amicable settlement. Lord Curzon has almost sent an ultimatum to the latter, and, though we should be the last to suggest a surrender on points which we are honestly convinced should be steadfastly maintained for the benefit of the rising generation, we should urge that, instead of adopting an irreconcileable attitude, concessions may be made by the Universities which may enable the Government to come to an understanding with them. The Madras Senate has shown itself to be in a mood for it, and its example may be advantageously followed by others."

Indian Social Reformer (4), 29th Mar.

36. "Those of us who had begun to despair of the reform of the Universities in the face of the dead-set made against the recommendations of the Universities Commission, may take heart from the earnest but emphatic words in which His

Excellency pleaded for the cause of reform. The Indian minority who cannot persuade themselves that everything is right in our Universities, because Government may have ulterior motives for undertaking the reform, are in a somewhat invidious position. It cannot be a pleasing thing for them to have a large body of opinion of their countrymen set at naught in a matter of such vital importance to national progress and well-being. At the same time, it would be disastrous to postpone the purification of what we have no hesitation in calling the well-spring of progress in India. The Government of India have shown themselves willing to reconsider such of the proposals as first excited the greatest opposition. We earnestly trust that it might be made unnecessary by the intervention of influential and thoughtful men for Government to pursue its task alone and unassisted."

Lord Ampthill's speech at the recent Convocation of the Madras University.
Mahrátta (7), 29th Mar.

37. "How great the temptation is for young men to speak on politics, Lord Ampthill must have known by his own example. For though his speeches on politics may be excused in his tours and replies to addresses or in the Council Chamber, still he ought to have left politics severely alone when speaking as Chancellor of the Madras University. Mr. Chamberlain's Private Secretary cannot be a fit man for delivering Convocation addresses, and his ill-considered utterances at the last Madras Convocation have rightly evoked a regular storm of adverse criticism in the public press. Lord Ampthill must have felt happy in admonishing the new Graduates against taking part in politics and public movements. But that feeling of happiness, we are afraid, will vanish when His Lordship reads the following criticism from the pen of Mr. Subramanya Iyer of *United India*. Says Mr. Subramanya:—'We have never come across a more thoughtless and offensive attack on a whole class of people than Lord Ampthill's attack on educated Indians and their friends. He charged them not only with a lack of certain virtues, but with some most serious moral defects. Those that "abuse the powers that be"—are childish, selfish, ill informed, inaccurate and dishonest. Mr. Dadabhai Naoroji and Mr. R. C. Dutt, all the members of the Congress, all the Indian members of Legislative Councils, all political associations, all individuals that take part in public agitation, all writers in the newspapers are, in the opinion of this veteran statesman, insignificant men, dishonourable self-seekers, notoriety-hunters, ill-informed critics, and dishonest spokesmen. We feel it unnecessary to condescend to reply to these vituperations in detail. The intolerance and petulance so frequently betrayed by His Lordship in his public utterances, must detract from the dignity of the high office he has the privilege to fill. His jealousy of the press, his excessive sensitiveness to public criticism, and the disagreeable manner in which he asserts his authority are becoming almost a public evil......... We challenge His Excellency to substantiate his charges; and if he cannot do that, we hope he will do what a gentleman of his birth and position ought to do as the next most honourable thing, *viz.*, apologise to those whom he has gratuitously insulted.'"

Indian Social Reformer (4), 29th Mar.

38. The *Indian Social Reformer* writes as follows on the same subject:—"It is due to Lord Ampthill that we should say a word of regret about his Convocation address. His Excellency seems to think that it is a great achievement for one in the position of a Governor to be candid with those over whom he has authority. We believe, on the contrary, that it is the easiest thing in the world. We should despise a ruler who always flattered his subjects, but at the same time mere candour is no qualification for the high office. We expect a Governor to be above partisanship of any kind, to be calm, dignified and careful in his choice of words. The words of a ruler gain in weight not by the amount of opinion they express but by the amount of opinion they conciliate. Lord Curzon is hard at times on his critics, but all the same he respects just criticism; and, besides, he possesses many other qualities which go to temper his severity. We are afraid Lord Ampthill's crusade against the critics of Government is creating a situation, which was practically unknown before His Excellency's advent."

Gujaráti (15), 29th Mar.

39. Commenting on Lord Ampthill's recent Convocation speech at Madras, the *Gujaráti* says:—Lord Ampthill's attack on the Native Press was neither dignified nor calculated to impress the public mind with His Lordship's practical

sagacity or ideals of statesmanship. It cannot be denied that the Indians are at present in a state of galling subservience to the official class and that there is an estrangement between them and the rulers. It is but natural, therefore, that their feelings should seek expression in the press occasionally in blunt and trenchant phraseology. But that does not condone the action of a responsible officer in the position of a Governor who so far forgets the dignity of his position as to indulge in scathing denunciation and invective the memory of which is sure to rankle long in the public mind. After all no Government on earth can claim to be infallible and as education advances, the public mind in India is bound to display an increasing activity in pointing out the defects in the administration. Lord Ampthill, however, is gravely mistaken if he thinks that the utterance of puerile and bigoted sentiments such as he gave expression to the other day will tend to check this activity.

Hitechchhu (58), 2nd Apr.

40. The *Hitechchhu* makes similar comments and adds:—The exhibition of ill-temper which Lord Ampthill displayed in his Convocation address can only be tolerated in a downtrodden country like India. It does not require much of political foresight to conjecture what results such an exhibition would have ended in, in Ireland or some British Colony like Australia. Patience and equanimity are the first essentials of true statesmanship, but Lord Ampthill appears to be wanting in both.

Railways.

Railway Conference at Delhi and the larger employment of Anglo-Indians on Railways.

Karachi Chronicle (5), 29th Mar.

41. "Is it a fact that Lord Curzon's Government have issued something like a mandate to the State Railway Administrations to exclude natives of India from all Railway appointments carrying salaries higher than thirty rupees per mensum in order to make room for Anglo-Indians? We understand from a Bengal contemporary that at a Conference held at Delhi on 2nd January last, which was attended by the Secretary to the Government of India, Public Works Department, the Director of Railway Traffic and the heads of the several Indian Railways, the Assistant Secretary to the Government of India in the Public Works Department, who acted as Secretary to the Conference, stated that the object of the Conference was to consider the question of the larger employment of Anglo-Indians on Railways. At this Conference several resolutions were passed and various statistics called for to be utilised in securing the displacement of Indian employés by Anglo-Indians. We would fain hope that there is no truth in the report. Should it, however, be founded on fact, then all we can say is that all the talk which we hear nowadays about Lord Curzon being a friend of the Indians is nothing but a sham and a delusion."

Vrittasár (142), 30th Mar.; *Arunodaya* (86), 29th Mar.; *Moda Vritta* (113), 23rd Mar.

42. It is reported that on the 2nd January last a Conference of Railway officials was held *in camera* at Delhi with a view to concert measures for the exclusive appointment of Europeans and Eurasians to posts of Rs. 30 and upwards in Railway service. The proposal, it seems, aims one more blow at the aspirations of natives. It is really a deplorable feature of the Indian administration that everywhere attempts should be made to repress native aspirations. But we have faith in Lord Curzon's benevolence and sense of justice and we fervently hope that he will not sanction the impolitic proposal to shut natives out of railway employ. [The *Arunodaya* and the *Moda Vritta* make similar comments.]

Municipalities.

Protest against the proposal of the Bombay Municipality to regulate the supply of water to the mosques in the city by meter.

Akhbár-e-Islám (49), 1st Ap.; *Sultán-ul-Akhbár* (151), 28th Mar.; *Bombay Punch Bahádur* (150), 30th Mar.

43. On behalf of the Muhammadan community we must enter our emphatic protest against the proposal of the Bombay Municipality to regulate the supply of water in musjids by meter. The Koran forbids water for *wazoo* (ablution preceding the *nimaz*) from being bought or sold within the precincts of the musjid, and the proposal, therefore, if given effect to, would tend to violate the religious feelings of the Muhammadan community. A meeting of our leading co-religionists has already submitted a representation to the Stand-

ing Committee on the subject, which we hope will induce the Municipalit withdraw the obnoxious proposal. [The *Sultán-ul-Akhbar* and the *Bom* *Punch Bahádur* make similar remarks.]

Native States.

Proposed visit of His Excellency the Viceroy to Gwalior.
Kesari (108), 31st Mar.

44. We learn from a Gwalior correspondent that Lord Curzon intends to visit the Scindia's capital *en route* to Simla with two objects in view. If our information be correct, the public, we are sure, will be astonished at the cupidity and desire for aggrandisement which mark the policy of our sweet-tongued but deceitful Viceroy. The present Maharaja Madhavrao Scindia is an intelligent and industrious ruler and personally attends to the administration of his State assisted by the State Council but without the intervention of a Karbhari. For some time past the Resident at Gwalior, the State Surgeon and some other officials have been exerting their energies in persuading the Maharaja to appoint a Karbhari and entrust him with a considerable share of the powers which are at present wielded by His Highness in person. The excuse brought forward for pressing this proposal on His Highness is that continued attention to the multifarious duties of the State might eventually tell upon His Highness's health. The attempt, however, has proved abortive so far and one of the objects kept in view by the Viceroy in visiting Gwalior is to carry on further negotiations in the matter. The second object which according to our correspondent the Viceroy has in view will come as a still greater surprise upon the public. It must be within the recollection of our readers that Sir John Lawrence had almost succeeded in persuading the late Maharaja to part with one of the provinces in his State, *viz.*, Ujjain, in exchange for the Agra-Mathura Division which at present forms part of British territory. Eventually, however, the Maharaja being well advised in the matter the negotiations fell through. Our correspondent informs us that it is the intention of Lord Curzon to revive this question in an interview with the present Maharaja. We are told that a conference of several high officials in the State will shortly meet at Gwalior and we would recommend the Maharaja to discuss thereat the *pros* and *cons* of the contemplated exchange of territory so as to be ready to meet the Viceroy's arguments when the proposal is formally broached to him by His Excellency. Our correspondent's report coming, as it does, in the wake of the Berars settlement and of certain ugly rumours regarding Kashmir, is calculated to give rise to gloomy forebodings concerning the future of Native States.

Adverse comments on the donation made by the minor Maharaja of Patiála to the Kasauli Institute.
Jám-e-Jamshed (60), 30th Mar., Eng. cols.

45. "The young Maharaja of Patiála is announced to have presented his house at Kasauli to the Pasteur Institute there, and His Honour the Lieutenant-Governor is reported to have accepted the gift with thanks. The Maharaja of Patiála is still a minor, studying under the guidance of a British officer, and his territories are administered by others. Without regretting the benefaction which has been made in support of such a noble cause, we are tempted to ask if a minor is permitted to make such benefactions and alienate his property, either personal or other, during his minority."

Reported confiscation by His Highness the Maharaja of Kolhápur of certain Inam lands held by the Shankaracharya of Sankeshwar *Math* in the Kolhápur State.
Mahrátta (7), 29th Mar.; *Dnyán Prakásh* (30), 2nd Apr.

46. "The Kolhápur Durbar is running at what may be called a breakneck pace to the doom of its unpopularity. Since the beginning of the *Vedokta* controversy the Maharaja has been trying his hand at the game of attachments and confiscations of property; and apparently he has found the game exhilerating. For, apart from the pleasant sensation of enjoying a revenge on the Brahmin community for their presumption in questioning his right and that of the members of his community to the *Vedokta* ritual, the recent adverse decision of the Political Agent in the matter of Shrimant Rajopadhye must bring home to the Maharaja

nse of security against harm for committing any acts of unjustifiable liation against his helpless subjects. It is no wonder, therefore, that His ighness is extending the sphere of his confiscatory activity, and the latest we hear about it is the confiscation of the Inam villages of the Shankaracharya of Sankeshwar and Kolhápur *Math*. In this instance some technicalities in the rules relating to the adoption of a successor to the *Math-Gádi* would seem to have been relied on by the Maharaja for confiscating the *Math* property. Numerous are the ways, says the Sanskrit maxim, to the ruin of those who choose to be irrational. In the case of the Maharaja of Kolhápur his inordinate liking for confiscating the property of his subjects seems to be the most favoured of such ways." [The *Dnyán Prakásh* makes somewhat similar comments.]

Alleged intrigues of a Rani in Porbandar with a view to set up a spurious heir to the *gadi* of the Porbandar State.
Káthiáwádno Himáyati (62), 29th Mar.

47. In a previous issue of our paper we had given publicity to a report concerning the intrigues of one of the Ránis of the Chief of Porbandar with a view to set up a spurious heir to the *gadi* of the State. On making further enquiries we learn that the Police Commissioner of Jámnagar, from which State the spurious heir had been brought, honestly discharged his duty in the matter and duly brought the Rani's intrigues to the notice of Mr. Quin, Agent to His Excellency the Governor in Káthiáwár. The matter, however, appears to have been hushed up by the Agency authorities. We hope the Bombay Government will bestir themselves in the matter and sift it to the bottom; otherwise we shall be reluctantly compelled to bring the complaint to the notice of the Government of India.

Intelligence extracted from the Press.

Death of Dr. Thomas Blaney.
Voice of India (13), 4th Apr.

48. "Thomas Blaney, the poor man's doctor, passed away quietly on Wednesday at the Apollo Hotel, which had sheltered his old age for the last two years.......... We hardly remember having met with a kindlier man in the profession than Dr. Blaney. But he won laurels in other fields also. His career as a rate-payers' representative in the local Corporation was for years marked by strenuous effort on behalf of the city. In zeal and devotion he stood next to none. Thomas Blaney was always to be found in front of the battle-array whenever a battle had to be fought with the forces of officialdom—always with Mandlik and Martin Wood, Nowrozji Fardoonji and Sorabji Bengali, and Corporators of that type."

Mr. R. C. Dutt's visit to Sátára.
Prekshak (34), 31st Mar.

49. Mr. R. C. Dutt paid last week a visit to Sátára where he was received with enthusiasm. On the 30th he was presented with an address by the local Hindu Club on behalf of the Sátára public in reply to which he dwelt on the advantages of mutual sympathy and friendliness between the rulers and the ruled and exhorted the present-day officials to mix freely with the people and learn their wants at first hand. He then dilated upon the merits of the Bengal Permanent Settlement system and suggested its adoption in other Presidencies as well. On the 31st ultimo, Mr. Dutt delivered a lecture on the Ramayana and Mahabharat and left for Mahábleshwar at night.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th April 1909.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th April 1903.

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(As it stood on the 1st April 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay... ...	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer ...	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36 ...	500
5	Karáchi Chronicle ...	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52 ...	400
6	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly ...	Jáfar Fadu ; Muhammadan (Khoja) ; 51 ...	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 41 ..	1,000
11	Sind Gazette	Karáchi	Bi-weekly ...	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36 ...	200
13	Voice of India	Bombay... ...	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
15	Gujaráti	Bombay... ...	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
17	Gujarát Punch	Ahmedabad ...	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27 ...	600
18	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44 ...	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 54	2,900
20	Káthiáwár News... ...	Rájkot	Bi-weekly ...	Jamshedji Frámji ; Pársi ; 41	400
21	Káthiáwár Times ...	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34	500
22	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay ...	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25 ...	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prakahak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
43	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patră	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnstak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
51	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, i.e., a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahănooma	Bombay	Do.	Ratanshaw Frámji Achăria; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsări	Weekly	Rustamji Jámăspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Kărháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	……	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáyá Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41...	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44 ...	375
131	Shrigonda Vritta...	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan...	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi...	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
152	Chandrika...	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Narayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on the aggrandising policy of British Imperialists.
Kál (104), 10th Apr.

1. Mr. Chamberlain made a speech at Madeira at the close of his South African tour and the burden of that speech was that the British Empire was growing and that the Colonies should defray a portion of the cost of maintaining the expanding Empire. Britain spends 60 million sterling annually on her Army and Navy and only recently an increase of 25 million sterling in the military expenditure was sanctioned by her on the advice of politicians like Mr. Chamberlain. We do not think that the Colonists will respond to Mr. Chamberlain's appeal for pecuniary help to the mother-country. Were the Colonists consulted in extending the limits of the Empire? If not, why should they pay a portion of the cost of maintaining a growing empire? If the Colonists refuse help, the cart of the British Empire is likely to stick in the mud some day. But even when there is this danger ahead, the cart is being driven headlong on its career of aggrandisement. The ambition of British Imperialists appears to be well-nigh insatiable. Not content with embracing the entire habitable globe in its sweep, they would fain extend the Empire, if possible, even to the ethereal regions of the clouds and the stars. We only hope that in making this daring flight their waxen wings will not be melted by the scorching heat of the sun. Mr. Chamberlain's utterance at Madeira is indicative of extreme greed. But according to a Sanskrit proverb the man animated by extreme avarice comes to grief from which he finds it impossible to extricate himself. British politicians will, therefore, take heed how they give a free rein to their aggrandising instincts. There are many places in the Empire where the people are anxious to overthrow British supremacy. The Basutoes are anxious to rise in arms, the Abyssinians are eager to recover Egypt, the Russian bear is casting a wistful glance at India, and possibly the American Republic has an eye upon Canada. If trouble arises in any of these parts, the British cannot hope to emerge from it altogether unscathed. Let British 'empire-builders' bear in mind that even the sun after reaching the meridian is forced to take a downward course.

Comments on the British conquest of Sokoto (Africa).
Mahrátta (7), 5th Apr.

2. "The fall of the native African empire of Sokoto brings a territory of 900 miles long and 280 miles broad within the limits of the British Empire. The story of the fall of Sokoto is only the usual story of a British protectorate being first established over a nation and, then when the nation comes fully within the grasp of the protectors and becomes completely isolated from its friends and neighbours, the protectorate gradually metamorphosing itself into a conquest. Judging by the manner in which the British are making conquests in Africa one feels tempted to believe in the prophecy that Africa will be the grave of the British Empire."

Effects of emigration in Ireland and India.
Kál (104), 10th Apr.

3. It is an elementary principle of Physics that two things cannot occupy the same space. We might apply it to the occupation of countries by human beings. If one country is destined by Providence to be occupied by one people, others cannot settle in it without displacing those who are already in occupation. Thus, for instance, Ireland was occupied by the Irish long ago, but as the English are trying to settle there, a certain number of Irishmen are driven perforce to emigrate to other lands. This process of the expatriation of the Irish is proceeding at a rapid pace of late, the figures for the last year but one indicating that as many as 40,000 Irishmen permanently left the country of their birth and emigrated to foreign lands. If this rate is maintained, the entire Irish population would be ousted from their country within the next ten years. The reflections suggested by this painful state of things to the mind of an Irishman are well worth noting here. He argues as follows: 'Had Ireland openly taken up arms against England, she would not have sustained so heavy a loss as she is suffering under the present system of the involuntary expatriation of a large number of her sons annually. Even if her loss in a war with England had been as great as that now sustained by her, the names of those Irishmen, who fought and bled for their mother-land, would

have been writ large in the annals of their country; but as things stand at present, the conduct of Irishmen may be said to be as cowardly as that of a vanquished force that lays down its arms and beats an ignoble retreat.' What is true of Ireland is true of India. Everyday the country is being crowded by Englishmen, and Indians are emigrating to other lands to receive rough and insulting treatment at the hands of foreigners. We are duly grateful to England for having taught our home-staying countrymen the lesson of emigration, but it is rather depressing to think that if emigration from India goes on at the present rate, we shall soon have small reason to think that India is the country of the Indians. If we add to the number of Indian emigrants the number of those carried off by plague and famine, the total annual loss of population to the country through these causes would come to 40 lakhs, a number ten times as large as that of Ireland. Such a large number of persons would have achieved wonders, if they had belonged to a Western country. Had Indians been animated by the same sentiments as the Irish, it would have broken their hearts to know that 40 lakhs of persons are annually lost to their country. But luckily for us, God has made our hearts as hard as adamant.

Budget debate and the question of the material prosperity of India.
Mahrátta (7), 5th Apr.

4. "In dealing with the economic progress that India is supposed to be making, Sir Edward Law has, in his budget statement, betrayed a line of thinking which unfortunately is too common with Anglo-Indian statesmen and Anglo-Indian publicists. As observed in our last, the Finance Minister has set in the forefront of his arguments in support of the theory of the economic prosperity of India the rise in the receipts under the headings of salt, stamps, excise, customs and post office. Looking, in the first place, at this rise from only the statistical point of view, we see that it amounts to about two crores and a half of rupees during the years 1899-1900. But the Honourable Professor Gokhale pointed out that the selection of the period for comparison made by the Finance Minister is arbitrary and the figures misleading. Thus, in the case of the salt revenue the latter starts with the year 1899-1900 when the salt revenue was 5·85 million sterling and makes much of its rise in 1902-1903 to 6·04 million. But if, instead of the year 1899, the year 1898 were taken as the basis for comparison, then the edifice of the increase of salt consumption and of the prosperity of the country to be inferred therefrom tumbles to the ground; for the salt revenue in the year 1898 was 6·04 million sterling, that is to say, better by at least a fraction than the revenue for 1902. And only by this slight and innocent manipulation we have at once a decrease instead of an increase in the salt revenue. Then, again, as regards the stamp revenue, Professor Gokhale successfully uses the same method, and points out that, if we deduct the Berar stamp revenue from the figures for 1902, then, instead of a rise, we again have a fall, howsoever slight, in the stamp revenue, so that the bubble of a steady progressive rise in the country's prosperity hopelessly bursts. Is this not a good instance of the beauties of the delusive nature of statistics? And shall we not condemn the spirit which actuates our Finance Ministers to juggle with figures and formulate misleading generalisations on such a narrow basis? The constantly fluctuating nature of the receipts under different heads makes it unsafe to base our conclusions on any thing but such data as may be afforded by observation extended over extensive periods of years; and to attempt to make out an increase of prosperity of the people by the delusive test of the differences in the figures for two or three years is simply playing with the most important question of the day. The increase in the excise revenue is not necessarily a blessing. As for the excise cotton duties we have commented already on the subject in our last. And with regard to the increase in the excise duty on liquor Professor Gokhale remarks in his speech that it is not necessarily a sign of increased prosperity though it undoubtedly is of increased drunkenness in the land. The increase in the customs revenue can also be explained in a way not leading necessarily to the conclusion of an increased prosperity of the country. Says Professor Gokhale:—'Many will decline to accept an increase of customs revenue in the present circumstances of India as any evidence of growing material prosperity. The bulk of our imports consists of manufactured goods and almost every increasing import of foreign goods far from indicating any increase in the

country's purchasing power only connotes a corresponding displacement of the indigenous manufacturer. Thus while the import of cotton goods has been for years past steadily increasing we know as a matter of fact that hundreds and hundreds of our poor weavers throughout the country have been and are being driven by a competition they cannot stand to give up their ancestral calling and be merged in the ranks of landless labourers—and this typifies, to a great extent, the general transformation that is fast proceeding throughout the country. The process of such displacement is not yet complete; but the large and progressive totals of our import trade only show that the transition of the country from the partially industrial to the purely agricultural phase of economic life is going on at a rapid pace and that the movement has already reached an advanced stage.'......... From the increase in the revenue under some heads the Finance Minister passed on to consider the condition of some of the industries of India. And what sort of industries are these? They are the Tea, the Indigo, the Coal and the Jute industries. And who is not aware that all these industries, excepting the last to a certain extent, are practically owned by foreigners and do not benefit the Indian people beyond affording a field for Indian labour? There is not much Indian capital invested in these industries, and the profits are taken away out of the country. If our raw material like cotton is taken to England for being manufactured into goods, on the other hand our resources in the shape of the fertility of the soil and its adaptability to a variety of crops are being exploited by the foreigner in our land; there being, however, practically no difference as to the result between the two processes of our economic ruin. To what industry can the Finance Minister point as being financed by native capital, managed by native intellect and benefiting the native purse? To how many items in the list of our exports could the Finance Minister point with a feeling of pride if he were a native of India and not a foreigner? Reading the speech of Sir Edward Law one suspects whether the Finance Minister had not taken up a wrong brief through inadvertance when he seriously referred to the tea and other industries as betokening the material prosperity of the Indian people. There are, however, other and more reliable indications for judging of the condition of a country, and Professor Gokhale brought them to the forefront when he observed as follows in the course of his speech:—'It is a matter for both surprise and disappointment that a few paltry increases in revenue under certain heads should be accepted by the Finance Minister of this country as conclusive evidence of our growing material prosperity, when many most important indications point just the other way. The annual death-rate, independently of famine and plague, has been steadily rising for the last twenty years,—showing that a steadily increasing proportion of the population is being underfed; the increase of population during the last decade has been much less than normal; there has been a diminution of the net cropped area in the older Provinces and a more or less general shrinkage of the area under superior crops; the indebtedness of the agricultural population has been alarmingly on the increase all over the country; their losses in crops and cattle during the last five years have been estimated at 300 crores of rupees; the currency legislation of Government has enormously depreciated their small savings in silver; the wages of labourers have not risen during the last twenty years and more, in proportion to the rise in the prices of necessaries. I venture to think that unless these disquieting symptoms are properly diagnosed, not even the high authority of my Honourable friend will suffice to convey any assurance to the public mind that "the material prosperity of the people as a whole is making good progress." '"

Comments on the Budget debate.

Kesari (108), 7th Apr.; *Kál* (104), 10th Apr.

5. Last time we dealt with two important points in the Viceroy's Budget speech. This time we propose to discuss two points raised in the Budget debate. The Honourable Mr. Gokhale and His Highness the Aga Khan spoke on the subject of the military expenditure of the country. The former advocated an increase of the reserve force and deprecated an exclusive reliance upon the strength of the standing army in times of emergency. The latter proposed that the irregular forces of the Native States should be properly trained and disciplined with the aid of British officers and suggested that as these forces are brought up to a high pitch of military efficiency, the strength of the regular army in India should be correspondingly

reduced. The Aga Khan quoted the precedent of the different small States in Germany uniting together for military defence and the Honourable Mr. Gokhale pointed to the example of Japan which had a smaller standing army than India but was able to boast of a much larger army of reserves, whose services could be utilised in a time of war. The Honourable Sir Edmund Elles, who spoke in reply to these suggestions and criticisms, was not able to demonstrate their hollowness. For instance, in replying to the suggestion of the Aga Khan, he merely stated that what was possible in Germany was not possible in India. It was even alleged that Government were the best judges about the military situation and about the numerical strength of the army required for the country's defence and that it was futile for non-official Honourable members to concern themselves with the subject. Sir Edmund also opined that the strength of the army in India was inadequate in proportion to the population and wondered how Government were able to guard the defences of the country with such a small army. But, in our opinion, the main point at issue is whether the country is able to bear the present military expenditure. The fact that Government are able to keep the peace in the country with a small army affords proof that the people are loyal, peaceful and disarmed but can furnish no justification for an increase of military expenditure. Sir Edmund quoted certain figures to show that the increase of military expenditure was partly due to an increase in the pay of the Native sepoy and that so much money remained in the country. Let us compare the increase in the pay of the Native sepoy during the last ten years with a similar increase in the pay of the British soldier. It appears from the figures quoted by Lord George Hamilton that the former increase works out annually to only Rs. 27 per sepoy, while the latter works out to a sum of no less than Rs. 1,160 per soldier! Is it not then astonishing that Sir Edmund Elles should bring forward the above argument about so much money remaining in the country in consequence of the increase in the Native sepoy? Sir Edmund says that the determination of the strength of the army rests with Government. But we think the people have every right to ask Government whether it is possible and desirable for them to rely exclusively on their standing army for the defence of the country after having deprived the people of their arms and thereby rendered them feeble and impotent. It is the fixed conviction of people in all civilised countries that it is their birth-right to defend their country from foreign aggression, but under the civilised British administration in India this birth-right has been taken away from the people. It may be said that it is a prudent policy to disarm the people so that they may not rise in rebellion against their rulers, but it must not be forgotten that such a policy is also suicidal. You may as well lop off the hands of a man with a view to prevent him from committing thefts. Your object will no doubt be gained thereby, but the man will be disabled in many other ways. The Honourable Mr. Gokhale has fully exposed the short-sightedness of pursuing the policy of emasculating a nation and placing exclusive reliance upon the standing army for the country's military defence and has warned Government that they might have a bitter experience of the futility of such a policy in the event of a military disaster. The other point raised in the Budget debate relates to the countervailing excise duties on Indian cotton goods. Government have by the imposition of these unjust duties at the bidding of Manchester dealt a blow to the cotton industry in India. There is no other Government on earth that is guilty of pursuing such a policy. It is alleged that the duties were levied upon Indian goods so that the latter might have no unfair advantage over English manufactured goods. But this is a mere idle assertion. It is selfishness alone that is at the bottom of the excise duties. The reply given by Sir Edward Law to the criticisms of the non-official members on the subject smacks of sheer high-handedness. He said that the impost was not very heavy and was a fair source of raising revenue and hoped that it would be permanently maintained. But why should the Finance Member seek shelter behind a subterfuge? It is not a question of the heaviness of the impost but of the justice thereof. Sir Edward Law says indirectly that the impost is just. Surely, we have here a climax of selfishness. [The *Kál* makes similar comments on the suggestions made by His Highness the Aga Khan on the subject of utilising the troops of Native States and remarks that Englishmen will never consent to give effect to such suggestions because they want to keep India in their hands and to drain away the wealth of the country to England.]

6. "The event with which the month of March 1903 will ever be associated in India is the reduction of taxation on salt and on incomes, whereby the Government annually sacrifices a sum approximating £1,393,000. Though it is not usual in this country for the Government to admit that it has yielded to popular demand—the theory being that the articulate classes cannot be taken to represent the whole people—the form which the reduction of taxation has taken shows that the heart of our bureaucracy is better than its tongue. The financial relief announced at the last Budget meeting will ever be known as a Coronation boon, and it was foreshadowed in the Viceroy's speech at the Delhi Durbar. Associated as the measure is with so auspicious an event, it must be a very pressing need indeed which will ever induce the Government to reimpose the tax now remitted though the Finance Minister, with more caution than sentiment, congratulated himself that by the reduction of the salt tax he was able to provide 'a reserve which can be immediately and rapidly made use of by once more increasing the rate, should such exceptional misfortunes as war or disastrous famine suddenly create an abnormal strain on our resources.' That Lord Curzon was able to announce the relief so soon after the Durbar, was especially fortunate, because the cost incurred on account of that magnificent ceremony had been subjected to not a little adverse criticism. His Excellency was enabled to sum up the situation in his own way and claim that each one of His Majesty's subjects paid in January a great deal less than a farthing for the Coronation of his Emperor, but he goes away in March with nearly eight times that sum in his pocket per annum. The head of the Government naturally based his conclusions on the balance of expenditure appearing in the account books of the Government. Many others, besides Government, had to spend smaller or greater amounts, but that was a sordid field of controversy! His Excellency, therefore, in his Budget speech supplemented what he had previously said in vindication of the Durbar by a further exposition of the true meaning of that ceremony. He said it was not a panorama or a procession, but a landmark in the history of the people, and a chapter in the ritual of the State. The fact is, it was both: some saw one side of the shield, others saw the other."

East and West (3) for Apr.

7. "The estimated revenue for the year 1903-1904 is in India £75,699,400. The estimated expenditure is in India £57,131,400, leaving a surplus of £18,568,000. A Government which takes every year more revenue than in the preceding year and boasts of continued surpluses must assure the country of its economic progress. The Finance Member can only rely on one argument: more revenue, more prosperity. Sir Edward Law's figures show that the revised estimate for 1902-1903 exceeds the accounts for the previous year by the following amounts: Salt, £100,690; Stamps, £25,494; Excise, £300,919; Customs, £150,830; Post Office, £51,291; Savings Banks, £4,489. The Government takes this increase to be a general indication of the increasing wealth of the tax-payers. The people naturally ask whether a man may be supposed to have grown richer because he consumes or gives to his cattle a little more salt, engages in more litigation, or sells or mortgages his property, drinks more, or invests in a Savings Bank what he might have been accustomed to lend to private persons at higher rates of interest. If a villager, once illiterate, now writes letters, instead of sending about messengers, and thereby enriches the Post Office, is his epistolary activity to be regarded as an indication of his increasing wealth? If a portion of the hoarded wealth of the people, in which Lord Curzon has such profound belief, finds its way into the Savings Banks, can we regard it as an indication of the growing wealth of the country? More legal transactions and more consumption of articles do not necessarily mean more wealth, especially in India, where men's ideas of comfort and social obligations, of rights and of the amenities of life generally, are undergoing an incessant change under the influence of Western civilisation and of undisturbed peace. However, things cannot appear otherwise so long as they are seen through financial glasses. Sir Edward mentions that there has been some recovery during the past year from the recent severe depression in the tea industry; that there are up till now no satisfactory signs of revival in the indigo industry;

East and West (3) for Apr.

that the rapidly increasing prosperity of the coal industry has received a check; that the jute industry is in a flourishing condition, though the jute fibre is said to be deteriorating; that we have had an excellent cotton crop in India and a bumper rice crop in Burma; and that our export trade is steadily growing. A different view of the situation is taken by those who contemplate the increasing death-rate, and ascribe it to the growing inability of the poor to purchase their food or to resist the inroads of disease."

Arunodaya(86), 5th Apr.

8. It is quite idle on the part of Government to expect any thanks from us for the paltry remission of taxation to the tune of a few crores of rupees announced this year. In view of the enormous surplus of twenty-two crores of rupees, the reduction of taxation is most paltry and insignificant! We would not have cared for such a remission nor minded in the least the extravagant military expenditure and the fat salaries paid to European officers, if Government had only made an adequate contribution towards the education of Indian youths and a suitable provision against the recurrence of draughts by the construction of irrigation works. But nothing of the kind has been done. On the contrary, while every encouragement is given to British trade, nothing is left undone to cripple indigenous industries. Such a policy hardly entitles our rulers to our gratitude.

The Viceroy's Budget speech.

Gujarāti (15), 5th Apr., Eng. cols.

9. "Speaking with reference to the question of education, Lord Curzon seems to have delivered himself with some warmth. 'I observed,' said His Lordship 'that whereas a year and a half ago *every one* was agreed that education in India stood most urgently in need of reform, that it had got *entirely* into the wrong groove and was going steadily downhill, a great many of the interested parties now meet together and proclaim in injured tones that *they stand in no need of reformation at all.* Now let me say at once that this is not good business. I lay down as an *absolute* and *unassailable* proposition that our educational systems in India are *faulty in the extreme*, and that unless they are reformed, posterity will reproach us for the lost opportunity for generations to come.' The italics are ours. We contend in the first place, that Indian critics of the prevailing system of education never condemned it in the sweeping fashion alleged by His Excellency. In the second place, they have not proclaimed in injured tones that no reform whatsoever is needed...... Lord Curzon has either misunderstood or unwittingly misrepresented the position of those who have expressed their disapproval of the recommendations of the Commission. Thirdly, if His Excellency will read his first Convocation address, he will find that a radical change has taken place in his views regarding the merits of the educational system in India. Now he takes it as an absolute and unassailable proposition that it is *faulty in the extreme*. But he did not think so then, and the Indian critics might well reply that the charge of inconsistency cannot be fairly laid at their door. It is most essential that Lord Curzon should understand aright the attitude of those who think that the recommendations of the Commission are not calculated to bring about any genuine improvement in the existing system of education. We repeat that nobody has said that there are no defects to be removed. But it is one thing to admit the existence of shortcomings and another thing altogether to say that the proposed changes will really place University education on a footing of efficiency. ...... We think Lord Curzon has not fairly represented the views of those who have criticised some of his Commissions. We agree with Lord Curzon that they are the A. B. C. of Indian politics.......... In fact, the leading exponents of Indian public opinion cannot be fairly charged with having ever contended that no Commissions were needed. What is really urged is that it is no use appointing Commissions whose *personnel* does not command the confidence of the public. Lord Curzon is severe upon his critics in this part of his speech. But His Excellency must bear in mind that it is bad statesmanship to appoint Commissions from which the foremost and most distinguished Indians are excluded and which, therefore, fail to inspire confidence.......... As was well pointed out by the Honourable Mr. Gokhale in his able speech on the Budget, the surpluses have aggregated over 22 crores of rupees from 1898-1899 to 1902-1903, exclusive of the 11 crores that were spent for meeting extraordinary charges.

We, therefore, find it difficult to agree with the Finance Member and with the Viceroy when they take credit to themselves for not having declared remission of taxation last year out of prudential considerations. It is well known that the Exchange Compensation Allowance was voted actually in a year of deficit. The real truth seems to be that after having remitted arrears of land revenue to the tune of two crores, most of which was irrecoverable, Government were not prepared to grant any further concession in one and the same year. The hard-hit peasant was pleased, the public were satisfied not a little with the relief given to the impoverished rayat and no small gratitude was expressed for the willingness shown by Government to wipe the famine slate clean. Lord Curzon has declared in his speech that one of the objects he had high up in his Viceregal programme was the remission of taxation. It would have been contrary to all sound maxims of finance and a great political blunder if with an aggregate surplus of 22 crores some remission had not been declared in the present Financial Statement."

Public career of the Honourable Mr. Gokhale and alleged secret motives of the officials in eulogising his services.

Gujaráti (15), 5th Apr.

10. In the course of a long article the *Gujaráti* expresses general agreement with the views put forth by the Honourable Mr. Gokhale in his speech at the Budget meeting of the Imperial Legislative Council, on the questions of cotton duties, army expenditure, material condition of the country, &c., and proceeds to observe as follows:—Mr. Gokhale deserves the gratitude of the whole country for his able advocacy of its interests in the Viceregal Council. He has had the advantage of learning the rudiments of Indian politics at the feet of the late Mr. Ranade and also of remaining ever since in public life under the protecting wings of that veteran politician and idol of the people, the Honourable Mr. Mehta. It is, therefore, not surprising that his public career should have met with signal success. His deep grasp of political questions, his earnestness of purpose and his independence of spirit have helped to win for him the esteem and confidence of his countrymen. He has infused a new spirit into the discussion of the Budget in the Supreme Council, and his bold and lucid exposition of public questions has led to many a searching of hearts in official circles. It is true that even the highest officials shower praises and encomiums upon him in profusion. But this is not necessarily indicative of their true feelings towards the Honourable member. It is not improbable that they may have ulterior aims in view. They, perhaps, hope to wean him from the popular side by throwing out to him the baits of official applause and honour. But such a hope is bound to prove delusive and only betrays an imperfect appreciation of the loftiness of motives which inspires our countryman. Mr. Gokhale's devotion to the public cause is so steadfast and sincere, that any attempt to turn him away from his determination to serve the public is foredoomed to failure.

Recent Resolution of the Government of India on the Famine Commission's Report.

Kaiser-i-Hind (19), 5th Apr., Eng. cols.

11. "The Resolution just issued by the Government of India with reference to the principles and details of famine administration in the future is the *third* one of its kind. Whether it will in practice prove the very perfection of famine relief remains to be seen. Each attempt at devising a code which shall be complete in all its parts has invariably proved a failure. And it is problematical how far the new-fangled nostrum which is to be brought into operation in future will prove a success. At the bottom of all the codes, there is the broad underlying principle of finance. The key to all the codes that have been passed before lies here. No doubt it is right and proper that the State should protect the interests of the tax-payer and carefully see that there is no extravagance in administering relief when famine prevails in any part of the country. At the same time, it has been recognised that so far as State aid goes, not a single soul shall be the victim of State parsimony. Now, it may be said with truth that the two previous codes, when actually put into practice, failed to fulfil the original intentions of their authors. As a result, there were these conflicting circumstances to record. In some parts of the country, on the one hand, there was such a studied parsimony with a view to run famine on the cheap that the famine mortality was appalling. In this respect Bombay was universally pointed out as the greatest offender. The indictment

against the Bombay Government was clearly made out by the MacDonnell Commission, and Lord Northcote was constrained to acknowledge its justice the other day at Broach and Ahmedabad. On the other hand, in other parts of the country, it was found that there was an extravagance tantamount to a culpable waste of the tax-payers' money. Again tests, wages, the system of payments and gratuitous relief all differed in the different tracts afflicted with famine. So that there was enough embarrassment from which the Imperial Government found not a little difficulty to set itself free. To add to the confusion, the Commissions of 1898 and of 1900 differed in many respects on points of detail. So the Imperial authorities once more devoted their attention to their Sisyphian labour. The Provincial Governments were invited to give their last word on the basis of the combined experiments under the different codes since 1880. Their last word is not yet before the public, but judging from the tenor of the Resolution under review, it would seem that there is still a conflict of opinion. The experience is varied and therefore the suggestions are varied too. Out of the babel of these suggestions made by the Provincial Governments, the Supreme Government has endeavoured to evolve what it fancies is a coherent system, which shall work miracles in future famines and demonstrate to perfection the wisdom and practical statesmanship of the new precious Code. Broadly speaking, there is to be the abolition of the minimum wage and a daily payment of wages. But each Government is to be allowed sufficient latitude in the two directions, which signifies that when the system comes to be worked new complexities will spring into existence on which a new Commission will have to give its opinion and a new set of Government officials at head-quarters to issue new orders to supersede the present ones! So, too, with the details as to the system of admission by selection and exclusion by selection. Who will be the judges of these two processes? Is it at all unlikely that the men engaged to carry out these measures will have their own individual tests? As such there will be different tests of admission and exclusion. Fresh difficulties are certain to arise. The minimum wage being abolished, the results of payment according to work will be tested. Suppose the test ends in heavy mortality owing to the insufficiency of the wage earned. What then? It stands to reason that notwithstanding admission by selection, it will happen that the depressing effects of famine may disable a person from working as hard as he would do in ordinary circumstances. It will all depend on one's individual constitution whether one may work and earn a wage sufficient to keep body and soul together or may not. Yet the policy of the State is to allow no person to die simply from starvation! It will be seen how new elements of evil will arise. In steering clear of the Scylla of the minimum wage and the Charybdis of extravagance, the new Resolution appears to us to founder on a third rock *unseen* at present. Thus, view the Resolution from whatever point you may, it is evident that the labours of the Government, highly laudable in themselves, are doomed to failure............ We have said it before, and we say it again, that no Famine Code, however perfect, will ever prove successful so long as *the one principle* which underlies all the codes of Government is abandoned, namely, of spending as little money as possible on famine relief. Undoubtedly, famine is an evil. But if the evil is to be so grappled as to do credit to the humanity of the State, it must be remedied in the right spirit. The State must first be prepared to combat the famine at all cost and hazard......... Under pretence of a Russian scare or some equally fallacious bogey crores are light-heartedly spent without a thought. The night-mare of a deficit in the Budget gives no trouble then to Government and yet in a time of famine Government chuck out such miserable doles that the people die, so to speak, like flies. Even the bloodiest of wars, when waged for two years, does not kill one-twentieth of the number of victims of this miserable policy of insufficient doles administered to millions of the starving populations in times of famine. It will be thus seen that after all it is the *financial* policy of the Government of India which governs the Famine Code. Where is the use of tinkering from time to time that code when you have to keep tight to your own illiberal and unstatesmanlike policy of running famine on the cheap while simultaneously proclaiming from the house-tops that you are not going to allow a single soul to die of starvation if you can help it? The two are not reconcileable. Cheap famine administration implies mortality by millions. And it is pure hypocrisy to talk of saving the lives of these millions, when the real policy underlying famine relief is how to save a few crores at the end of a financial year so that the Finance Minister may show to the world that there has been no deficit or only a microscopic one despite famine. Such indeed is the marvellous effect of administering the famine code, with its unmeaning and unpractical shibboleths of selection and exclusion, minimum wage and tests, daily or weekly payments and cooked food and the rest of the famine jargon of the day."

Indian Social Reformer (4), 5th Apr.

12. "Foremost among the achievements, apart from the attempts, of Lord Curzon's administration will be the formulation of definite principles and standards of famine relief throughout the country in the light of the experience gained in recent years. On some of the recommendations of Sir Antony MacDonnell's Commissions, orders had been reserved pending the opinion of the Local Governments to which they had been referred. A Government Resolution issued last week disposes of these recommendations. On all the main points covered by the Resolution, there will be a general agreement with the decisions arrived at by the Government of India whether with or against the inclination of the Commission or of one or more of the Local Governments consulted. Where the Local Governments were unanimous, their views have been allowed to prevail as in the question of the extent to which a discrimination should be made in admission to relief works, and the abolition of the minimum wage. The last is made conditional on separate provision being made for the employment of the weakly, and the strict adaptation of the task to the nature of the work and the powers of the workers. These are rather vague terms, and will vary in significance according to the temperament of the officers on the spot. The result may be to swell the numbers on gratuitous relief. The Government of India have done wisely and humanely in declining to accede to the recommendation of the Commission to give to women-workers less wages than to the men for the same kind of work......... Another matter in which the Commission have been overruled, and we think rightly so, is in regard to kitchen relief. They had condemned it strongly as inferior to gratuitous relief by doles. One strong reason for the retention of this form of relief is that noticed in the Resolution. Kitchens often provide the only effective means of securing sufficient food to children when, as often happens, there is a tendency to stint them. Every Indian officer consulted was in favour of the maintenance of the system of kitchen relief. There are many advantages in it, the most prominent of them being that the food goes to the starving man, woman or child and that the chances of interception in this form of relief are practically *nil*. The paragraph containing the Government's views on the question is a good specimen of the careful manner in which the subject has been examined in this Resolution."

Deshabhakta (14), 7th Apr., Eng. cols.

13. "The Resolution on the policy recommended by the Famine Commission of Sir A. MacDonnell, recently published by the Government, exhibits great solicitude on the part of the Government for the lives of the unfortunate thousands who from time to time fall a prey to famine. In dealing with the question as to how far the discrimination of persons is feasible in controlling admission to relief works, the Government have used the utmost caution, and have indicated their full grasp of the circumstances under which relief works are generally managed. After laying down the principle that there should be admission by selection in case of gratuitous relief and exclusion by selection on relief works, they leave the matter to the discretion of the Local Governments. Indeed, if the system of admission by selection were adopted on the relief works, the task of admission being generally in the hands of the subordinates, it is very likely that fraud would prevail to a large extent and that many persons really in need of relief, would be excluded.......... As to the abolition of the minimum wage we have no objection. We think the minimum wage if continued would by demoralising the people ultimately prove a greater curse than the famine itself; and hence payment by results is the most expedient system to be followed. The system worked well during the last famine year, and proved to be an effective control on the practice of fraud. We are, therefore,

glad to see that the Government have ordered its continuance. As for the system of kitchen relief we should say that the Government have wisely set aside the recommendation of the Commission and have ordered its maintenance. We believe the kitchen is an important factor in a system of relief, for through the kitchen it becomes possible to take care of children and dependents in a far better manner than would otherwise be done. We may make cash payments to them, but the money thus secured, would in many cases be utilised by their parents or other able-bodied relatives in providing themselves with luxuries for which the famine wage makes no provision, and thus they are likely to be underfed."

Progress of the Bombay Presidency during the last decade.

Kesari (108), 7th Apr.

14. It is the practice of the Bombay Government to give a review of the general condition of the Presidency after each census and they have done so in their Administration Report for 1901-1902, published two or three months ago. The Report appears in a considerably abridged form this year, as it is shorn of many of the statistical appendices which usually accompanied it. This may strike a superficial reader as an improvement but will cause serious inconvenience to those who wish to base their deductions about the condition of the Presidency upon independent calculations from the statistics given in the appendices. The reports of the various departments of administration are not published regularly and it will be difficult in future to gather elsewhere the figures and statistics which were so long accessible in the Bombay Administration Report. We, therefore, think that Government will do well to publish the appendices in a separate and accessible form. The most important features of the Report recently issued are the brief historical summaries giving an account from the earliest times of the different provinces which form part of the Presidency and the generalisations about the condition of the people based upon the information gathered at the last census. The information under the first head is found scattered in the pages of the Bombay Gazetteer but is not easily accessible even there in the form in which it is presented in the latest Administration Report. The historical account of each Province is necessarily given in a very abridged form but is none the less useful because the writer has kept his own opinions about the political movements in the past history of the Presidency in the back ground. In some cases he has made statements which will strike antiquarians as silly. For instance, the writer of the Historical Summary asserts that the Hindus borrowed their Brahmi alphabet, the parent source of all other systems of alphabet, and the art of brick-making from Babylon some eight hundred years before the Christian era. Such notions were in vogue, especially among the missionaries, some years ago, but have now been thoroughly exploded. It seems, however, that the writer of the Historical Summary is quite ignorant in these matters and it is to be hoped that Government will arrange in future to get such portions of the Administration Report revised by some antiquarian. Turning now to that portion of the summary which deals with modern times we notice greater care bestowed on its preparation and the only complaint we have to make is that the account is very much condensed and might with advantage have been expanded. The account of various historical personages is given with a considerable freedom from bias. About the rise of the Marathas the writer says, for instance, that at the end of the Muhammadan period the Marathas, after having learnt warfare and the Brahmans the arts of government, were waiting for a leader and found such a leader in Shivaji. The accounts of Aurangzeb's campaign, of the success gained by the Marathas over him by the use of *guerilla* tactics, and of the subsequent rise of the Peshwas are also given with care, though the narrative is necessarily fragmentary. In giving the account of the British period, the writer has completely ignored the shortcomings of certain Governors. In giving the account of Lord Sandhurst's regime the writer says 'Bitter feelings against Government found vent in the Native Press, in an attempted strike against the payment of revenue, and in disturbances arising out of forests grievances in Thána, and culminated in the murder of the Chairman of the Poona Plague Committee and another officer by a band of Brahman fanatics in June 1897. The disaffection was quelled by the prosecution of several newspapers for sedition, the removal from Poona of two leading Brahmans under Regulation

XXV of 1827, and the arrest and punishment of the murderers.' Our readers will at once perceive with what caution and ingenuity the allusion is made. There is no conceivable connection between the forest grievances in Thána and the murder of Mr. Rand, but the writer by bringing the two incidents together has tried to puzzle the reader without openly committing himself to any decided view. If Government have not the courage or find it impossible to maintain a particular view they had rather hold their peace than indulge in vague insinuations. We shall now turn to the most important part of the report where an account of the present condition of the various industries in the Presidency is given. The population of the Presidency is steadily advancing and the question whether indigenous industries are thriving or declining is, therefore, one of grave importance. We find that while the population is increasing, there is no corresponding advance in the field of industries and the population is being more and more thrown back upon agriculture as a means of livelihood. If the total cropped area shows any advance in these circumstances, it would be rash to attribute it to the lightness of assessments. If we exclude the holdings relinquished by occupants during the year of famine, there is very little waste land in the Presidency and unless new means of making a living are thrown open to the increasing population, it is sure to be kept down by such visitations as plague and famine. The only industry of any importance in the Presidency is the mill industry of Bombay which provides employment to a lakh and sixty thousand labourers, but this industry has, at the same time, ruined the prospects of weavers, while European imports which are yearly advancing in volume have crushed many of our indigenous industries. It does not appear that the Bombay Government have devoted their attention to this decline of indigenous industries. The petty industries that we see in our midst cannot suffice to feed a large population and we cannot say in view of the present industrial outlook that the Presidency is making any advance under British rule. On the contrary, it seems that if the present state of things goes on unchecked, the people would become impoverished and famine take up a permanent abode in our midst.

His Excellency Lord Northcote's visit to Aden.
Voice of India (13), 11th Apr.

15. "If the visit of the Governor of Bombay to Aden is devoid of any political significance, his inspection of the harbour and the forts at that important military and naval base cannot be invested with a deeper meaning. But the visit having followed Lord Curzon's somewhat sensational reference to foreign politics in the Legislative Council, the two will be associated with each other in the popular mind. Unrest in South-Eastern Europe is increasing, and the injury recently inflicted on British commercial interests in Persia has made a grave impression on the minds of British statesmen. In these circumstances, Lord Northcote's visit to Aden will hardly be understood as a mere pleasure trip."

Mr. R. C. Dutt and the Bombay land revenue system.
Voice of India (13), 11th Apr.

16. "The revenue administration of Bombay has had many critics, from the last Famine Commission down to persons who, according to the Honourable Sir J. Monteath, have never set their foot in a village. There may be critics to whose utterances one would not pay much heed, but Mr. R. C. Dutt is certainly not one of them. The Government have recognised in him a foeman worthy of their steel: he has been answered but not silenced. Mr. Dutt, on his part, as keen a student of economics as ever, has not abandoned his researches into the history and the present practice of the revenue administration of the various parts of India. He has, on the contrary, applied himself to his investigations with redoubled vigour. Mr. Dutt was on his way to England and he availed himself of the opportunity which he had of passing through Western India for the purpose of making personal inquiries into the condition of the rayat in different parts of the Presidency, especially Gujarát; and being a specialist, he has found no difficulty in arriving at conclusions......... His exhortation not to indulge in exaggeration not only does credit to him, but is needed wherever a good cause has to be maintained and won. Compared with the tenantry of Bengal, Mr. Dutt found that the Bombay cultivators were poor and wretched, though the former held land under zamindars, and the latter directly under a benign Government. No

doubt the Permanent Settlement of Bengal made all the difference in his opinion, but the introduction of it in Bombay does not come within the sphere of practical politics. Among the other fundamental defects on which he insisted were these: first, that the actual produce reaped by the rayat was much less than the estimate on which the Settlement Department based the rate of rent; and second, that in cases of enhancement there was no independent tribunal to determine whether the Revenue officials had made out their case. These defects are not peculiar to Bombay but are common to all rayatwari provinces. The proportion by which the Settlement officers are alleged to exaggerate their estimate must vary from province to province, and indeed from district to district, and therein lay the value of the investigations made by Mr. Dutt, if they were properly made. So far as one may judge from published reports of his speeches, Mr. Dutt did not tell the public who his informants were, and what precautions he took to test the accuracy of the information supplied to him. His conclusion was that the Government of Bombay took between 30 and 40 per cent. of the gross produce as rent. This is a more serious allegation than has yet been made by most critics of the Bombay Government, and, if any statement will defeat its own purpose by further exaggeration, it must be one which represents the Government as plundering the rayat almost as shamelessly as the worst Native rulers of old. In these circumstances, and particularly because he deprecated exaggeration, it would have been well if Mr. Dutt had let the public into the secret and explained how his conclusions were arrived at and from what unimpeachable sources a stranger like him in this part of the world derived his information as to the various factors which, he says, the Revenue officers neglect, and which he has not neglected.......... If Mr. Dutt will bring to light certain specific instances where the actual produce differs from the calculations of the Survey Department to the extent he believes, it must be possible for so vigilant a friend of the rayat as the Honourable Mr. Parekh, for example, to find out the truth by a judicious series of interpellations in the Legislative Council. Mr. Dutt in his reply to an address presented to him in Gujarát, had certain remarks to offer on the levy of water-cess. In the reply of the Bombay Government to his letter concerning Land Revenue Settlements in 1900, the Government remarked that 'the method of charging for water supplied at State expense adopted in this Presidency does not appear to be impugned.' Perhaps Mr. Dutt does not impugn the principles enunciated by Government but the manner in which they are given effect to. But here also it must be possible to find out the truth in specific instances through interpellations. The most important question of principle dwelt upon by Mr. Dutt in his speech at Bombay related to the absence of independent tribunals to decide as between Government and the rayat whether enhancement of rent in given cases is justified by circumstances. That there should be such independent tribunals, Mr. Dutt proposed in his famous letter to Lord Curzon. The practice of civilised countries, apart from its convenience, does not seem to furnish a strong argument against Mr. Dutt's proposal. It is the mark of a civilised Government that it submits its disputes, or the disputes of its executive officers, with the subjects, to the judgment of an independent tribunal. But the greatest objection to the extension of this rule to the assessment of taxes seems to be its inconvenience. On principle, if an independent tribunal is necessary to check the assessments of land-tax, it would be equally necessary to revise the orders of income-tax collectors and of other officers who have to perform similar duties. But supposing that the benefit of the impartial judgment of a civil court is to be reserved exclusively to the payers of land revenue, on the ground that it is rent rather than a tax—a view which Mr. Dutt will not accept with all its consequences, just as the Government is unwilling to accept the opposite theory with all its logical consequences—the amount of litigation to which such a measure will give rise will most probably be immensely greater than the trouble which a rayat has now to face when threatened with enhancement of rent. It will increase the cost of administration, which, however, may be treated as a subordinate consideration, if the general body of rayats will substantially benefit by the action of the proposed tribunals. But is the arbitrariness of the Revenue officials productive of such great injury to the interests of the rayats, that the comparative advantage that they may be expected to reap from the proposed tribunals will, on the whole, justify the increased expense to the State—not to speak of the cost of the litigation to the rayat? Until we are in a position to answer that question in the affirmative, it may be the better course to try to create a vigilant public opinion, to bring to the notice of the highest authorities cases where official zeal has got the better of justice and leniency to the tax-payers, to take advantage of the right of interpellation to the fullest extent, and to lead the Government to introduce more and more definiteness into the principles on which the tax is assessed."

Mr. R. C. Dutt's visit to Gujarát.
Gujaráti (15), 5th Apr.

17. Writing about Mr. Dutt's tour in Gujarát, the *Gujaráti* observes:—Mr. Dutt stands next only to Mr. Dadabhai Navroji in the vigour and energy with which he pursues his campaign for ameliorating the lot of the Indian peasantry. He has made a profound and first-hand study of the agrarian problem and has come to the conclusion that the poverty of the rayat has been brought about not by his thriftlessness as alleged by the officials but by the capricious and arbitrary system of enhancing the assessments on land. No doubt Government are trying to defend their revenue system against Mr. Dutt's attacks, but their efforts in this direction have proved as vain as those of the drowning man who struggles to catch at a straw. We are only too familiar with pictures of the glowing prosperity of India as delineated by the Finance Minister and reproduced in Parliament by the Secretary of State. Mr. Dutt's object in visiting Gujarát was to study the condition of the Gujarát agriculturists on the spot with a view to enable him to expose to the British public the fallacies which vitiate the official estimates of the country's condition. And he now goes to England armed with a mass of first-hand information, which will enable him to meet his official adversaries on their own ground. Mr. Dutt must have seen how unjust it is to bring a charge of extravagance against the rayat of Gujarát. In good as well as bad seasons he wears ragged clothes, and partakes of coarse food hardly sufficient to keep body and soul together. He has to borrow money from the *sowkar* at an exorbitant rate of interest in order to satisfy the revenue demand. His property consists of a wooden *charpai* or two, a few earthen pots and pans, and the trinkets worn by his wife which are not worth more than five rupees or so. This completes the picture of the average Gujarát rayat, which we hope will be laid by Mr. Dutt in its true colours before the British public.

Invidious distinctions alleged to have been made by Government in their treatment of European and native officers.
Hitechchhu (58), 9th Apr.

18. It is sad to find that Government make invidious distinctions in their treatment of European and native officers. If a European officer is charged with embezzlement of public money, a simple warning is considered a sufficient punishment for his delinquency, whereas a native officer charged with a similar crime is degraded and considered unfit for holding a responsible post in the public service. We all know how Government whitewashed the conduct of Mr. Weir, late Collector of Surat, who had practised oppression upon the rayats during the recent famine. The case of Mr. Pausé against whom similar complaints were made was on all fours with that of Mr. Weir; yet Government were so hard upon that officer as to transfer him to the Deccan. Instances like these can be multiplied to an indefinite extent. Native officers are often reprimanded by Government for petty faults, and it is not surprising that the pin-pricks they have to endure while in service should make them wanting in a spirit of independence and self-respect.

An exhortation to the natives to put a stop to missionary activity in India.
Akhbár-e-Islám (49), 8th Apr.

19. Commenting on a case tried at Tinneveli (Madras) in which certain Christian missionaries were accused of enticing away a Hindu girl from the custody of her parents and forcibly converting her to Christianity, the *Akhbár-e-Islám* observes:—The details of this case as reported, if true, must give rise to serious concern and misgivings in the minds of native parents. Are the natives so impotent as to be unable to put down missionary high-handedness and aggression? Is it not the duty of the leaders of the native public to bestir themselves in the matter? It is sad to contemplate how many homes in India have been made unhappy and miserable owing to missionary activity.

Verily, the natives have lost their feeling of nationality and their pride in religion. India at the present day resembles a vast forest, wherefrom the indigenous lions have departed, making room for jackals of alien breed. May God show mercy to our country and our people!

Education.

His Excellency the Viceroy on Educational reform.
Rást Goftár (23), 5th Apr., Eng. cols.

20. "The speech of His Excellency the Viceroy shows that if there is any expectation in the country that the Government will not act up to their convictions in the matter, owing to the opposition of the Universities and the public, it is a mistake. Here are words of warning as of good advice,—words which, if carefully studied, may save those who have been so uncompromising in their opposition to the recommendations of the Universities Commission a humiliation, and the country much irritation and heart-burning. It will be seen that Lord Curzon remains as determined as ever to introduce changes in the existing systems, and it will be unfortunate if, not responding to the call for co-operation that has been made, the public and those interested in the education of the rising generation of our countrymen, consider how something may still be done to come to an agreement. We rely upon the patriotism and good sense of our countrymen, and trust that, instead of hugging idle sentiments and cherishing groundless fears, they will join Government in coming to a satisfactory settlement of the educational problem. It will be both a higher wisdom and a higher patriotism to join hands with the authorities and help them, by active co-operation and sound constructive criticism, to introduce really useful and beneficial reforms, than to overwhelm them with obloquy, and to compel them 'to pursue the task alone,' by maintaining an attitude of defiance. The hour of compromise has come, and wiser will they be, who, instead of indulging in empty bombast, grasp the opportunity to obtain for the future generations of their countrymen whatever means of improvement and education could be secured by persuasion and sweet reasonableness."

Alleged monopoly given by the Director of Public Instruction, Bombay, to Messrs. MacMillan & Co. of publishing Vernacular translations of certain text-books used in Government schools.
Voice of India (13), 11th Apr.

21. A 'Poor Schoolmaster' writes to the *Voice of India*:—"You may be aware, Sir, that under the orders of the Director of Public Instruction, Bombay, E. Marsden's History of India in English, published by MacMillan & Co., is to be translated into all the Vernaculars and is to be used as a text-book in all the Vernacular and Anglo-Vernacular Schools of the Presidency. The translations are to be made by the Educational Department and MacMillan & Co. will have a regular monopoly of the History of India just as they have of the 'Citizen of India.' I learn that either MacMillan & Co. or some other European firm will get a similar monopoly of text-books on Geography and some other schoolbooks. But I say, Sir, that if translations are also thus monopolised by European booksellers through the Educational Department, educated natives will not care to publish school-books, and the growth of our vernacular literature will thus be seriously impeded.

Alleged insufficiency of accommodation for students at the Victoria Technical Institute.
Mahrátta (7), 5th Apr.

22. "The confession made by Mr. Rebsch of the inability of the Technical Institute to find accommodation for all the students that care to join it is disheartening. On the one hand we hear the Government blaming our young men for not taking kindly to technical studies; and here, on the other hand, we have a confession that students resorting to the Technical Institute are being rejected by hundreds. Is not Government to blame for disappointing so many aspirants after a practical training? We hope with Mr. Rebsch that the deep interest which the Government of the country feels in the advancement of technical education and the sympathy which His Excellency the Governor has in the work of this Institute will be the means of securing to the Board the necessary funds for increasing the accommodation at the Institute.

Railways.

A request to the authorities of the S. M. Railway in connection with the enhancement of the rates for the conveyance of food-grains over their line.

Prakáshak (48), 3rd Apr.

23. The authorities of the ths S. M. Railway have, we learn, raised the rates for the conveyaance of food-grains over their railway. The step has seriously impeded the export of food-grains from Bijápur. The local market is dreadfully slow as thousands of bags of bajri are lying idle in warehouses and grain merchants hesitate to make new purchases. We, therefore, request the Railway authorities to reconsider their decision in the matter and to reduce the rates to their former level.

Municipalities.

The Collector of Surat and the local Municipality.

Mahratta (7), 5th Apr.

24. "The complaint made by Mr. Hardevram Nanabhai through the *Bombay Gazette* about the conduct of the Collector of Surat in coercing the local Municipality in its administrative measures and deliberations is not confined to that district only. It is almost a universal complaint with mofussil Municipalities as the Bársi, Pandharpur and many other Municipalities know to their cost. It is a pity that Government do not pay sufficient attention to the matter and admonish the Collectors against riding rough-shod over local bodies. We do not think that the object of creating local self-government is to give a false colour of popular approbation to any pet measures which Collectors or official Presidents may have a fancy for. The Surat Municipality is only third in point of rank among the mofussil Municipalities in this Presidency, and one can easily conceive the grossness of the scandal when the Collector-President of such a body forms his own party and defeats local representatives by packed majorities and overawes his opponents by moving propositions from the chair. Mr. Hardevram does not mention the exact nature of the Collector's pet measure in this case; but the debate, we are told, lasted for three evenings and must, therefore, have presumably been over a measure of very vital interest to the Surat Municipality."

Sánj Vartmán (72), 3rd Apr.

25. Mr. Hardevram Nanabhai writes as follows to the *Sánj Vartmán*:—It is to be regretted that the present Collector of Surat acts somewhat high-handedly in his dealings with the local Municipality. Recently the Collector had set his heart upon adopting a certain measure affecting the municipal finances. Before the subject was formally brought before the Municipality he called several Commissioners to his bungalow and requested them to vote in his favour. A formal discussion on the subject took place at a meeting of the Municipality held on the 26th ultimo. The Collector, it appears, had invited several friendly officials from the District to attend the meeting so as to strengthen his hands. As might be expected, the resolutions which he brought forward were all passed by a packed majority. The procedure adopted by the Collector was manifestly irregular and unwarranted, but it is only a typical instance of what is of ordinary occurrence in mofussil Municipalities. It is to be fervently hoped that Government will take measures to check official Presidents from unduly hampering the freedom of our local bodies.

Adverse comments on the appointment by the Nadiád Municipality of a European plague officer.

Deshabhakta (14), 7th Apr.

26. A correspondent from Nadiád writes as follows to the *Deshabhakta*:—Plague has almost subsided in our town, yet strange to say the local Municipality has just appointed a good-for-nothing European as a plague officer on a salary of Rs. 80 per mensem. The step, we are afraid, involves a wanton waste of Municipal funds. We wonder what duties the new plague officer is called upon to discharge and we do not think the Commissioners, who voted for the appointment, can enlighten us on the point. It is rumoured that the European is a *protégé* of the Collector and that it was in obedience to the latter's wishes that the Municipal Commissioners were prevailed upon to make the appointment.

Native States.

Alleged maladministration in the Baroda State.

Káthiáwádno Himáyati (62), 5th Apr.

27. We have often made complaints about the mismanagement and rottenness prevailing in the Baroda State, but to no purpose. The State is infested by a set of officers of unscrupulous habits and loose morals. These officers are too prone to abuse their authority and squeeze money from the subjects by illegal means. They do not even scruple to violate the honour of innocent women in the State. We could mention specific instances to prove our allegations, but prefer to wait and see how the authorities concerned deal with these cases. Thefts are alarmingly on the increase in the State, but the Police force being ill-manned is unable to cope with crime. To crown the people's miseries, the authorities have recently imposed another odious tax, *viz.*, the corpse cremation tax. His Highness the Gaekwar has indeed sucked away the life-blood of his subjects by levying from them a number of vexatious imposts and it is time for His Highness to put a stop to his oppressive policy.

Income-tax in the Baroda State and a plea for abolishing it.

Shri Sayáji Vijay (25), 2nd Apr., Eng. cols.

28. "The local press in Baroda has long since been beseeching His Highness to abolish the income-tax. Recently a petition has been submitted to His Highness on the subject. At the time the new rules were formulated, and the old tax re-imposed in an altered garb, we dwelt fully and from every standpoint on the question. We acknowledged the legal title of the State to call the tax an old institution. But at the same time we expressed our disapprobation of it, first because it operated as a wage-tax owing to the low taxable minimum fixed by the authorities; secondly because it affected those who were exempt from it originally; thirdly because the manner of levying it was exceedingly wanting in uniformity; and fourthly because a number of persons who enjoyed the favour of the State were exempted from the tax though they could well afford to pay it. The whole effect of the tax has been to break every accepted canon of taxation. No tax according to sound economics should fall on the income of the poor. The Baroda tax includes even the wood-cutter's paltry income within its range. No tax should be arbitrary. The Baroda tax is so. No tax should be troublesome in assessment. Our tax is so. A wage tax anywhere is bad economics and bad policy. We are fully aware of the official arguments in favour of the tax, but they rest generally on that clever theory that the sauce which is not good for the goose is good for the gander. It is not necessary here to regard the *Veras* as an integral part of the system of Native States. We repeat that finance knows no caste nor distinction. It regards only the good of the people and of the State in their corporate capacities and relations. A progressive State has a hundred sources of prosperous finance, and we are quite sure Baroda has really got a ruler who would do his utmost to find them out to enhance the revenue that may be paid back to the wretched subjects. If the saving of one anna per annum made by the British rayat is a sufficient plea for justifying the remission of eight annas of salt duty by the British Government, the sweeper, the pepper-seller and innumerable other poor persons would all benefit immeasurably by the rupee or two that would be remitted by the Maharaja." [In its vernacular columns the paper makes similar comments and observes that the mode in which the tax is recovered in practice from those who are assessed to pay it recalls the tyranny and oppression practised during the Moghul *regime.*]

Remarks on an order of attachment alleged to have been issued by the Maharaja of Kolhápur in connection with the inam lands held by the Shankaracharya of Sankeshwar *Math.*

Prakáshak (48), 3rd Apr.; *Pratod* (125), 6th Apr.; *Samarth* (35), 8th Apr.

29. The Maharaja of Kolhápur has issued an order of attachment against the lands held by the Shankaracharya of Sankeshwar, the reason for the order being that the latter did not obtain the previous consent of the Kolhápur Durbar in making the appointment of a successor to the *gádi* of the *math.* It is also said that the Maharaja does not approve of the way in which the lands held by the Shankaracharya are managed at present. As regards the first reason a precedent may be sought in the novel rule framed by the British Government under which the Paramount Power claims the right of

being consulted in the nomination of heirs to Native States. But, we think, the rule should not have been made applicable in the present instance. The second reason put forth does not at all warrant the extreme step of attaching the property. Perchance, the Vedokta controversy is responsible for the present attitude of the Maharaja towards the Shankaracharya. We request His Highness to reconsider the matter and to cancel his order. [The *Samarth* and the *Pratod* make similar comments.]

Remissions of revenue granted by the Chief of Kurundwad and comments on the alien character of British rule.

Kesari (108), 7th Apr.; *Prakáshak* (34), 3rd Apr.; *Káthiáwár Times* (6), 8th Apr.

30. Tikota, an outlying village of the Kurundwad State, presented a few days ago a gratifying spectacle. The Chief of the State, Bala Saheb, visited the village with a view to look into the condition of the people thereof with his own eyes and the people seized the occasion of his visit to present him with an address of welcome and prayed for the remission of the arrears of land revenue. A large concourse of people had gathered together at the presentation of the address and the Chief, who was deeply moved by the devotion of his subjects, announced, in the course of a pathetic speech, the remission of land revenue to the amount of Rs. 20,000. He at the same time promised to advance loans at a nominal rate of interest to impoverished rayats and declared his intention of establishing technical schools and workshops in all parts of his *Jagir*. The hearts of his subjects were touched by their Chief's generosity and anxious solicitude for their welfare. They presented him with a rich *poshak* as a mark of their affection. The above exchange of greetings and good-will between the Chief of Kurundwad and his subjects in an out-of-the-way village suggests to our mind the following reflections :—It is universally admitted that British rule is enlightened, orderly and peaceful. But it is at the same time attended with certain shortcomings, which detract from its beneficence; it is alien in character, while the rulers have an overweening conceit of their might and glory and are ignorant of our true condition. However enlightened and well-intentioned the administration of the British in India may be, they are foreigners after all and it is impossible that they should not strive to promote the welfare of their fellow-countrymen. India under native rule was not as civilised as she is now, there was no profound peace in the country, there was perhaps no orderly administration and there were no schools, railways, telegraphs and other appendages of civilised rule, but the rulers were not alien; they mixed freely among the people and showed an earnest solicitude for their welfare and the wealth of the country was not drained away to other countries. It is the general desire that the Government of India should not abjure its alien traditions and govern the country in its own interests. Every public movement seeks to achieve this object but fails to attain it in consequence of the inherent defects of our rulers which we have referred to above; and as long as these defects are not removed there is no hope of our movements being crowned with success. [The *Prakáshak* and the *Káthiáwár Times* make somewhat similar remarks.]

Intelligence extracted from the Press.

A case of mysterious murder at Niphád (Násik).

Mahrátta (7), 5th Apr.

31. A correspondent writes to the *Mahrátta* :—" For the last two weeks an investigation has been going on regarding the suspicious death of a Bhil in Police custody at Niphád (Násik). A preliminary investigation of the case was made by Rao Bahadur Kharkar, and it is reported that some 50 or 60 witnesses were examined by him. The preliminary investigation was rather of a confidential nature and was completed last week. From Monday last regular proceedings are being taken. Up till now seven arrests have been made, including the Chief Constable, two Constables, the Police Patel, one Raoji master and Kavdikar. The Mamlatdar was arrested on a bailable warrant, and the Head Karkun on a non-bailable warrant, but the latter has been released on subs[illegible]l bail by the Sessions Judge. It is reported that some petty theft was c[illegible]ed in the health camp at Niphád and the deceased was arrested and beate[illegible]d dealt with rather severely by some per-

sons. And after this he died in Police custody in the Kacheri. The matter became known to the authorities and an investigation was at once set on foot. It would be premature to say anything with regard to the case at this stage. The case has created rather a sensation at Niphád, and no one knows what the ultimate issue will be. The prosecution is being conducted by the Public Prosecutor and we have every hope that the trial would be fair and that the real culprits, whoever they may be, would be dealt with according to law."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th April 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th April 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix ✓	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamsbedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	✓ (1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do. ...	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
43	Sindhi	Sukkur (Sind)...	Do. ...	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay... ...	Daily	✓ Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal ...	Baroda ..	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak...	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay... ...	Weekly	✓ Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
51	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, i.e., a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmodnagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	✓ Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	✓ Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on the proposed visit of Their Royal Highnesses the Prince and Princess of Wales to India.
Samarth (35), 15th Apr., Eng. cols.; *Moda Vritt* (113), 13th Apr.

1. "We learn that there is a rumour afloat in London that the Prince and Princess of Wales intend visiting India during the next cold weather. It is of course right that the sovereign or his son should travel through the country under his rule, provided he desires to make himself acquainted with the real condition of his subjects with a view to improving it. Thirty years ago the present King-Emperor travelled through India and personally witnessed the condition of the people. And now although more than twelve months have passed since he came to the throne he has done nothing noteworthy in the interests of his Indian subjects. When His Majesty came here as Prince of Wales we spent lakhs of rupees in according him a hearty welcome and our Princes presented him with costly presents in the hope that when he assumed the reins of sovereignty, he would redress our grievances and promote our well-being. These hopes have so far at least been well-nigh frustrated. And if the forthcoming visit of the present Prince of Wales to this country were also to share the same fate, how are we to profit by these Royal visits? On the contrary, we shall be losers by some millions of rupees that will be spent on grand receptions, banquets and presents. It is the desire of the Indian people, therefore, that the contemplated visit had better be abandoned altogether." [The *Moda Vritt* makes similar comments and adds:—It is rumoured that His Majesty has expressed a desire that the Prince of Wales should put off his visit to India till next year so that the people may by that time fully recover from the effects of plague and famine and be in a position to give him a fitting reception. If this rumour be true, our opinion that show and pomp and not the people's welfare is the main object of a Royal visit, is confirmed. It would have been better if His Majesty had exhorted the Prince to commiserate with us in our misfortunes.]

Occupation of Sokoto (Africa) by the British.
Rást Goftár (23), 12th Apr., Eng. cols.

2. "The occupation of Sokoto by the British army is an event which cannot be passed by unnoticed. The event was announced with almost laconic brevity by Reuter last week. 'With the capture of Sokoto there fell a powerful empire, founded a century ago.' This was the brief statement prefacing the announcement of the establishment of British authority over half a million square miles of territory with a population of twenty millions. The news has been, indeed, conveyed with British simplicity and with the matter-of-fact plainness of an Imperial race to whom the acquisition of fresh territories, measuring hundreds of thousands of square miles, and populated by millions of human souls, has become a common-place event. So much for the ease and lightness of heart with which Britain has learnt to take the accumulation of fresh obligations upon her world-supporting shoulders. This new addition to the Empire promises, in the fullness of time, to become a valuable possession in more ways than one. It is inhabited by a people, who, under the *ægis* of a settled and benevolent Government, will undoubtedly develop to a great extent the commercial genius and enterprise which they already possess; and the natural resources of the country are held to be so great that they will soon attract abundant British capital. Iron is reported to be extensively diffused over the country, and wheat, rice and other grains are grown in many parts of it. The climate is said to be fairly healthy, and taken as a whole, Sokoto promises to be a valuable asset of the British Crown."

Desirability of renewing the Anglo-Portuguese treaty.
Anglo-Lusitano (39), 14th Mar.; *A Luz* (157), 21st Mar.

3. The present relations between England and Portugal are of so cordial a nature that it seems to us an opportune moment for the renewal of the Anglo-Portuguese treaty on conditions advantageous to the interests of Portuguese India. Goa, Damaun and Diu labour at present under various difficulties. Their exports to British India are partly liable to customs duty at British ports and partly prohibited. Cocoanuts, fish, preserved articles, &c., pay here a

5 per cent. *ad valorem* duty; salt cannot be exported except in vessels of a certain tonnage—a condition which makes such export prohibitive; country spirits are regarded as contraband and the import thereof into British India in ever so small a quantity is prohibited; Portuguese coins have no currency here and are liable to customs duty; and there are various similar disabilities which hamper the otherwise moribund trade of Portuguese India. Putting aside everything else, if the authorities in Portuguese India could but obtain from the British Government the privilege of exporting to British India salt, toddy and caju spirits without being subjected to any duty, a great benefit would be secured to Portuguese India. The grant of the above concession is not a great sacrifice which England is asked to make in exchange for the great favours conferred upon her by Portugal in the past in connection with the factory of Surat, which no one seems now to bear in mind. This is also a good opportunity to remind the Portuguese Government of the suitability of the occasion to ask the British Government for the privilege of allowing Portuguese coins free currency in British India and thus remove a great hindrance to our commercial transactions. [The *A Luz* also refers to the decline in the revenues of Portuguese India and desires a renewal of the Anglo-Portuguese treaty.]

Comments on the arrest and detention of Colonel Yate in Afghan territory.

Voice of India (13), 18th Apr.; *Kesari* (108), 14th Apr.

4. "The arrest of Colonel Yate was not in itself a serious affair, but his detention at Spin Baldak for such a length of time shows either that the Afghan nobles have too little faith in British friendliness to believe in Colonel Yate's innocence, or that the days of Abdur Rahman are gone and an anti-European or anti-English spirit is prevailing in the buffer-state, most probably owing to priestly influence to which the present Amir is believed to be specially amenable. In any case it is a disagreeable incident whose moral effect among Eastern races may be expected to be considerable, and which, at a different time and in a different place, would probably have been followed by swift retribution. We wish Lord Curzon every success in securing a satisfactory solution of this difficulty." [The *Kesari* reproduces a detailed account of Colonel Yate's arrest by Afghans as published in the telegraphic columns of the Bombay English dailies and observes:—No officer going out for a morning ride was ever obstructed in the past. The affair is thus involved in profound mystery. It is also difficult to say at present whether the incident has any connection with the presence of Lord Kitchener, Commander-in-Chief of India, at Chaman.]

Is difference of faith an adequate ground to cast off an alien yoke?

Kal (104), 17th Apr.

5. It is a noteworthy fact that the Christian subjects of the Sultan of Turkey, inhabiting the eastern parts of Europe, have, for some years past, been endeavouring to cast off the Turkish yoke with the help of their co-religionists in other parts of Europe. And among the many reasons advanced by them to justify their dislike for Turkish rule the one that strikes us as rather remarkable and dangerous is that the followers of Christ should not live under Muhammadan rule and that it is the duty of every Christian to liberate his co-religionists from political submission to Islam. If this plea of the Macedonian Christians to throw off the yoke of Turkey be once accepted by the Christian Nations of Europe it would go very hard with the latter in the end. Supposing Muhammadans living under the British rule were to trot out the same argument and appealed to their co-religionists in Asia and Turkey to help them in casting off the British yoke, would the Christians like it? If the principle of religious creed is once accepted as the basis for the re-construction of political societies, the present possessions of the European powers would dwindle down to insignificant proportions and look as thin and meagre as a famine-stricken Indian rayat. The wide extent of the British Empire will at once be narrowed down to the length and breadth of Great Britain alone. Speaking of India in particular, Britain shall have to be content with ruling the destinies of only the half-caste population born of *Dhed* women but having European blood in their veins and to emancipate from her political control the rest of the country's population professing different creeds. A similar fate would overtake the French and the German Empires. But such a result would hardly be palatable to the Christian nations. Why should

they then apply to Turkey a doctrine which they are not prepared to apply to themselves? The principle that feeble communities may continue to live under an alien rule so long as they are governed justly and morally obtains only in mild countries of the East like India. But it will never be accepted by the ever active and irascible nations of Europe. They will not rest contented till they have freed the Macedonians from the Turkish yoke. Some Europeans go further and contend that the Sultan of Turkey has usurped sway over provinces adjoining Turkey. But are not the European nations themselves open to a similar accusation? [The paper proceeds to give a detailed account of the active preparations and intrigues of the Macedonians for overthrowing the Sultan's rule and compares the same to the plans and intrigues of Shivaji and his compatriots and opines that the Marathas were far less cruel in their methods than the Macedonians although Shivaji has been maliciously stigmatised as a plunderer and freebooter by some European writers.]

Is India really prosperous?
Jagat Samáchár (103), 11th Apr.

6. The Viceroy and the Secretary of State may proclaim as loudly as they please that India is at present witnessing the return of an era of prosperity, but the fact is quite the reverse and proofs in support thereof are occasionally forthcoming in an unexpected manner. The other day a native girl of eleven years told a Magistrate at Bangalore that her mother had sold her for one pice wherewith to buy poison in order to put an end to her life and thereby save herself from the dire pangs of starvation! Alas, when will Providence have pity on us! After this who can be so misguided as to maintain that India is prosperous?

The question of the employment of natives in the higher grades of the public service.
Native Opinion (33), 12th Apr., Eng. cols.

7. "The question of the employment of Indians in the higher branches of Government service is one of no less gravity and importance than the industrial development of the country. The Civil and Medical Services of Government have been manned exclusively by Europeans to the detriment of the interests of Indians. The Honourable Mr. Gokhale must be thanked for entering an emphatic protest against this exclusion of Indians. As Mr. Gokhale rightly puts it, the question of the employment of Indians on a large scale is directly bound up not only with the economic condition of India but it has also a bearing on the political elevation of the Indian people. The phenomenon of young men of ability and education completely shut out from all responsibilities of administration is hardly to be witnessed anywhere except in India, and this piece of injustice has very naturally aroused a sense of indignation in the heart of the Indians. The exclusion does not end with the higher appointments, but even subordinate posts carrying low salaries are monopolised by Europeans and Eurasians. What Mr. Gokhale particularly urges on the attention of Government is that the Covenanted Services apart, the special departments also are not left open to Indians. Reserving the army for members of the ruling race may have a political expediency and even manning the Civil Service almost exclusively by Europeans may be maintained on political grounds. But there appears no plausible excuse for excluding Indians from other departments."

The Budget debate in the Imperial Legislative Council.
Dnyán Prakásh (30), 9th Apr., Eng. cols.

8. "Last time we tried to summarise the speeches of the Viceroy and the Honourable Mr. Gokhale. We may now refer to the replies given by the official members to the criticisms contained in the speeches of the non-official members. But before doing so, we cannot but take note of the very able speech delivered by the other Bombay member, we mean His Highness the Aga Khan. He laid great emphasis on the necessity of introducing something like compulsory primary education, and he sketched out a bold scheme for utilizing the irregular forces of Native Chiefs in the scheme of national defence, and for creating territorial reserves. The replies of the official members were for the most part disappointing. The Military Member, with his superior knowledge of confidential and other matters, could not hold out any hope of reduction in the military

expenditure, and made a specious attempt to prove that the proportion of military expenditure to the country's revenue had been latterly a little smaller than before. But he forgot to observe that during the last few years while the revenue has gone up not a little by the fictitious value assigned to the rupee, the military expenditure has been temporarily decreased by the employment of our troops in China and South Africa. The Financial Member's attitude was equally disappointing. While he could not see the use of comparisons instituted by the Honourable Mr. Gokhale between our military expenditure and that of several foreign countries including Russia, he could not hold out any hope of removing the excise duty on cotton goods. Indeed, on the contrary, he tried to defend the duty, and expressed a hope that it would long continue. The public out here had been under the impression that it was the pressure of interested opinion in England that prevented the Government of India from taking away this unjust burden on the declining industry, but the speech of the Finance Member had disillusioned us all, and it is to be regretted that the Viceroy had nothing to say on the subject. It was quite disappointing, again, that Lord Curzon was equally irresponsive to the powerful appeal made by the Honourable Mr. Gokhale for a larger employment of educated natives in the special departments of the public service. We are all very thankful for the handsome acknowledgment of the great abilities of the Honourable Member by His Excellency, but we need not add that the Indian public has emerged beyond the stage of being satisfied with mere compliments to its representatives. What it expects is a graceful promise of action where the grievance is undoubted, and we must again say that the silence of the Viceroy on this point is altogether disappointing."

Reported extension of Lord Curzon's term of office.
Indu Prakásh (31), 13th Apr., Eng. cols.

9. "We are gratified to learn from a reliable source that Lord Curzon's term of office has been extended and that His Excellency is to continue in office as Viceroy and Governor-General of India for two years more. The news will be welcomed throughout India as the precursor of the beneficent results which are expected from the several important reforms taken up by Lord Curzon. The good work commenced by the Viceroy is yet to be finished and the people are anxious to see that the many reforms contemplated by the galvanizing spirit that at present controls the destinies of India are satisfactorily carried out by the same master-hand. The Ministry, therefore, should be heartily thanked for deciding on this step. It is also equally due to the earnest desire of His Excellency to see that when he lays down the reins of his exalted office, the different departments of administration are working better and more efficiently than when he landed in India. His recent budget speech did not contain any direct allusion to the subject of the extension of his term, but a careful reader could easily have found out that it was certainly not his last budget speech.......... No Viceroy has of late enjoyed the rare distinction of being in the confidence of the Ministry in power as well as of securing the good-will of the people of India. Lord Curzon is, therefore, exceptionally fortunate in acquiring a distinctly unique position, which, we are sure, he will not fail to use in promoting the best interests of the people over whom he has been called to rule."

Resolution of the Government of India on the Report of the Famine Commission.
Dnyán Prakásh (30), 9th Apr., Eng. cols.

10. "Altogether the tendency of the whole Resolution is to make famine relief as economical as possible under the apprehension that if famines recur with the frequency they did in the last decade of the past century, the burden of relief might be too great for the Government Treasury to bear. The most statesmanlike way of meeting such a contingency would be to effect a considerable reduction in the scale of revenue assessments, and a systematic encouragement of other industries besides agriculture among the people at large. But Government apparently fight shy of both these remedies. While they seem to make the burden of assessments lighter than at present, as the land revenue forms nearly one-fourth of their total income, they appear to be afraid of the English manufacturer in the matter of giving encouragement to Indian industries. They, therefore, prefer to resolve to grant liberal remissions and suspensions in a time of distress. But prevention is certainly better than cure. If the burden of land revenue on the one hand became lighter than at present,

and the system of collection more elastic, and if, on the other hand, a larger and larger proportion of people were yearly diverted to other industries than agriculture, the chances of the recurrence of famines would be lessened, the ability of the people to meet them would be considerably increased, and England would find India even a greater purchaser of the products of her multifarious industries than at present. But all these things are at present considered to be beyond the pale of practical politics, and therefore such tamperings and tinkerings as we meet with in the present Resolution usurp their place. How far they succeed in securing both efficiency and economy will be tested at the next time of trial, which it will be the sincere prayer of every one may be put off as long as possible."

Kesari (108), 14th Apr.; *Mahrátta* (7), 12th Apr.

11. During the last four or five years the Government of India have had the problem of famine relief pretty constantly before their minds. They have either had to provide relief against actual famine or to devise a scheme of relief to meet famine in future. It is of course an act of far-sightedness on their part that in a year of plenty they should forearm themselves against a recurrence of famine in future. But unfortunately the exercise of such foresight does not promise any good to the rayat in the event of actual famine. Experience teaches wisdom, it is said, and Government must no doubt have been taught a good many lessons during the last four or five years of famine. But we are sorry to say that Government are showing a tendency to be less and less generous to the famine-stricken rayat. The latest Resolution of Government on the subject of famine bears out this contention. Government have in this Resolution abolished the minimum wage and have reduced the scale of rations sanctioned for relief workers. The one pound ration sanctioned by Sir Richard Temple in 1877 was found to be notoriously inadequate and the tendency of the Famine Codes passed after that year was to err on the side of liberality, but it seems that Government are again retracing their steps and their eyes will not be opened until they gain a fresh disastrous experience. It is necessary that this illiberal policy of Government should attract public notice before the occurrence of another famine, so that no actual mischief may be wrought thereby. The principle underlying the minimum wage system was sound, the object being to keep the relief workers in good health at all cost. But under the new Resolution the minimum wage has been abolished and the payment of wages will for the most part depend upon the actual outturn of work, though a lower maximum limit of wages than obtained heretofore has been laid down beyond which the remuneration of a relief worker can never go. Provincial Governments are moreover empowered to increase or decrease the standard scale of wages by 25 per cent. It is well known, however, that the tendency of provincial administrations is generally towards decreasing rather than increasing the standard scale. In short, the new Resolution is unfavourable to the people, and we can only hope that a fresh famine may not overtake the country and bring home to our people the bitter experience of the new famine policy of Government. [The *Mahrátta* makes similar comments.]

Lord Northcote's visit to Aden.
Rást Goftár (23), 12th Apr., Eng. cols.

12. "Lord Northcote's visit to Aden, that far-off appendage of the Bombay Presidency, promises to be productive of good results in more ways than one. It is unfortunate that more frequent visits have not been paid, till now, by the head of the Bombay Government to Aden; for, then, there would not arise so many complaints against the authorities on the part of its inhabitants. Lord Northcote's present visit, let us hope, is but the first of a series of periodical tours of inspection made by the Governor of Bombay to a part of the Empire which is justly considered to be the gate to the East......... Lord Northcote's tour will be watched with anxious interest by all who have trade relations with that port and particularly those who trade between Aden and the places in the interior. The port might have had much to complain till now about a slow-moving Government beyond the sea; but unless we are mistaken, the day is not far distant when its complaints will be removed and the authorities will work with zeal and alacrity to make amends for their past indifference and neglect."

Voice of India (13), 18th Apr.

13. "One need not read much between the lines to infer from the reply which Lord Northcote gave to an address from the Arab merchants of Aden that that port will be transferred from the Bombay Government to the Foreign Office or some other authority, and that communications with the interior will be improved, and more steamers attracted to the place. Mr. Rees would have us believe that the danger-point in England's relations with Russia is transferred from Afghanistan to Persia—perhaps it exists in both quarters. The importance of developing Aden and obtaining a strong foot-hold in an increasingly large area around it is apparent, and the political aspect of Lord Northcote's visit to Aden is now placed beyond mere conjecture."

Complaints in connection with revenue collections in Kaira, Ahmedabad and Broach Districts.
Hitechchhu (58), 16th Apr.

14. By a recent notification Government have extended the benefit of the provisions of Sections 2 and 20 of the Deccan Agriculturists' Relief Act to all parts of the Presidency, but it is to be regretted that the benevolent intentions of Government are not duly carried out in practice by District officers. If the orders of Government in the matter are interpreted in their true spirit, it would follow that District officers are not authorised to recover the assessment from resources, other than agricultural, of land-holders, who get their lands cultivated by hired labour, but whose income from land being insufficient for a decent maintenance, are obliged to supplement it by following non-agricultural pursuits. Yet surprising as it may seem this very class of land-holders are compelled by coercive measures to pay revenue in the Kaira, Ahmedabad and Broach Districts. Such a procedure is obviously in contravention of the orders of Government. We hope that the matter will attract the attention of the Commissioner, N. D., and that he will order a refund of the revenue which has been thus recovered from the hard-hit land-holders.

Alleged defects in the Lists of Special and Common Jurors for Bombay City.
Sánj Vartmán (72), 15th Apr.

15. The preliminary Lists of Special and Common Jurors in Bombay City, which have been recently published, seems to have been prepared very perfunctorily. Stock-brokers, petty tradesmen, &c., figure in the special list, while several well-known and respectable merchants are grouped amongst the common jurors. The Special Jurors' List includes some employés in the firms of Messrs. Tata & Sons and Messrs. Tata & Co., whilst Messrs. D. J. Tata, R. J. Tata and R. D. Tata who are partners in the said firms are ranked only as common jurors. Again several managers of cotton mills are accorded a place in the Special Jurors' List, whilst the names of not less than four mill-owners are relegated to the Common Jurors' List. The defects in the Lists are due to the fact that they are prepared by the Clerk of the Crown, who is a European official and does not know much about the social status of native citizens. If two or three prominent native gentlemen were to be associated with him in preparing the Jury Lists, we are sure that the anomalies which disfigure the Lists at present would disappear.

Some recent appointments to the Bench of Honorary Magistrates at Poona.
Mahrátta (7), 12th Apr.

16. "While commenting upon Sir Bhalchandra Krishna's interpellation at the last meeting of the Legislative Council about a proposal for the creation of Benches of Magistrates in Bombay, we had occasion to speak unfavourably of the system of Honorary Magistracy in Poona. A contributor also had some time ago commented in these columns upon the constitution of the Poona Magisterial Benches. To those who had read our comments, it will be interesting to know how some of the vacancies recently created in these Benches by the resignation of Rao Bahadur Raste and the death of Rao Bahadur Gokhale have actually been filled up. Rao Bahadur Raste's place as Special Magistrate, 1st Class, for the Haveli Taluka has been given to Mr. Medatkar, Inamdar of Pimpri. And those who know the great difference between the two gentlemen, will readily appreciate this decided change for the better. The vacancy caused in the A. Bench by the death of Rao Bahadur Gokhale, who was President of one section of it, has been filled by the promotion of Rao Bahadur B. B. Omkár who has had

experience of work for more than six years. And the two vacancies resulting from the arrangement have been filled up by the appointment of Mr. B. V. Mudliar and Sardar R. K. Vinchurkar."

Comments on an appeal made by Sir E. C. Cox to native undergraduates to enter the Police.

Kál (104), 17th Apr.

17. In the April number of *East and West* Sir Edmund C. Cox makes an appeal to native undergraduates to enter the Police out of patriotic considerations. Says Sir Edmund :—'Would it not be real patriotism, a real missionary enterprise, if the most promising of Indian undergraduates would, regardless of their prospects, enter the Police, and by effecting a reform in the force from within, remove the stigma that at present it rests upon.' It is incumbent on us, we think, to lay bare the ironhook concealed in the bait which Sir Edmund so temptingly holds forth to our educated young men with a view to entice them into the Police service. We ask how it would be an act of patriotism on the part of native graduates if they offered themselves for the posts of Havaldars, Jamadars and Chief Constables. The British, it seems, should rule the country and the native youths toil as Havaldars in order that their rulers may not be disturbed in their peaceful slumbers. It would be queer patriotism, forsooth, if native graduates did all the drudgery of the subordinate service and reserved the snug-berths in the higher grades for the British thereby rendering the exploitation of the country's resources perfectly easy and smooth. Would the British tolerate a similar kind of patriotism, if it were to be introduced into their own land? We presume real patriotism would lead native graduates to aspire to the posts of Police Superintendents, Collectors, Judges, Commissioners, Secretaries to Government, Colonels, &c., so that the enormous drain of the country's wealth in the form of fat salaries and pensions may be stopped. The doctrine of Sir E. Cox, if rightly interpreted, would teach them that they should first try to stop this drain from the country's exchequer. This done, they must turn their energies to many other things, but it would not be expedient for them to seek the advice of Europeans in the matter as in that case they are sure to be misguided. Europeans will, of course, say 'For your country's good we shall be Collectors, and you should serve as Havaldars.' Let our young men beware of such advice. Granting that a native graduate is compelled by the pangs of hunger and want to accept the post of a common constable, can he be said to do so out of patriotic motives? We are at one with Sir Edmund, when he says that our graduates should be strong and sturdy, but if they are to discharge the functions only of a Havaldar, they would be merely wasting their natural gifts and capacity. It is their duty to detect and investigate not paltry thefts but deep national losses of enormous amount. Our leaders such as the Honourable Messrs. Gokhale, Mehta and Ananda Charlu are in fact engaged in the work of investigating such losses and subjecting those who are responsible for the same to scathing criticism. This is an act of patriotism, indeed, and we want more graduates to undertake it. Sir Edmund Cox asks some of our Presidency colleges to send out some of their most promising pupils to regenerate the Police force. Now if these colleges sent their pupils to serve as Havaldars it would be a positive disgrace to the institutions. Liberal education ought to fit a man for liberal pursuits alone.

Comments on an order alleged to have been issued by the District Superintendent of Police, Kolába, for the stoppage of music in a Hindu shrine.

Prak[illegible]shak (48), 10th Apr.

18. We learn from the *Kesari* that the District Superintendent of Police, Kolába, had recently pitched his camp near a Hindu shrine at Khálápur. The Hindus repaired to the shrine and began to sing hymns there to the accompaniment of music, as the day was a Hindu holiday. The District Superintendent of Police, who was disturbed by the music ordered a constable to stop it. We do not think the order was at all justified. **If the music disturbed the officer, he should have shifted his camp to a distance and not interfered with the religious practices of the people. Is there any law which permits such wrongful acts on the part of European officers? We do not think that the latter are in their senses when they issue orders like the above. In our opinion some drastic measures are necessary to put a stop to such unwarranted interference in religious matters. Will the authorities take note of such acts and prevent their recurrence in future?**

Alleged assault by a European on a native at Burdwán.
Deshi Mitra (54), 16th Apr.

19. A fresh case of assault by a European on a native hails from Burdwán. It seems that one Mr. Martin, owner of a coal mine at Rániganj, was driving in a carriage over the private grounds of a zamindar of Sangrámpur. The zamindar's agent, one Vishnu, stopped Mr. Martin's carriage and asked the coachman to drive it along a public road which ran close by. Upon this Mr. Martin fired his pistol at Vishnu, thereby causing the latter's death. The case came up before Mr. Rowe, Sessions Judge of Burdwán, and a jury consisting of four Europeans and one native. Two of the European jurors were Mr. Martin's friends and the native juror a friend of his counsel. The counsel for the prosecution challenged the names of these three jurors but to no purpose. This was not the only irregularity in the proceedings. Witnesses had, of course, to be called on behalf of the prosecution, but the Judge threw sly hints about the likelihood of their being sent to jail, when they happened to take time to answer questions put to them. Notwithstanding all this, the evidence went strongly to prove that Mr. Martin fired his pistol at Vishnu deliberately. Yet the jury pretended to believe a false story which Mr. Martin invented in order to get out of the scrape and returned a verdict of 'not guilty.' The Judge cheerfully agreed with this verdict and the accused thus escaped scot-free. Who can say that the ends of justice were not fully vindicated in the above case? Surely it was no fault of Martin if God had destined that Vishnu should meet with a shooting fatality.

Alleged partial attitude of the Belgaum Police towards the Muhammadans.
Kesari (108), 14th Apr.

20. A Belgaum correspondent writes to the *Kesari*:—On the Hindu new year's day, there was a procession of carriages as usual. No pass was required in previous years for taking out the procession, but the Police insisted upon it this year at the eleventh hour and thereby caused disappointment to the Hindus. On the other hand, the Muhammadans took their *tabuts* in procession from Sháhápur to Belgaum on the first day of the Muharram though it is not customary for them to do so. The Police, however, did not object to this procedure. It is hoped that Government will look into the matter.

Muharram procession at Belgaum and the question of playing street music without a license.
Belgaum Samáchár (89), 13th Apr.

21. On Monday last the Muhammadans of Belgaum took out their *tabuts* and *panjas* in the streets without previously obtaining a music license. The Cantonment Magistrate objected to the playing of music and stopped it, when a large crowd of nearly four thousand Muhammadans gathered on the scene and urged that it was a long-standing usage of theirs to play music in the streets on such occasions without taking out a pass for doing so. The Cantonment Magistrate was not, however, satisfied with this. The intercession of the District Superintendent of Police had also no effect. The matter was eventually settled by the appearance of the Collector upon the scene, who permitted the playing of music without the payment of a license fee.

Dacoities in the Dhárwár District and alleged inability of the Police to cope with the crime.
Dhárwár Vritt (98), 8th Apr.

22. We are informed that a band of dacoits recently raided the house of a tailor at Karajgi and carried off property worth about four or five thousand rupees. Previous to this another dacoity had taken place at Lakshmeshvar, where the dacoits severely belaboured the Police and deprived them of their arms. The dacoits do not care a straw for the Police, who, they know, are devoid of any physical stamina and, therefore, powerless to oppose them.

Mischievous practices of religious impostors at Bulsár and Bombay.
Jám-e-Jamshed (60), 18th Apr., Eng. cols.

23. "In our Gujarati columns, day before yesterday, we called public attention to practices, as dangerous to health as they are demoralising to public morals, which a deluded class of women are allowed to freely indulge in within the sacred precincts of a Muhammadan *durgah* or shrine, near Bulsár. We had a two-fold object in doing so. In the first place, we were anxious to save the poor, ignorant womenfolk from becoming a prey to unscrupulous ruffians, who, for shameful purposes of their own, imposed upon their credulity. In the second

place, we felt that we owed a duty to the Muhammadan community. To convert the resting-place of a saint into a charnel-house for midnight orgies, as repulsive to the spirit of Islam as revolting to the understanding of its worshippers, we felt assured, was a sacrilege to which the attention of the community needed to be drawn...... The practice to which we referred is, certainly, not confined to the *durgah* at Bulsár. Near at hand—only a few yards away from the flight of steps leading to the Bandora Hill—were to be seen, not long ago, Hindu, Muhammadan and Parsi women, in the full bloom of youth, thronging at the feet of an impostor—a Hindu mali, by no means old nor known to be dead to the pleasures of life—who claimed to be possessed, to beg for blessings of every description .... We do not know if the man is still there, and if such an intelligent community as the Parsis are still allowing their womenfolk to go and consult the oracle, and indulge in the practice of what is popularly called *dhoonwa* before him.......... It is beyond our powers of expression to describe a scene so fearful, so debasing, so unrelieved by any single circumstance grateful to the eye or the understanding of honest, intelligent human beings. Without beating about the bush we shall frankly ask the authorities, if the administering of such deadly, enervating and exciting potations as of dhatura leaves to tender women, who are induced by supernatural fears to go out of their own homes at the dead of night, the fierce and violent contortions of the human face and limbs which it occasions, the loss of self-control which accompanies and follows the hysterical shakings of the head with dishevelled hair, the deafening shrieks which they give rise to, the beating of the heads and hands against iron railings, are things which call for no interference at their hands. It will, perhaps, be argued that Government cannot interfere in what happens in a place of religious worship, and that they cannot prevent what is done by the people under the guise of religious ceremonies......... But it is no question of religion involved here, and it is because we know that this particular practice is as repellent to the spirit of Islam as to the understanding of its followers and of others, it is because we know it to be a pure imposture conceived for the plunder of all that is dear and precious to woman kind, it is because it is dangerous in the extreme to the health and morals of society, that we invite the authorities and those who are responsible for the physical, moral and spiritual welfare of the people to interfere and put a stop to it......... This practice has been put down by the Gaekwar in Navsári, where it once extensively prevailed. Are the British Government less intelligent, less enlightened than the ruler of a Native State, one of their own feudatory Princes?"

Alleged desirability of amending the law *re* the hiring of minor girls for immoral purposes.

Voice of India (13), 18th Apr.

24. "In a pamphlet on 'Indian Law on the Social Evil,' Mr. Maurice Gregory calls attention to the inadequacy of the Indian law, as interpreted by the High Courts, to protect minor girls from single acts of seduction. The Penal Code makes it a crime to hire or otherwise obtain possession of any minor under the age of sixteen years for an immoral purpose. The Calcutta High Court has held that this section does not make it an offence to let a child for hire for a single immoral act! There is much force in Mr. Gregory's argument that 'a boy can be hired for a penny to hold a horse for five minutes, or black a pair of boots, and in a thousand different ways the word "hire" is used with indifference to the length of time or repetition of services.' If the Indian Judges have correctly interpreted the law as it stands, it should certainly be amended, and Indian sentiment will be entirely in favour of such amendment."

Education.

The Hon'ble Mr. Gokhale's remarks in his speech on the Budget debate *re* European Professors in Government Colleges.

Voice of India (13), 18th Apr.; *Kesari* (108), 14th Apr.

25. "Certain of Mr. Gokhale's remarks in his speech on the Budget in the Viceroy's Legislative Council seem to have lent themselves to misconstruction in some quarters. Mr. Gokhale is about the last critic to pass a sweeping condemnation on men or measures. And yet the remarks he made on the class of College Professors sent out from England might have been more guarded. No sensible Indian, least of all this tolerant Maratha

educationist, would condemn the class as a whole, there being so many bright exceptions both as regards intellectual calibre and social superiority. But it cannot be denied that we are having too many young untried strangers for our colleges, to the exclusion of better qualified native professors. Add to this the fact of habitual harsh language in which some of the European Professors indulge, and one can see the risk of haphazard appointments. Only last week the Principal of a provincial college on this side is reported to have openly and furiously condemned his native students as 'worse than coolies.' Were there circumstances to justify this language?" [The *Kesari* writes on the authority of the *Bengalee* that the Principal of the Gujarát College used the expression 'worse than coolies' in speaking of his students.]

Lord Curzon on educational reform in India.
Kesari (108), 14th Apr.

26. Among the new reforms introduced by our rulers in India at the beginning of British rule, educational institutions occupied a foremost place and many were the praises showered on Government, in the early days of British rule, for imparting education to the people. But all this is now changed and people have come to form a truer idea of the character of the education imparted in Indian schools, which are, as every one knows by this time, little better than manufactories for turning out Government servants. The non-official members of the Viceroy's Council impressed upon Government the prime duty of spreading education throughout the country, if India was not to fall behind in the race of civilisation. It has to be admitted that the Indian Government is not doing what other civilised Governments in Europe and America are doing, or what even the Japanese Government is doing in the matter of education. The Supreme Government should have taken upon itself the task of educating the people, but that Government thinks nothing of education as compared with its responsibility in the matter of railways or military expenditure and has delegated the task to Provincial Governments. These latter, in their turn, have made local bodies responsible for imparting primary education to the masses. And the expenditure on primary education is met from the proceeds of the local fund cess which amounts only to one anna per rupee of land revenue. There are over 50 lakhs of villages in British India but only in one-fifth of these are primary schools established, though the local fund cess is levied from the inhabitants of each and every village. The expenditure on education per head of the population in India is also very low ($\frac{1}{2}d.$) as compared with 11*d.* in England, Switzerland and America and 6 to 10*d.* in France, Germany, Sweden, Australia and Canada. It has also to be borne in mind, that in these countries Government bear 75 per cent. of the total expenditure incurred on higher education. In India Government do not want to bear this charge but are anxious to retain control over institutions where higher education is imparted. The Viceroy tried to meet the criticism passed upon the Universities Commission's Report in his Budget speech and blamed the critics of Government for their inconsistent attitude. His Excellency observed that these critics apprehended a revolution and precipitate change in the system of education when the Simla Educational Conference held its sittings and that when Government began to patiently devise a scheme of reform by appointing the Universities Commission, these very critics turned round and asserted that the educational system in India required no change whatever. But we think that Government themselves, rather than their educational critics, are to blame for the alleged inconsistency. Why were the proceedings of the Simla Conference held *in camera*? Why was not the Report of the Conference laid before the public? The critics of Government do desire a change in the educational system but that does not mean that they should approve of every change proposed by the Universities Commission. What the critics object to in the Commission's recommendations is the transfer of the control over the Universities to the European officers of Government. They wish that the Universities should rather be controlled by the leaders of the people. Nobody will object to the importation of renowned and experienced Professors from Europe to take charge of higher instruction in Government institutions. Government are unwilling to publish the evidence recorded before the Universities Commission and the excuses put forward by them in this behalf are somewhat queer. The Viceroy announced that Government will shortly formu-

late their plans of educational reform and that people should patiently await the same and not hastily conclude that all wisdom is to be found outside the ranks of Government officials. We would on our part request His Excellency to give a warning to the official class that they should not assume that they hold a monopoly of all wisdom and that the people are all fools.

Comments on an order said to have been issued by the Principal, Madras Law College, prohibiting the students of the institution from taking part in anti-Government movements.

Kalpataru (105), 12th Apr.; *Prakáshak* (48), 10th Apr.

27. We hear of a notice having been recently issued by the Principal, Madras Law College, prohibiting students under him from taking part in any movements against Government. We can recall no parallel to such an order in our Presidency except the order passed by Mr. Giles, forbidding scholars to bring any books into the class-room not sanctioned by the Head of the Educational Department and enjoining school-masters to enforce the order. But, so far as we are aware, no restraint has been put upon the general conduct of students. We think that the authority of a Principal over his students is confined to the four walls of the institution over which he presides. He may, if he likes, exhort them to conduct themselves properly outside the school or college, but he cannot enforce obedience to his exhortations. It is distinctly the province of parents and guardians to regulate the general conduct of boys over whom they exercise parental authority. Besides, we do not know what is meant by an ante-Government movement. Only a seditious movement can merit the description. But we are not aware of the existence of any seditious movement in the country; nor is it possible for such a movement to exist under the present Government. We do not think the Principal of the Madras Law College can be so foolish as to cast the stigma of sedition on a movement like the Indian National Congress. [The *Prakáshak* writes:—The object of the notice seems to be none other than to prevent students from taking part in the Congress which is to be held at Madras this year. But can such a notice produce a change in the minds of students? In our opinion it is a mean contrivance to keep away Indian youths from taking part in a movement which is admittedly innocuous.]

Kál (104), 17th Apr.

28. The *Kál* comments on the notice in a sarcastic vein and writes:—It seems to be the object of the Madras Government that students should not take part in seditious movements. But sedition is already an offence under the Penal Code. Where was then the necessity of reiterating the provision in a separate notice? Is it meant that others, who are not students, may participate in disloyal movements? Nobody need be afraid of such notices, which are like scarecrows in a field, so long as he is conscious of not violating the provisions of law. The real object of the authors of such notices is to thin the ranks of public workers in India. In India it is possible to stop public movements by means of mere paper notices, whereas in other countries even shot and shell are ineffectual in putting them down. This is at once an illustration of our cowardice and of the statecraft of our rulers.

Railways.

Some consequences of the transfer of the Mormugao Railway to the Southern Maratha Railway Company.

Anglo Lusitano (39), 21st Mar.

29. There is no doubt whatever that the authorities of the Southern Maratha Railway Company from the time they took over the Mormugao Railway have used their best efforts to increase the traffic and improve the condition of their finances. While the Portuguese Government with their usual blindness and inactivity continue to maintain a useless establishment, which involves a scandalous waste of public money, the Southern Maratha Railway Company have already cut down their expenditure and reduced a number of hands and effected a saving of about Rs. 70,000. And now they are endeavouring to attract traffic to the line by offering advantages and facilities to traders—a thing they had never done before. Unfortunately these efforts have led to a new competition which threatens to accelerate the absorption of Goa. We learn that the Coconada Chamber of Commerce has addressed a letter to various shipping agents drawing attention to the

strenuous efforts which are being made and the special inducements held out to Bombay firms with the object of diverting the cotton trade of the Madras Presidency to the port of Mormugao, the Railway interested in it being the Southern Maratha Railway. The Chamber calls on the shipping companies concerned to reduce comparatively their rates for cotton and seeds so as to keep the trade in the existing and natural channel, *i. e.*, the Madras Port. Thus a new commercial war has been declared which will certainly continue and spread to all parts until Portugal tired and in despair will abandon that line or Goa itself. The making over of the Mormugao Railway to the Southern Maratha Railway Company was a desperate measure, and if that also fails, as it seems it will, there will be nothing left but what we have indicated above. In the meanwhile we would warn our Lisbon contemporaries that the reports which have been published of the increase of traffic on the Mormugao line are false. The traffic continues to be almost the same and the high expectations of an increase therein that were at one time cherished are disappearing.

Municipalities.

Alleged mismanagement in the Ahmedabad Municipality.

Samsher Bahádur (71), 17th Apr.

30. The Ahmedabad Municipality claims the premier rank among local bodies in the mofussil and in Rao Bahadur Ranchhodlal's times the municipal administration of Ahmedabad was above cavil and reflected credit upon the public spirit of its citizens. Latterly, however, the Municipality is showing signs of distinct deterioration. Party spirit runs high in the Municipal Chamber and things have now assumed such a grave aspect at present that we fear there is no hope of improvement unless Government intervene and appoint an official president. The example of the Surat Municipality should serve as a precedent for the course here advocated.

Plague at Ahmedabad and some suggestions to the local authorities.

Praja Bandhu (22), 12th Apr.

31. Writing about the outbreak of plague at Ahmedabad, the *Praja Bandhu* urges Mr. Doderet, Collector, to adopt conciliatory measures in combating the epidemic and also exhorts the leading citizens of Ahmedabad to co-operate with the authorities in their efforts to stamp out the disease. The paper also suggests that some arrangements should be made for the safe custody of valuables belonging to persons going to live in huts outside the city. In conclusion, it expresses a regret that the Collector's order prohibiting caste dinners in the city is not properly enforced by the Municipal authorities. It is of opinion that such dinners should be put a stop to with a strong hand as they are a fruitful source of spreading the infection throughout the city.

Native States.

Native Chiefs at the Delhi Durbar and the Viceroy's relations generally with Native Princes.

Gujaráti (15), 12th Apr., Eng. cols.

32. "'Among the ***most contented*** participators at Delhi,' said Lord Curzon in his speech on the Budget, 'were the ruling Chiefs of India, and not the least contented of them, I venture to say, was the Chief of premier rank, His Highness the Nizam of Hyderabad.' The italics are ours. How many of the Princes were really contented at heart and how many looked contented is a difficult question to answer. It is too much to ask the public to believe that the Princes who had to borrow money for their trip to Delhi were also contented......... What is known as 'the Hyderabad deal' represented, according to Lord Curzon, 'the free and unfettered disposition of both parties.' The public are further assured that no trace of any opposite influence entered at any moment into the negotiations. What is more, 'His Highness is not less gratified with the agreement than we are.' And yet in the same breath Lord Curzon admitted that the question about the Berars had been hanging fire for half a century! But we are quite willing to accept His Excellency's assurance. If Sir Salar Jung or the father of the present Nizam had been living, it would be interesting to inquire what

would have happened. The Maharaja Holkar is said to have resigned *voluntarily*. The *Pioneer* is not quite disposed to accept the version. Lord Curzon is a clever and shrewd administrator and it would be better for him not to insist too loudly upon the voluntary character of transactions between Native States and the Paramount Power. Their 'voluntary' donations towards official projects and memorial movements are in the majority of instances scarcely so. But though they dare not speak, their courtesy and liberality have been uniformly noteworthy."

Desirability of inaugurating a Congress of Native rulers.

Samartha (35), 15th Apr., Eng. cols.

33. "The enforced retirement of His Highness Shivajirao Holkar from the Indore *Gádi* deserves more than a passing notice at the hands of other Native Chiefs. The latter must, one and all, constitutionally combine and try to know the real cause of the so-called voluntary resignation of the proud descendant of the warlike Malharrao Holkar. The new occupant of the Indore *Gádi* is as yet too young to take any steps in the right direction. Other Native States must come to help their unfortunate brother. For some day or other, they will have to share the same fate. They must not labour under the delusion that internal security is guaranteed to them under the British suzerainty so long as they do not wage war with the Paramount Power. For we see that Residents and Political Agents have encroached upon the rights of several rulers without any fault of the latter. The rights enjoyed by the father are not allowed by Residents and Political Agents to be enjoyed by the son. They most scrupulously seize every opportunity to curtail imperceptibly the rights of the Chiefs at the time of a new installation or adoption.......... Our esteemed contemporary the *Native States* has done a public service in bringing to light some attempts of the Paramount Power to encroach upon the rights of Native Chiefs. In treaties they are styled as '*Allies*.' His Highness the Nizam in his conversation with the Viceroy at the Delhi Durbar took every opportunity to style himself as a faithful *Ally* of the British Government. The Viceroy, on the other hand, took every opportunity to style the Native rulers as *Chiefs* and *Princes*. This one instance is sufficient to show the truth of our remark that the British representatives are seizing every possible opportunity to encroach upon the rights of the Native rulers without any fault of the latter. Now the question is this:—Is there any remedy to remove the evil? We think that all the Native rulers should annually (with the permission of the Viceroy, if necessary) meet together at some place and openly discuss in the presence of a British representative the question of Treaty Rights. We are sure Lord Curzon will not object to the holding of a Congress of the Native rulers in the presence of a British representative, and hope the Chiefs will give their earnest and immediate attention to our suggestion."

The question of the succession to the *gádi* of the Sángli State.

Mahrátta (7), 12th Apr.; *Karnátak Vritt* (81), 14th Apr.

34. "The mystery that seems to hang over the succession to the Sángli *gádi* is somewhat suspicious. It is now more than a year since the late Chief, Shrimant Tatya Saheb Patvardhan, died. And the *gádi* has remained without a rightful occupant for this long period. Not that the administration of the State has suffered or come to a stand-still thereby. For even if the rightful occupant were nominated he would be a minor and the administration must go on pretty much in the same way as now. Political Agents have by this time thoroughly mastered the secret of conducting the administration of Native States during *interregnums* and minorities pretty satisfactorily by the agency of chosen Karbharis and Administrators. But it is regarded as inauspicious, to say the least, to have a State *gádi* without a rightful occupant thereof; and the succession to the Sángli *gádi* is such a simple question, even in its political aspect, that there would appear to be no justification whatever for continuing the present theoretical anarchy......... The facts of the disputed succession are briefly these:—Chintamanrao Appa Saheb, the first Chief of Sángli and the father of the late Chief, Tatya Saheb, had two sons both of whom died in his life-time. To secure an heir to the *gádi* and to console his daughter-in-law, he caused Bhau Saheb, a member of the Patwardhan family, to be

adopted by her in 1834 with the sanction of Government. After this adoption, Appa Saheb himself got a son. Naturally enough, this son got preference over the adopted boy. But Appa Saheb informed Government that in the event of Tatya Saheb leaving no male heirs, Bhau Saheb or his descendants should succeed to the Sángli *gádi*; and the Government promised to consider Bhau Saheb's claims should such an event take place. Bhau Saheb was in course of time made a First Class Sardar, and a pension of Rs. 24,000 a year was settled on him and his heirs. In fact he was treated either in his own person or that of his descendants, as the prospective heir to the Sángli *gádi*. Bhau Saheb had a son Baba Saheb and two grandsons, Appa Saheb and Bala Saheb; Appa Saheb died during the life-time of Baba Saheb and Bala Saheb was given in adoption to the Miraj *gádi*. Appa Saheb left behind him two sons, who are thus the only persons entitled in the order of seniority to the Sángli *gádi*; the elder of the two having, as stated above, performed the funeral as well as the anniversary ceremonies of the late Chief of Sángli. Both of them lived with the late Chief, and have been associated in the minds of the public with the succession to the *gádi*. Bhau Sahab and Baba Saheb made strenuous efforts in their own days to get the *gádi* secured to them. But justice as well as sentiment was against an actual displacement of Tatya Saheb, and though the recognition given to Bhau Saheb in 1834 weighed with the British Government heavily, still in rejecting his claim to displace Tatya Saheb, the Government defended their action as a mere matter of prudent State policy with a view to carry out the last wishes of an esteemed and loyal friend who had deserved the best thanks and even the gratitude of the British Government by his invaluable assistance to them in times of difficulty. They, however, promised to consider Bhau Saheb's claims if Tatya Saheb died without leaving a lineal male heir. That contingency having now arisen, considerations of justice range wholly on the side of Bhau Saheb's descendants who have now a natural place in the family and an absolute right to succeed to the *gádi* under the Treaty rules regulating the succession to the *gádi* of Native Chiefs. The question of the succession in question is thus a simple one, and, consequently, every day that passes without a settlement of the question and an announcement of the only just and right solution of it, is calculated to lead to dark suspicions which may as well be avoided. Rather unenviable has been the reputation of the Government of India latterly in its policy towards Native States, and we do not think the Government need risk it further by their apparent hesitation to dispose of the question of the succession to the Sángli *gádi* in a straightforward manner. Not only the subjects of the Sángli State but even those of the Southern Marátha Country are looking forward somewhat eagerly to the decision of the Government in the matter; and we hope that it will be only such as will win for them the credit of having adopted the only right course." [The *Karnátak Vritt* makes somewhat similar remarks]

Alleged causes of the indebtedness of some of the Native States of Káthiáwár.
Káthiáwádno Himáyati (62), 12th Apr.

35. We have been always of opinion that the present impoverished condition of most of the Kathiáwár States is due to the wiles and greed of unscrupulous Kárbharis. It is a matter of common knowledge how these Karbharis feather their own nests at the expense of their States and how they provide snug-berths in the State service for their friends and relations. The Chief is merely a puppet in the hands of his Karbhari, for the latter shrewdly manages to keep well with European officers in the Agency by questionable means and can thus come upon the support of the Agency in any disputes arising between himself and his master. The Nágar Karbharis of Bhávnagar are known to be the worst offenders in this respect. It is no secret that one actually obtained the Divanship in 1900 by advancing a large sum by way of a loan to His Highness the Thakor. It behoves Mr. Quin, Agent to His Excellency the Governor of Bombay in Káthiáwár, to look carefully into the complaints we have ventilated above. We have no doubt about Mr. Quin's benevolent intentions and impartial sense of justice, but we cannot say that the appointments recently made by him to the post of Karbhari in some States are above cavil.

Reflections against certain ex-officers of the Bhávnagar State.
Káthiáwádno Himayati (62), 12th Apr.

36. The ***Káthiáwádno Himayati***, writing about a big fire reported to have recently occurred at Bhávnagar, assails 'certain European and Parsi gentlemen' who, it alleges, sucked the 'very life-blood' from the State of Bhávnagar by trading on the simplicity and working upon the fears of the late Mahárája. The paper makes a specific reference to Sir M. Bhávnagree, who, it asserts, receives a heavy sum of money by way of an annuity from the State exchequer. It gives credit to the present Mahárája for his economical administration and wonders how it has not yet struck him to stop this annuity.

Alleged high-handedness of Sir Pratapsinhji of Idar.
Shri Sayáji Vijay (25), 16th Apr.; *Mahi Kántha Gazette* (63), 12th Apr.

37. It is hardly two years since Sir Pratapsinhji was installed on the *gádi* of Idar, yet during this short period he has initiated measures which have excited the disapprobation of his subjects. Only very recently he passed orders confiscating 127 *inam* villages which were granted by his predecessors to the ancestors of the respective holders thereof in recognition of signal services rendered to the State. The step is calculated to alienate the affections of His Highness's subjects and constitutes besides a wanton violation of the solemn pledges and assurances given to the Inamdars by His Highness's predecessors. His Highness has attained a more than local fame by his services in China and elsewhere, but he must beware of ruling Idar in a high-handed and arbitrary spirit, otherwise his career of glory is bound to have an ignoble end. [The *Mahi Kántha Gazette* makes similar remarks.]

Complaints against the Thakor of Mánsa Taluka (Mahi Kántha Agency).
Káthiáwádno Himáyati (62), 12th Apr.

38. The *Káthiáwádno Himáyati* says:—The *Mahi Kántha Gazette* of the 5th April publishes some startling particulars concerning the Thakor of Mánsa Taluka (Mahi Kántha Agency). It seems that the Thakor has become a profound devotee of a religious impostor upon whom he confers an annuity of Rs. 10,000. We leave it to the authorities to judge how far a bigoted fanatic like him is capable of administering the affairs of a taluka. Complaints have already reached us that the Thakor makes wrongful use of the revenues of the taluka, has confiscated the property of respectable persons and harasses his subjects in various other ways. Such a state of things needs to be stopped at once and we hope the Political Agent of Mahi Kántha will look into the matter and do the needful.

Alleged pollution of a Jain temple by the Thakor of Pálitána.
Shri Sayáji Vijay (25), 16th Apr.; *Mahi Kántha Gazette* (13), 12th Apr.

39. The Jain community of Bombay and the mofussil have been considerably exercised over the pollution of their sacred temple at Pálitána by the Thakor of that State. It is reported that during a recent festival when thousands of pilgrims had assembled at the place, the Thakor and the Police of Pálitána deliberately entered the temple with their leather boots on. The Thakor is also reported to have smoked within the sacred precincts of the shrine. This is not the first occasion when the Thakor has insulted the religious feelings of the Jain pilgrims to the temple. The complaint is one of long standing and his reprehensible conduct in this respect deserves to be severely taken notice of by Government. We learn that at a meeting of the Jains held in Bombay on the 14th it was resolved to submit a memorial to the Agent to His Excellency the Governor in Káthiáwár on the subject. We fervently trust the memorial will receive due consideration at the hands of the authorities. [The *Mahi Kántha Gazette* makes similar remarks.]

Intelligence extracted from the Press.

Proceedings of a meeting of the Congress Reception Committee at Ahmedabad.
Praja Bandhu (22), 12th Apr., Eng. cols.

40. "At a meeting of the members of the Reception Committee of the last Congress held at the Gujarát Sabha Office under the presidency of Mr. R. M. Nilkanth on Tuesday last it was resolved that Mr. P. M. Huthesing, the General Secretary of the Industrial Exhibition, should be directed to pay up to the Treasurer the sum of Rs. 3,440 and the other sums which he may have with him and

which belong to the Reception Committee, and that Mr. Huthesing was not justified in withholding the moneys from the Treasurer or the General Secretary of the Reception Committee in spite of repeated remonstrances. It was also resolved to authorize the Geneal Secretary to spend up to Rs. 1,000 as compensation to exhibitors for loss or damage to articles put up at the Exhibition, and that a committee consisting of Mr. Govindrao Patil, Dr. Benjamin, Mr. Jehangir D. Mehta and Mr. Motilal K. Shah be formed to settle the amount of such compensation. It was further resolved that a committee consisting of Mr. Govindrao Patel, Mr. Chimanlal N. Thakor and Mr. Ramanbhai be authorized to make payments out of a sum not exceeding Rs. 400 in the form of bonus or presents to those who have worked for the Congress and the Exhibition, and whose services in their opinion require special recognition in that form."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th April 1903.

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CONFIDENTIAL.] **[No. 17 of 1903.**

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th April 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st April 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do. ...	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
43	Sindhi	Sukkur (Sind)...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
51	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, i.e., a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Parsi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururao Rágbavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáyá Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
154	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Narayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

The revolt in Macedonia.
Kesari (108), 21st Apr.

1. Our readers, who might have glanced at our news columns during the last three or four months must be aware that considerable agitation and political unrest prevail at present in South-East Europe and that a portion of the Sultan's subjects in Macedonia are ready to overthrow Turkish rule. We hear almost everyday of some fresh political plot or intrigue on the part of the Bulgarian patriots or the crowned heads of Europe, who are ready to dismember Turkey. The situation in Macedonia has in fact become grave and critical, the train has been laid and lighted and there is no knowing when the sound of a terrific explosion might be heard. We shall, for the information of our readers, give a brief history of the present embroglio in Macedonia. It must be borne in mind at the outset that the present agitation does not extend to the whole population of Macedonia but is confined to the Bulgarian section thereof. The inhabitants of what is known now as the province of Bulgaria obtained their independence from Turkey in 1876 and they are now anxious to secure the same boon to their brethren residing in Macedonia. The Bulgarians had to go through a fierce and prolonged struggle before they were emancipated. They were exposed to terrible atrocities and at one time as many as 15,000 of them were massacred by Turkish soldiers. The history of their emancipation is full of instruction. They came under Turkish rule in the 15th century and continued to be subjects of the Sultan for a period of three centuries. At the beginning of the last century the process of the dismemberment of Turkey began and several provinces such as Greece, Servia, Bulgaria, Roumania, Thessaly, &c., separated from the Sultan's dominions and set up as independent principalities mainly through the active help and political sympathy of the Christian nations of Europe. The spread of education and the consequent national awakening among the Bulgarians brought about their emancipation. The reading of history inspired the young graduates in Bulgarian Colleges with a desire for political independence and this desire was communicated by them to the general population of the province, who openly rose in revolt against Turkish rule and after years of bitter struggle and painful experience tasted the sweets of liberty. As stated above, they are desirous of securing the same boon to their brethren in Macedonia. The movement has its head-quarters not in Macedonia where the people are held in check by the armed soldiers of the Sultan, but in Sophia, the capital of Bulgaria. The spread of education, the sympathy of Christian Europe and the awakening of a feeling of self-respect are forces which are bound in the natural course of things to bring independence to the Bulgarians of Macedonia but their compatriots in Bulgaria itself wish to accelerate the process by artificial means. And the present unrest in South-East Europe is the outcome of the working of such artificial remedies. Secret societies are formed in Sophia with the object of securing independence to the Macedonian Bulgarians. These secret societies have their laws and regulations and have definite plans for raising money, collecting arms and ammunition, and raising the standard of revolt at convenient centres with a view to secure their object. They cannot be called secret societies in the strict sense of the expression, since they have the sympathy and support of royalty and of the reformed clergy in Bulgaria. Their plan of operations usually consists in sending armed bands into Macedonia with the object of exciting a revolt against the Sultan's rule. The bands return to Bulgaria, if the object of their expedition is frustrated. How to deal effectively with these armed rebels from Bulgaria trying to spread the seeds of revolt in Macedonia has become a problem of vital importance with the Sultan and all eyes are directed to see how he grapples with it.

Mr. Chamberlain and the grievances of Indian settlers in South Africa.
Rást Goftár (23), 19th Apr., Eng. cols.; *Bombay Samáchár* (91), 24th Apr.

2. "Now that Mr. Chamberlain's mission, so far as the settlement of the claims of the native Indian subjects of His Majesty in the South African Colonies is concerned, has failed, there should be no hesitation on the part of the Indian Government to demand a redress of the grievances of the Indian settlers under the pressure of the power it possesses of stopping indentured labour. It is a matter which cannot and ought not to

be allowed to remain unsettled any further. Had the Indian Government bestirred themselves in time, had they entered an energetic protest against the ill-treatment of our fellow-countrymen as soon as popular feeling among the whites began to show signs of running wild, we should not have had the misfortune of seeing the bad example of one colony followed by another, and restrictive legislation of the most odious character introduced to insult and injure British subjects in British territories. At the last meeting of the Imperial Legislative Council, Sir Denzil Ibbetson intimated that the Secretary of State for India is already in possession of the views of the Indian Government on the subject, and that the latter have not failed to bring to the notice of Mr. Shepstone and his colleague the trend of public feeling in the country. We are not told what has been the result of the negotiations. Possibly no result has been arrived at as yet. Mr. Chamberlain then having failed, the Indian people naturally look to Lord Curzon and Lord George Hamilton to redress their grievances. It would be unfortunate if considerations of policy and Imperial unity are allowed to stand in the way of India getting her just rights." [The *Bombay Samáchár* makes similar remarks.]

Recent legislation in the Transvaal with reference to Asiatic settlers in the Colony.

Gujaráti (15), 19th Apr., Eng. cols.; *Jám-e-Jamshed* (60), 20th Apr., Eng. cols.

3. "The Transvaal Government has, it is reported, decided to enforce the law of the late Republic assigning locations in every town where alone Asiatics will be permitted to trade. It is further announced that exceptions will be permitted in favour of educated and civilized Asiatics. Under the Boer Government, Indians were not at liberty to trade outside these locations according to the strict letter of the regulations on the subject. But as a matter of fact these were not rigorously enforced owing to the laxity of the administration. As we pointed out last week, there are at present about 471 Asiatics trading in the town of Johannesburg. They got their licenses from the new Government after satisfying them that they were already in business. It is the presence of the Asiatic traders outside the locations allotted to them that has led to fresh agitation on the part of the white traders. The Transvaal Government seem now to have taken a more reasonable attitude than before. Whilst confining the Asiatic traders in general to their locations as before, the authorities have exempted their educated and civilized brethren from the operation of this restriction. In the absence of fuller information it is not easy to say how far this exemption is a real concession. Who are educated and civilized Asiatics? According to the recent restrictive law passed by the Government of the Cape Colony, only those who can apply for permission to stay in the Colony in English or any other European language will be allowed to enter the country. Are they to be treated as 'educated and civilized' Asiatics? First, it would be difficult to fix the standard of education and civilization which Asiatics must satisfy before they would be allowed to trade outside the locations, and secondly, much would depend upon the attitude of those who are to work the new regulations. It would be quite possible to so administer the new law as to render the concession altogether nugatory. The present Government has no doubt realized the injustice of confining all Asiatics to the locations. But as trade jealousy is at the bottom of all prohibitive legislation against Asiatics in South Africa, it is a question how far even the new regulations would result in the redress of their grievances." [The *Jám-e-Jamshed* makes similar remarks.]

Mahrátta (7), 19th Apr.

4. "It is gratifying to find that as the result of an agitation the invidious laws in operation in the Transvaal against British Indians are being gradually relexed. Thus the latest that we hear about these laws is that educated and civilized Asiatics will be exempted from compulsory removal to locations or places specially chosen for the habitation of undesirables. As for Natal, the Indian community are carrying on a persistent agitation and have addressed a petition to Lord Curzon, requesting His Excellency not to give in to the wishes of the Natal Commissioners who have been sent to wait upon His Lordship with a view to obtain sanction for the compulsory return to India of the indentured coolies after the expiry of the indentures......... The petition further points out that the more thoughtful among the colonists recognise well that without the help of Indian labours the agricultural industries in South Africa would

become impossible, and that if irritation be caused to the Indian Government by introducing new hardships into the lot of the indentured coolies, that Government may prohibit their emigration altogether. If compulsory return is allowed the very object of the Emigration Act would be defeated, that object being to benefit the Indian emigrants and not the colonists. And the petitioners, therefore, pray that if any Colonial Government is not prepared to grant the indentured coolies the elementary right of British citizenship, *viz.*, freedom of settlement in the Colony, the Government of India may prohibit the emigration of Indian coolies to that Colony. A copy of the petition has also been submitted to the Secretary of State for India through Mr. Dadabhai Naoroji, and we may trust in the good sense of both the Viceroy and the Secretary of State to do the needful."

Alleged selfishness of British policy.
Hitechchhu (58), 23rd Apr.

5. Englishmen, like other races in the world, share the common human frailty of selfishness. But their selfishness differs in some respects from that of other nations, inasmuch as it is suffused with a deep under-current of disinterested benevolence. For instance, Englishmen have spent fabulous sums of money in emancipating slaves, and yet whenever they come into contact with an enslaved nation they selfishly try to thwart its aspirations. No doubt they enact beneficent laws for the conquered people, but do not scruple to trample these laws under foot whenever they happen to militate against their own interest. A telling instance of this is furnished by the Queen's Proclamation which many officials regard as a clever device hit upon by the British with a view to restore peace to the country after the troublous period of the Mutiny. The treatment of the Indian settlers in South Africa also affords an illustration of British selfishness. The presence of Indians in South Africa was not objected to so long as they were content to drudge there as slaves, and tamely endured assaults on their persons and outrages upon the honour of their womenfolk. When they, however, settled in the Colonies as independent traders, the white colonists strained every nerve to boycott them from South Africa by passing all manner of restrictive laws. We need not, however, go to South Africa for an illustration of British selfishness. Even in India native servants are treated by their British masters as little better than slaves, while Indian coolies on tea plantations are cruelly treated by their employers and are liable to imprisonment if they choose to desert before the expiry of their term of indenture. If this is not slavery, we should like to know what is. And yet Lord George Hamilton had once the hardihood to declare in Parliament that there was no slavery in India!

Samsher Bahádur (71), 24th Apr.

6. The oppression and harassment to which Indian settlers in South Africa are subjected form a standing reproach to our civilised British Government. Only recently we learn that 400 Indian coolies were not allowed to land at Durban. Such restrictions are apt to awaken sad thoughts in our minds. We do not think that such a narrow-minded policy could be tolerated for a moment even by such a backward Government as that of Russia. But why bewail the lot of our fellow-countrymen in far off South Africa when in India itself our British rulers are seen to pursue no better policy and subject the natives to no end of insults and indignities and even murder them on flimsy pretexts? Such an attitude is apt to remind one of the despotic sway of the Moghuls. Our rulers, however, should remember that times have greatly changed since the days of the Moghuls and that the glory of the British Government in India can be maintained only by pursuing a righteous policy towards the natives.

Arrest of Colonel Yate.
Kaiser-i-Hind (19), 19th Apr., Eng. cols.

7. "Can it be that Colonel Yate, who is now a prisoner in the camp of the Afghan Governor of Kandahar, was only an innocent rider who unwittingly strolled, perhaps, in an 'Imperial' reverie or absent-mindedness, beyond the limits of the British frontier at New Chaman? Knowing as we do the ways of all European military officers on the frontier, it is

hardly conceivable that the gallant Colonel strayed away to the forbidden ground without premeditation. When, again, we take into consideration a most important fact, namely, that Lord Kitchener was expected shortly to arrive at New Chaman and stay there for well-nigh three weeks, it seems to us that the theory of pure accident cannot be rationally sustained. Further, it is useful to remember that Colonel Yate is no babe in frontier affairs. In his brilliant career he has been known on other occasions to have more than once penetrated into regions beyond the British borders on the North-West and furnished important information to his Government, of which subsequent use has been partially or wholly made according to the political exigencies of the hour. But in such wanderings—which should not be supposed to be prompted by mere love of travel or altogether undesigned—that intrepid officer has had hitherto met with no watch dogs of the Amir to suspect him. He has been more or less fortunate in not having been checkmated in his progress, ostensibly supposed to be an innocent pastime combining travel with some benefit to science or to geography, but really undertaken with a view to spy out the nooks and corners of unknown regions and to determine how far they may be useful for occupation, either as strategical points or advanced base for military operations......... In our opinion, there was a deep secret object behind which alone prompted Colonel Yate to stroll so far away. When we bear in mind the present movements of the Russians in the direction of Khorasan, their extension of the Meshed Railway, the delimitation of the Seistan boundary, the proposed Bagdad-Koweit Railway, the rivalries for supremacy in the Persian Gulf, and last, though not the least, the broad hint of Russia to the British Government that Earl Clarendon's agreement of 1873 as to Afghanistan being wholly beyond the pale of Russian intervention is out of date—when all these facts are borne in mind in their relation to one another, it will be plain that the British Indian Government has been on the alert, that, in fact, it is most anxious to forestall certain events which may occur any day in Seistan and the Persian Gulf or in Kabul itself. But as far as the latter is concerned, the British Military authorities have fully prepared themselves for all eventualities; and the recent delphic utterance of the Viceroy on the occasion of the Budget debate in the Viceregal Council as to the probability of the war clouds gathering on the frontier, coupled with the proposal of Mr. Brodrick to have a new army corps ready for emergency in that troublous quarter, plainly tells us of the preparations for a 'spring forward' any day in the direction of the Afghan capital or Kandahar......... The English Government at Westminster and at Simla have been greatly disconcerted at the way in which events in the East are latterly shaping themselves. What may be their ultimate outcome? This only: that Russia will create a Frankenstein and embroil the British not only at Kabul, at Lhassa and at Shanghai, thanks to the Tashkend and the Siberian railways, but also in the Persian Gulf. In other words, India will not only be threatened on the side of her 'impregnable' land frontiers, on which so many crores have been already wasted in the shape of the so-called 'premium of insurance,' which by the way has as yet insured no safety at all, but on the side of the sea as well......... From what has been stated above, it will be readily perceived why the British Indian Government has directed Lord Kitchener to proceed to New Chaman and make a prolonged visit there in order to suggest what new strategic plans and what new requirements may be necessary in view of coming eventualities. No doubt the situation is grave and likely to assume graver proportions as Russia gradually brings her plans to maturity. Russia always moves forward with a definite object and persistently strives to reach her goal. In this respect she is only following the tactics of the British in India during the last hundred years. No ghost is required to inform the reader how inch by inch, in steady pursuance of its object, did the British Government persevere in its aim till at last it was able to achieve it. It is all nonsense to attribute selfish aims to Russia and forget one's own. People who live in glass-houses had better take care how they pelt stones at each other. But having surveyed the whole situation, we now come back to the original topic with which we started. From what has been already stated, it will be plain that if Colonel Yate wandered away beyond the British border, he must have done so deliberately, in all probability in obedience to the orders of his Government through the Agent to the Governor General in British Beluchistan. This incident leads us to suspect that there must be ancillary events of which the public are not aware. Some kind of controversy must have been going on between the Governor of Kandahar and the Agent of the Governor General in reference to that city or its environments. Some kind of pressure or intimidation must have been used to bring the Afghan Governor of the fortress into a pliable frame of mind. That the Amir must be in the secret of what is happening cannot be gainsaid. And the fact that the Viceroy and his Foreign Office have not yet been able to induce the Amir to release the Colonel without some guarantee against a repetition of what they have attempted to pass off as a harmless raid, shows the gravity of the incident. Of course, we shall never know the true history. Whatever explanation may eventually be forthcoming will be all coloured and one-sided. We shall never know what explanation the Amir himself may have to give. But it may be taken for granted that something exceedingly serious has happened, and that at present there is a wise reticence on both sides. The gravity of the situation cannot be minimised as has been attempted in the official organs. It may be that the incident may be passed over, but its consequences cannot remain unconcealed very long, however much efforts might be made to suppress the facts. We are too old now and too well conversant with the diplomacy of the Indian Foreign Office in these days to be deceived by its smooth plausibilities and deep sophistry. There is, however, another point in connection with frontier and transfrontier imbroglios to which we deem it right on this occasion to refer. Almost all the latter-day empire-builders, be they British or German, French or Russian, have insidious and tortuous ways of gaining the object of their heart. As a preliminary to the grabbing of neighbouring territories belonging to weak potentates, or of what is facetiously termed 'No man's land,' the civilised bucaneers of the day employ one of two methods. Either it is the 'peaceful' missionary and the 'intrepid' traveller, with a love of adventure, who is sent out to spy the nakedness of the country to be occupied or it is the man of science or a scientific commission. The former method has more or less come into disrepute, having been thoroughly exposed. The latter is still in vogue, though it, too, is now being seen through. Science indeed! What terrible deeds have followed in its wake! How such deeds are being perpetrated even to-day in different parts of the earth, in obscure places and trackless regions! Cupidity, covetousness, coupled with everything that is unrighteous and un-Christian, prompt them to hold aloft the banner of 'Imperialism' in different corners of the world, and squat tight on the spots they so grab with or without bloodshed.......... Take further the mission of that brace of French scientific travellers in Thibet who came in a destitute condition, worse for their adventures, one day to Simla, during the Viceroyalty of Lord Dufferin, and who having yielded up their treasure to the Foreign Office, were smuggled away quietly to Karáchi, and thence packed off to Paris, where they recounted the wonders of the Hindukush and the Pamirs. But what followed in India? The acquisition of Chitral. And who is unaware of half a dozen scientific and travelling missions to Thibet? Did not Babu Sarat Chander Das proceed to Lhassa at the instance of the Government and also to Central Thibet? Did not another Babu also go there and actually live as a beggar while taking 'notes'? Has not Mr. Sarat Chander been already rewarded with a C. I. E., and is he not publishing a narrative of his travels at Murray's? Then, did not Mr. and Mrs. Little also record their narrative of a visit to the same place? Did not two or three years ago Mr. Colquhoun again go to Yunan, having some years before intensely agitated for the acquisition of Upper Burmah? But we need not multiply instances.......... The poet has observed that in olden days war came disguised as commerce! But in this refined twentieth century it goes disguised as the traveller and the man of science! What ethics to be sure! And yet the immobile Asiatic is gibed and jeered at for want of activity and energy which really reveal the undercurrent of the debased ethics of the West! Heaven forbid that the Asiatic, however unprogressive, should immitate the morals, political and social, of the boastful bucaneers of Europe. See how their ethics have wrought or compassed the future dismemberment of China!"

Mahrátta (7), 19th Apr.; *Sultán-ul-Akhbár* (151), 22nd and 23rd Apr.

8. "Things are getting lively on the N.-W. Frontier just at present. The Penjdeh incident did not certainly create a greater sensation than the Yate incident which occurred week before last. The only thing that we know positively up to this time about this incident is that one fine morning, week before last, Lieut.-Colonel Yate, commanding the 29th Baluchies at Chaman, while out riding with two orderlies and a camera in hand, was arrested near the border line between Chaman and the Afghan fort Spin Baldak by some armed Afghans. By a curious coincidence Lord Kitchener, our Commander-in-Chief, who is at present on a tour of inspection on the Frontier, happened to be within a day's march from the scene of Colonel Yate's arrest. The incident, therefore, caused not a small amount of surprise and sensation among Anglo-Indian circles and a variety of surmises are being made and a number of explanations are being given of the occurrence. Thus it is supposed that the arrest of Colonel Yate indicates strained relations between the Amir and the British Government. Others say that it is but the result of over-enthusiasm on the part of an individual officer of the Amir. And there are still others who think that the incident cannot be taken as betraying the Amir's temper, but that it is a step coolly taken by the Amir's officers in the course of a due discharge of their duty as guardians of the Frontier. We for one are inclined to take the incident as the ordinary and natural result of a vigilant and jealous protection of the Frontier by the British Government. We do not think that Colonel Yate was guilty of nothing more than a quiet morning ride; but at the same time we decline to give credence to the suggestion that his over-stepping the boundary was due to any mischievous mandate from higher authority. Colonel Yate's ride could not obviously be part of any *coup d'etat* on the part of the British Government. On the other hand, we cannot believe that Colonel Yate could be guilty of a spy's trick. But spy-catching has nowadays become fashionable; and the arrest cannot have a deeper significance than what could be attached to a technical mistake of overstepping a frontier remedied summarily by a technical application of the rules providing against such transgression. The delay caused day after day in the release of the British Officer, however, is giving colour to the many theories started by sensation-mongers. But those who fret at this delay or show impatience of it do not fully understand the necessity of a proper observance of formalities in a case like the present. But the Yate incident apart, there cannot be the least doubt that the Russian scare has of late had a revival. There are unmistakable indications of it. The Frontier policy of Lord Curzon has so far been a peaceful one. But His Lordship cannot perhaps afford to be so peaceful if his official term were extended by a couple of years more. The Delhi Durbar was supposed to have served as a big military demonstration in the face of covetous European Powers which have been throwing wistful glances towards India. But the demonstration apparently made no impression whatever upon the ruler of Afghanistan. The activity at Kabul has of late greatly increased, and the British Government has had to stop the importation of arms through Persia into the Amir's territory. But possibly this activity might have no reference to India. For while, according to some, Habbibulla is an effective ruler and Nasurullah a mere nonentity under his brother's control, according to others, 'the reins of power are slipping from the nerveless hands of Habbibulla and are passing into the grasp of Nasurullah whose visit to England seems to have unfortunately produced in his mind that antipathy to the British nation which visits to England awaken in Asiatic minds somewhat more frequently than is usually imagined.' As regards the safety of the Frontier, that has come to be doubted, not because fresh indications of Russian aggressions on this side have come to light, but because of the unnaturalness of the so-called Frontier; and hence its indefensibility has come to be more largely recognised. As observed by a critic in the *Daily Telegraph* we have simply pushed up the frontier passes without absorbing the intervening country; and our outposts hang in the air. 'Nominally the boundary of our sphere of influence is a line which shows little indentation on the map. From the point of view of actual occupation our posi-

tion in the valleys striking into the hills resembles the spread fingers of the hand exceedingly liable to be docked of its digits at any point by the sudden side-swoop of a Pathan knife.' On the other hand, Russian activity on the Persian side has been a constant source of anxiety. Mr. J. D. Rees, in a lecture he delivered last month, expressly formulated a warning to the effect that Persia rather than Afghanistan was the danger point at present. But in our opinion, the real danger exists not to India, but to the British Empire......... In other words, there is not the least justification for India being involved in a large military expenditure on the pretext of the Russian scare." [The *Sultán-ul-Akhbár* writes :—Signs are not wanting to show that the Frontier question is likely to grow very complicated in the near future. Colonel Yate's arrest is but an indication of the increasing influence of Russia in the councils of the Amir. We fervently hope Colonel Yate will soon be released and that this little mishap may not be the precursor of further trouble on the Frontier.]

Kesari (108), 21st Apr.; *Arunodaya* (86), 19th Apr; *Kál* (104), 24th Apr.

9. Although a fortnight has elapsed since the arrest and detention of Colonel Yate in the fort of Spin Baldak there are no prospects of his release. It is no wonder that the incident should cause anxiety to Government and give rise to curious surmises in the public mind. When the news of Colonel Yate's arrest was first published we were told that he had charts and a camera with him. If this be true, the Commander of the Afghan fort cannot be blamed for what he did. It was subsequently given out by Anglo-Indian papers that Colonel Yate had no charts nor a camera with him, but that he was out on a *shikar* excursion with his dogs and was arrested without any cause. An attempt is made in some quarters to minimise the importance of the incident, but Government do not share this view. The incident is full of significance when we remember that Colonel Yate was taken prisoner almost in the sight of the Commander-in-Chief of India and two other high British officers. The Afghans firmly believe that the moment their country is intersected by a network of foreign railways and telegraphs, their independence is doomed. And it is no wonder if they view with disfavour the new line which goes through Sind right up to New Chaman and threatens to penetrate Afghan territory. We do not think that the Commander of the Afghan fort would be so rash as to detain Colonel Yate in custody if the latter had crossed into Afghan territory merely on a *shikar* excursion. The presence of Lord Kitchener and Sir Alfred Gaselee in the neighbourhood must have roused his suspicions. The fact that the Afghans have become extremely jealous about guarding their frontier is illustrated by the later incident of Lieutenant Hamer. We find it extremely difficult to believe that the Amir will out of sheer fun detain the officer of a friendly ally. In fact the incident is wrapped in mystery and Government do not seem to be anxious at present to take the public into confidence about the true significance thereof. An envoy of the Amir was expected at Simla on the 16th instant to discuss the matter with the Foreign Office. If the Amir had thought that the action of the Commander of Spin Baldak was unjustifiable, he would certainly have issued orders for Colonel Yate's release. The fact that he has consented to send his envoy to Simla to discuss the matter plainly shows that he considers the action of his officer well warranted. It is needless to say that both the official and non-official public in India will watch with interest the future developments of the incident, which has led certain Anglo-Indian journals to discuss the relations between the Amir and the British Government. The relation between the two is somewhat peculiar. It cannot be said that the Amir is quite an independent ruler, because he has bound himself by treaty to carry on negotiations with the Foreign Powers with the consent and approval of the British Government. The British Government, on the other hand, have undertaken to pay him an annual subsidy, to protect his country from foreign invasion and to help him with arms and ammunition. The Amir cannot also be said to be a feudatory of the British Government, as he is quite independent of the latter Government in carrying on the internal administration of his country [and in the management and discipline of his army. The *Pioneer* calls the Amir a *protégé* of the British Government and

finds fault with his arbitrary conduct with the British. But the Amir will never be in great awe of Britain, whatever impressions the Delhi Durbar may have produced on the minds of Indian Chiefs about the might of the British Empire. Some Anglo-Indian papers are throwing out hints that it would not be difficult for the British Government to show their displeasure of the detention of Colonel Yate in an effective manner. But the present situation is extremely delicate. Russia is advancing step by step in Central Asia and has planted her foot so to speak upon the northern frontier of Afghanistan. She is also endeavouring to establish diplomatic relations with the Amir. It will not be desirable to let the world know at such a juncture that there is any misunderstanding between the British Government and the Amir and we hope that Lord Curzon, who is known to be an astute and far-sighted Viceroy, will take every care not to allow the Yate incident to develop into anything serious. [The *Arunodaya* makes somewhat similar remarks. The *Kál* writes :—The Amir's envoy at Simla told an interviewer that an order had already been issued by the Amir for the release of Colonel Yate. The envoy added that the Amir was very much astonished to hear of the action of the Commander of the fort of Spin Baldak. The report, if true, is no doubt gratifying as it shows that apparently cordial relations still subsist between the Amir and the British. It must be remarked, however, that the report speaks only of an order issued by the Amir for the release of Colonel Yate. We are not told that the Colonel has been actually set at liberty. The detention of Colonel Yate for a number of days must naturally give rise to suspicion about the Amir. Colonel Yate's arrest was closely followed by another incident, *viz.*, the attempt to cut off communication between Lieutenant Hamer and his camp. This shows that the relations between the Afghans and the British on the Frontier are by no means cordial. There is moreover one aspect of the Yate incident which is noteworthy. Colonel Yate has now been in custody for nearly a month and though he is an officer of high standing the English have yet done nothing beyond sending some despatches for his release. They have many times declared hostilities on even lesser provocation. How is it that, on the present occasion, not a single Englishman shows any signs of anger ?]

Akhbár-e-Islám (49), 23rd Apr.; *Sultán-ul-Akhbár* (151), 16th, 17th, 19th and 21st Apr.

10. The British, we fear, are too prone to doubt the loyalty of the Amir of Afghanistan whenever any untoward incident occurs on the Frontier. Colonel Yate's arrest is an instance in point. The incident has led many of our British and Anglo-Indian contemporaries to sound a note of alarm concerning the Amir's attitude towards the British Government. We, however, fail to detect anything in the incident which can lead us to infer that the Amir is acting in collusion with Russia with a view to undermine British supremacy in India. It is not denied that Colonel Yate did cross the British border and that it was natural for the semi-barbarous Afghans to take him for a foreign spy. The fact of a camera being found on his person may have strengthened this suspicion. In the circumstances the only course open to the Afghan officers on the Frontier was to keep Colonel Yate in custody pending the receipt of the Amir's orders in the matter. Why they did not release Colonel Yate when they learnt his identity has become the subject of persistent comment in the Anglo-Indian Press. But it must be remembered that in such cases the Amir's officers are not free to act on their own initiative and it must be said in justice to those who arrested Colonel Yate that they lost no time in communicating with the Amir and did all in their power to look after the comforts of their prisoner. No doubt some delay did take place before final orders were given for Colonel Yate's release, but that was because the Amir had left his capital on a hunting excursion when the news of Colonel Yate's captivity reached Kabul. The Amir's action in giving immediate orders to release Colonel Yate as soon as he was apprised of his arrest seems beyond doubt to be dictated by a generous spirit and should be taken as a proof of his friendly feeling towards the British. [The *Sultán-ul-Akhbár* considers the report of the Amir having gone on a hunting excursion to be a *ruse* invented by the Afghans to gain time before deciding upon final action in the matter.]

What should be the attitude of the people of India in the event of serious complications arising on the North-West Frontier?

Kál (104), 24th Apr.

11. For years past Russia has been steadily advancing through Central Asia with the intention of ultimately invading India. Quite recently she has planted her foot in Persia and having obtained commercial supremacy there is anxious to establish diplomatic relations with Afghanistan. The only country that divides Russia from her ultimate objective, India, is Afghanistan, which is really the key to India. A handsome subsidy is paid to the ruler of Afghanistan by the Indian Government. The Amir spends the subsidy upon the purchase of arms, but it is not known whether he will use these against Russia or Britain. His absence from the Delhi Durbar and the incident of Colonel Yate's detention go to show that he is not really as amicably disposed towards the British as he pretends to be. The suspicious conduct of the Amir and the formation of an alliance between France and Russia with the specific object of preventing Britain from despatching troops by sea to India have created grave anxiety in the minds of British statesmen. Supposing some serious complication arises on the N.-W. Frontier and Russia expresses a desire to fight with white troops alone, it is plain that the responsibility of meeting the Cossacks on the field of battle will fall upon the 70 thousand British troops in India. Even if Native troops are allowed to take part in the contest England cannot rely upon them because Russia is a past master in the art of diplomacy and can easily win over the Native Chiefs and Native troops to her side, because both have at present the same grounds for disaffection as existed in 1857. Should such an untoward contingency arise, it is not difficult to surmise what account the pampered British troops, will give of themselves. It is also possible that the outbreak of hostilities on the N.-W. Frontier will serve as a signal to drive the disaffected portions of the Empire, such as Ireland, the Transvaal, &c., into revolt. What should be the attitude of the princes and people of India under these circumstances? What should they do? We ask our readers to reflect over this problem and find its solution. It is clear that the solution must not be incompatible with the sentiment of loyalty.

The question of extending Lord Curzon's term of office.

Mahrátta (7), 19th Apr.; *Bombay Punch Bahádur* (150), 20th Apr.

12. "The Simla correspondent of a Bombay daily wires to that paper that Lord Curzon's term of office has been extended by one year. The news seems to be incorrectly reported, for there is good reason to believe that the term would be extended not by one but two years. Lord Curzon has been getting a good grasp of the administration, and we may frankly say that if he is allowed to stay in this country for a couple of years more, he may be trusted not only to push forward to some extent the solution of each of the twelve problems proposed by him to himself, but also to place the entire administration upon an improved basis. Lord Curzon may not be everything that we desire, but he is better than the generality of men who are sent out to rule over this country, and a change of administration would once more unsettle the direction of policy, which, owing to His Lordship's desire to acquaint himself with the trend of public opinion, may, it is hoped, be settled in course of time on good lines. On the other hand, a two years' extension cannot perceptibly mar His Lordship's political prospects in England. He is yet a young man and may be persuaded to wait for his laurels in the field of British politics." [The *Bombay Punch Bahádur* also expresses its unbounded gratification at the reported extension of Lord Curzon's term of office and eulogises His Excellency for his popular and successful regime so far.]

Native Opinion (33), 22nd Apr., Eng. cols.

13. "There are conflicting rumours about the extension of Lord Curzon's Viceroyalty. A few days back it was announced that the Secretary of State intended to grant him two years' extension. Our Allahabad contemporary set down the period at one year, while the *Advocate of India* informs us that Mr. Brodrick has been appointed the next Viceroy. How all these conflicting reports are to be reconciled it is difficult to say. Our contemporary of the *Times of India* in criticising Lord Curzon's extension of office observes that His Excellency will not be profited by his further stay in India. It would, instead of doing him any good, injure his bright prospects in England, says

the *Times*. The Afghan frontier troubles, although not menacing at present, are likely to add in a large measure to the anxieties of the head of the Indian administration, and in the event of any calamitous situation arising on the frontier, Lord Curzon will have to face hostile criticism. That is one phase of the question. Another phase is that His Lordship has initiated a good many reforms and for their completion his presence is much required."

Appeal to Great Britain to train the natives of India to a military career.

Arunodaya (86), 19th Apr.

14. The willing submission of our people to the British yoke should be rewarded by our rulers by reposing complete confidence in them. If the British were to remove all disabilities under which our countrymen labour at present and admit them to all grades in military service, the invasion of India by Russia will for ever become an impossibility and should the Cossack troops ever venture to enter India they will not return again to their homes. Let Britain only introduce a system of conscription in India and the expansion of the British Empire to the furthest corners of the globe will be achieved in no time. The Indians inherit their martial spirit from their illustrious ancestors and are fitted by nature to endure every kind of privation and fatigue. The growing wealth and prosperity of the British, on the other hand, has created in them an aptitude for commercial pursuits. Let Britain, therefore, pursue her commercial conquests and leave the work of military conquest to the Indians by giving them an adequate training in arms. How prudent, in short, would it be on the part of Great Britain to give effect to the suggestion thrown out by His Highness the Aga Khan in his speech during the Budget debate?

Employment of Indians in the public service.

Kesari (108), 21st Apr.

15. It has been a constant cry of educated Indians of light and leading that in consequence of the Government policy of reserving all important lucrative and responsible posts for Europeans, there is no scope left for the development of native talent and energy, and that if this policy be persisted in any longer, it would entail disastrous consequences not only upon India but upon the whole British Empire. This cry has been echoed in the public press, the Congress hall and even in the Council Chamber. The Honourable Mr. Gokhale discussed the subject in his speech during the budget debate and thoroughly exposed the illiberality of the policy pursued by Government. The Viceroy attempted to answer the criticisms of non-official members on other points but maintained complete silence on this. The Honourable Mr. Gokhale placed certain statistics before the Council in support of his contention, which conclusively show that even in such minor departments as the Police, Survey, Telegraph, Mint, Customs, &c., the Europeans enjoy a practical monopoly of all the higher posts. The mischief wrought by this selfish and unjust policy of Government is manifold. In the first place, it discourages the development of native talent and energy and threatens to extinguish all administrative capacity in them. It also produces discontent in the minds of natives, who think that Government looks upon them as mere beasts of burden. Lastly, it necessitates a violation of the pledges conveyed in the Queen's Proclamation. There are many civilised and uncivilised nations on the face of the earth and some of these are under an alien yoke and are governed despotically. But nowhere except in India, said Mr. Gokhale, will there be found such a cruel and rigid exclusion of the sons of the soil from all high administrative posts. But leaving the question of higher posts aside for a moment, can we say that even the subordinate posts are conferred upon natives? In many a case the officers of Government have tried to fill such posts by appointing poor Europeans and Eurasians. During the Durbar week, a Conference of Railway officials was held at Delhi with the object of devising measures to secure a larger employment of Eurasians on Indian railways as Signallers, Drivers, Guards, Traffic Inspectors, &c. A number of resolutions were passed at the Conference with a view to secure the above object and a circular embodying the purport of the resolutions was sent round to the Managers of different railways over the signature of the Under Secretary, Public Works Department (Railways,) of the Government of India. The proceedings of the Conference were held *in camera*, but the *Sanjibanee* of

Bengal gave publicity to the matter, which at once evoked loud protests from various quarters. The Honourable Shri Ram and the Honourable Mr. Gokhale asked questions on the subject in the Supreme Council, but only vague and evasive answers were vouchsafed to them. We do not know how to characterise these unsatisfactory replies given on behalf of Government. Lord Curzon ought to have repudiated the action of his subordinates in the matter in more emphatic and outspoken language. The *Sanjibanee* has brought to light a similar attempt to oust the natives from the Telegraph Department with a view to provide employment therein for 'poor whites.' So great and paramount is the influence of Anglo-Indian officers in the Indian administration that such attempts to displace native agency in the various departments are bound to succeed in the long run in spite of the opposition of a Viceroy like Curzon. And thus the upper classes of native society will be demartialised because they are not allowed to carry arms and will also lose all their capacity and energy because they are denied admission to both the higher and subordinate grades in the public service.

Shubha Suchak (133), 17th Apr.

16. Referring to the Conference recently held at Delhi with a view to secure a larger employment of Eurasians on Indian Railways, the *Shubha Suchak* observes as follows :—The fact that some European Officers of Government took part in the Conference shows that Government are in secret sympathy with the object of the Conference. Such an attitude on the part of Government is, however, quite opposed to the spirit of the late Queen's Proclamation and gives the lie direct to Lord Curzon's oft-repeated assurance that one characteristic feature of British rule is its spirit of absolute fairness and justice. It is far from true that in making appointments, merit and efficiency alone are taken into consideration by officers of Government. But the recent Conference makes it clear beyond doubt that racial distinctions play an important part in the bestowal of appointments. We wonder how a fair-minded and enlightened Viceroy can bear to see his eulogies on the stainless purity and impartiality of British justice marred by the open participation of his official subordinates in such movements as the Delhi Conference, the object of which is to secure a larger employment of Eurasians on railways to the entire exclusion of natives from the higher posts.

Remarks on the alleged miserable condition of a nephew of Nana Saheb of Mutiny fame.

Kál (104), 24th Apr.

17. A correspondent writes to us from Beena that a nephew of Nana Saheb of Mutiny fame is at present leading a miserable and forlorn life at Ujjain. He earns his living, it is said, by serving as a corpse-bearer and drowns the memory of his better days in ganja to which he is addicted. In the civilised countries of Europe and America men who begin life as paupers rise to be millionaires. In India we often witness the spectacle of a prince turning into a pauper. It is indeed fortunate that the British strive to improve the condition of such paupers of princely rank. Otherwise, they might sink still deeper in the slough of poverty.

Captain Winter's case in Parliament.

Native Opinion (33), 19th Apr., Eng. cols.

18. "We heartily welcome the sympathetic spirit with which Lord George Hamilton replied to a query from an Honourable member relating to Captain Winter's case. We thank the Secretary of State all the more for characterizing the conduct of Captain Winter towards Mrs. Padshah as highly reprehensible. Native passengers while travelling by rail are unfairly treated by Europeans, who think that as members of the ruling race they have every right to insult and annoy natives. Lord George is a staunch Tory and it was not at all expected that he would condescend to consider fairly the rights and privileges of the natives of India. In his reply to the question referred to above, His Lordship observes: 'I have no doubt that the Government of India have taken due notice of the reprehensible conduct of Captain Winter.' This sufficiently proves that Lord George did not manifest racial feeling in this particular instance......... If Lord George makes up his mind to regard every Indian question in the above spirit, he will be doing, although indirectly, a great deal of good to the Indian people."

Shri Sayáji Vijay (25), 16th Apr.

19. We have become so familiar with the evasive replies which Lord George Hamilton gives to questions put in Parliament about such paltry matters as assaults by Europeans upon natives and outrages perpetrated by British soldiers upon innocent native women that His Lordship's reply *anent* Captain Winter's case has verily come upon us as an agreeable surprise. We surmise, however, that His Lordship had no other alternative but to depart in this instance from his stereotyped manner of giving replies, because Captain Winter's conduct was utterly indefensible.

Kaiser-i-Hind (19), 19th Apr.; *Jám-e-Jehánooma* (59), 18th Apr.

20. Mr. Buchanan, M. P., put the other day in the House of Commons a question *re* Captain Winter's insulting conduct towards a Parsi lady in a railway train in Bombay. Lord George Hamilton in reply stigmatised Captain Winter's conduct as reprehensible and said that due notice of it would doubtless be taken by the Government of India. This reply is re-assuring and bespeaks His Lordship's straightforward character and impartial sense of justice. Such insolence and domineering spirit as were betrayed by Captain Winter can only tend to alienate the sympathies of the ruled from the rulers, and a public expression of disapproval of such conduct by the Secretary of State for India must, therefore, be warmly welcomed. [The ***Jám-e-Jehánooma*** makes similar comments.]

Steps taken by the Government of India to apprehend a European charged with causing the death of a native.

Jám-e-Jamshed (60), 25th Apr., Eng. cols.

21. "Private Lane has been unanimously acquitted and discharged, but this has not had the effect of deterring the Indian Government from taking steps against his companion, Emerson, who escaped to England after the abortive trial before the District Magistrate. From the application for the issue of a warrant made before the Madras High Court by the Public Prosecutor, day before yesterday, it appears that the Indian Government remain as convinced as ever that there has been a serious miscarriage of justice, and that evil-doers of this class should be assured that a flight from the country will not deter the authorities from hunting them down. Considering the failure to convict Lane, we are not very confident of a better result being secured from bringing Emerson to trial again; but the very effort to get justice done is bound in such cases to exert a wholesome influence and to lessen the chances of such crimes being committed. To Lord Curzon belongs the credit of being consistent and unyielding in his determination to make Englishmen more regardful of the life of their fellow-subjects in India, and for this it would be impossible to adequately express the gratitude which the country feels towards him."

A case of alleged assault by a European Chaplain upon a native barrister at Poona.

Deshi Mitra (54), 23rd Apr.; *Sánj Vartmán* (72), 20th Apr.

22. The audacity of the black natives has at present increased beyond bounds. They are not only wanting in due respect towards the whites but haul up the latter before courts of law on flimsy pretexts. The case of Mr. R. S. Sunawalla, Bar.-at-Law, is an instance in point. This gentleman was riding a cycle one evening on a public road in Poona, and as it was getting dark he got down and began to light his lamp. It escaped his notice that a European, the Rev. Mr. Nelson, Chaplain of Ghorpuri, was at the moment walking just opposite to him. The latter naturally regarded Mr. Sunawalla's action as a deliberate insult to his dignity and wrung his neck with a view to teach him better manners. Mr. Sunawalla, in the heat of the moment becoming oblivious of the colour of the person whom he addressed, demanded the Reverend gentleman's name. The latter refused to comply with the request and called him a 'black nigger.' A European Police Inspector, however, came upon the scene, and the Chaplain was compelled to give his name. Mr. Sunawalla intended to prosecute the Chaplain for assault, but the matter, we learn, was settled amicably out of court. There is no question that the Rev. Mr. Nelson conducted himself throughout the occurrence with admirable forbearance and a scrupulous regard for the dignity of his high position. Had there been another

European in his place he would have taught on the spot a bitter lesson to Mr. Sunawalla for his audacious behaviour. [The *Sánj Vartmán* publishes a similar version of the incident but without any comments.]

Lord Northcote's visit to Aden.
Indu Prakásh (31), 20th Apr., Eng. cols.

23. "The recent visit of Lord Northcote to Aden will not fail to strike even a superficial observer as noteworthy from more points than one. The fact that it is the first time after a number of years that a Governor of Bombay thought of going out of his way in visiting Aden is in itself a somewhat striking event and as viewed in connection with other events that are just now uppermost in the public mind, it is not unnatural for political augurs to reasonably build portentous issues on it. Coupled with the way in which topics of foreign policy were emphasized towards the close of the Viceroy's last budget speech, the recent announcement of the Prime Minister promising firm and more earnest attention to Asiatic problems, the visit of Lord Northcote to Aden seems to be fraught with political significance. The Persian Gulf question has already caused some anxiety in the public mind, and closely following it comes the news of the reported capture of Colonel Yate in the North, which will no doubt go to increase the strain on public curiosity.......... And it is to be devoutly hoped that the matter does not assume a serious aspect, and that by the tactful management of our energetic Viceroy everything will be amicably settled ere long."

Exhortation to the people of Maháráshtra to hold celebrations on the day of Shivaji's birth anniversary.
Kesari (108), 21st Apr.

24. The date of the birth anniversary of Shivaji is approaching and we have no doubt that the 29th of April will be celebrated as a day of rejoicing throughout Maháráshtra. It has been the custom in all countries and at all times to preserve the memory of national heroes with a view to keep alive the spirit of union, energy and enthusiasm in the country. In no country are celebrations inspired by such lofty and sacred motives opposed in a malicious or captious spirit. But unfortunately for Maháráshtra there are men among us, who are opposed to a celebration in honour of Shivaji. But their opposition has completely melted away during the last five or six years. Shivaji was, we may say, the very embodiment of Maratha valour and patriotism, of enthusiasm and religious fervour. And the services that he rendered to Maháráshtra are such as deserve to be held in high esteem not only by the people of Maháráshtra but by the Indians at large. He was instrumental in wiping away the stigma of impotence and servitude attaching to the Maratha name and the movement which culminated in the foundation of the Maratha Empire originated with him. The people of Maháráshtra have by this time perfectly realised this fact and have never, therefore, shown any want of zeal in discharging their duty towards Shivaji in spite of famine, plague and other calamities. A national calamity can never be an excuse for neglecting a national duty but serves rather to test the people's sense of that duty. We hope the people of Maháráshtra will bear this consideration in mind and throw their hearts into the Shivaji celebrations held in their midst and make them a success. A Shivaji celebration will as usual be held at Raigad (Kolába) by the inhabitants of Mahád and Náte.

Kál (104), 24th Apr.

25. A correspondent of the *Kál* describes the present condition and surroundings of the fort of Shivneri where Shivaji was born. He says that the fort, which at one time was extremely well fortified and could defy the efforts of a besieging enemy, is now in ruins, that its walls and battlements are in a dilapidated condition and that it would require more wealth than has been drained away by foreign nations from India to restore such historic forts and monuments to their former state of perfection and efficiency. He recalls the scene of animated bustle and activity in the fort at the time of Shivaji's birth and contrasts it with the air of silence and desolation which hangs over it at present. He winds up with an imaginary description of the celebration of the birth anniversary of Shivaji at Shivneri during which the fort is supposed to become once more a scene of bustle and activity. Elsewhere, another correspondent of the

paper tries to refute the charge of being a freebooter brought by some historians against Shivaji and asserts that Shivaji was a national benefactor and spent all his wealth in building forts for national defence.

Cow-slaughter in India and the importance of the preservation of the bovine species to Indian agriculture.

Moda Vritt (113), 20th Apr.

26. From time immemorial the protection of kine is looked upon in India as one of the most important duties of a ruler. In the Purans we read of many sanguinary campaigns undertaken by kings with a view to prevent the slaughter of kine. At present, however, the rulers encourage cow-slaughter and the people remain apathetic over the matter in spite of the fact that the slaughter of the bovine species is gradually paving the way to their own ultimate ruin. Eighty per cent. of the population are dependent upon agriculture for their subsistence and the ceaseless destruction of kine that is going on in slaughter-houses in India must tell upon the agricultural prosperity of the country. If the protection of the lives of the people is the prime duty of Government, should not our rulers put a stop to the slaughter of cows which affects injuriously the rayat's only source of sustenance? We have repeatedly drawn the attention of our rulers to this sore grievance of the people, but our words have hitherto fallen upon deaf years. We, therefore, once more wish to make it clear to them that the protection of the bovine species and the welfare of the Indian rayat are closely bound together. Their insatiable greed does not allow them to fix the assessment on land permanently and one inevitable consequence of periodic enhancements of land assessment is the gradual impoverishment of the agriculturist which is accelerated by the destruction of kine. The evil consequences of such destruction are patent and yet our rulers shut their eyes thereto and are thus helping to bring about the ruin of Indian agriculture and agriculturists alike. Ever since India was brought under the British yoke, the country is required to produce corn to meet its own requirements as well as those of Great Britain. With a declining agriculture it has become impossible to do so and the consequence is that the Indians are underfed. Underfeeding a horse harnessed to a carriage is a penal offence in India, but the authors of that law have taken no note of the underfeeding of human beings. Under the forest regulations grass growing in Government forest reserves may be burnt by forest conflagrations but may not be utilised in feeding the rayat's cattle. Happy will be the day when the attention of our rulers is drawn to the evils of cow-slaughter and to the stringency of the present forest regulations.

A typical case of alleged hardship arising from the operation of the Bombay City Improvement Trust Act.

Jám-e-Jamshed (60), 20th Apr., Eng. cols.

27. "Sir Lawrence Jenkins and Mr. Justice Aston have decided that the High Court has no revisional power in the matter of awards made by the Improvement Trust's Tribunal of Appeal, that Tribunal not being a Court. The applicant for the rule, Mr. Narielwalla, has lost his case, but he deserves the thanks of the general public, and of the Bombay landlords particularly, for bringing this test case before the High Court. Mr. Narielwalla's case may be taken as a typical one, showing the hardships and loss suffered by the Bombay landlords on account of the operations of the City Improvement Trust. The applicant bought a property for Rs. 22,500 in 1894, spent Rs. 8,000 on repairs and improvements, and the Trust, wanting to buy the property, decided that no more than Rs. 17,571 should be paid for it. The applicant appealed to the Tribunal against the award of the Special Collector, and the Tribunal, acting on the alleged experience of its members as to the value of house property in Bombay, and the return for which a prudent investor would look, without the said experience being given in evidence and without any opportunity being given to the applicant to test the same by cross-examination or otherwise, dismissed the appeal with costs. The High Court felt itself powerless in the matter, and the poor landlord suffered a loss of about Rs. 13,000 on an investment of Rs. 30,000 made a few years ago. We have nothing to say about the calculations of the Special Collector or his decision. Looked at from a pure business point of view the award may be

perfectly just. But how is a loss like this to be patiently borne by the landlords? And let it be remembered that Mr. Munchershaw Narielwalla is not the only landlord who has this grievance to urge against the Trust."

Bombay Samáchár (51), 21st Apr.; *Sánj Vartmán* (72), 20th Apr.

28. Commenting on the above decision of the Bombay High Court, the *Bombay Samáchár* observes:—The decision of the High Court may be strictly valid from a legal point of view, but it raises the question if it is not dangerous to invest the Tribunal of Appeal with uncontrolled powers in cases relating to properties acquired by the Trust. Anyhow the case has served one good purpose. It has brought to light some of the defective features in the Bombay City Improvement Trust Act and thus strengthened the hands of those who have been clamouring for a modification of some of its objectionable provisions. The present juncture is very opportune for the public leaders of the city to bestir themselves in the matter and urge Government to amend the Act in the light of the experience of its working so far. [The *Sánj Vartmán* makes similar comments.]

Comments on the proceedings in a recent will forgery case tried before the Bombay High Court.

Jám-e-Jamshed (60), 22nd Apr., Eng. cols.

29. Commenting on the decision of the Full Bench of the Bombay High Court in the recent will forgery case the *Jám-e-Jamshed* remarks:—"Leheru and those who are to be incarcerated for some time to come, cannot say that it was their ill-luck, or the machinations of the Police that brought them to their present plight. It is now as clear as daylight, that the accused have to blame only themselves for their fate. How many such Leherus and Bhabhas must there be lurking about in our midst, in Bombay and in upcountry places? The whole case throws a most lurid light upon the extent to which our criminal courts must be resorted to by villains in the disguise of respectable professional men. It also shows how very cautious and circumspect our judiciaries need to be in examining all that is placed before them even by men seemingly respectable......... There is one matter in the proceedings to which we must not fail to draw the attention of all concerned. In cases of such grave importance, where men of supposed professional respectability are the accused parties, is it not the duty of those who defend them, to ask for special juries?......... Is it not also the duty of the Public Prosecutor to ask for a special jury particularly when he must be aware that one or more of the accused are men of means, and may very likely try to use every possible means to prejudice the minds of the jury? When a tangled mass of evidence, which even a single judge finds difficult to unravel, has to be listened to for days, and considered, weighed and decided upon, does not the Public Prosecutor consider it to be his duty to apply for a special jury?......... There seems, both for the sake of the accused and for the prosecution, a greater safety in having such serious charges, and these too against men of known professional respectability, tried by special juries. It seems risky and indiscreet to follow the English system of empanelling common or special juries according to the nature of the charges. Why should special juries be empanelled in the case of murder trials only?......... One more point. What is the cost to Government in this trial at the Sessions and the Full Bench? And whose fault was it that such serious irregularities were allowed to be committed?"

Comments on the previous history of a notorious dacoit recently convicted by the Sessions Judge of Poona.

Pratod (125), 20th Apr.; *Lokamat* (111), 20th Apr.; *Sholápur Samáchár* (130), 21st Apr.

30. A man by name Daji Vithu Shinde was recently convicted by the Sessions Judge of Poona of a series of crimes and sentenced to an aggregate term of rigorous imprisonment for 39 years. The previous antecedents of this man are somewhat curious and illustrate how the ways of the Police sometimes drive spirited men to pursue a career of crime and lawlessness. Daji Vithu is known to have killed a tiger which infested his neighbourhood in the past. The Police instead of showing their appreciation of this heroic conduct called upon him to produce the gun with which he had killed the beast. Daji protested that he had killed it with a bludgeon. The Police were not satisfied with this explanation and began to persecute Daji, who not being able to endure such persecution escaped from his

village and lived thereafter the life of a dacoit for a number of years and committed a series of crimes. The case of Daji illustrates how, under the present regime, men of pluck are occasionally driven into lawlessness by the acts of the Police and the operation of the Arms Act. Will Government be pleased to consider the matter and take steps to prevent a repetition of such misdeeds by the Police? [The *Lokamat* and the *Sholápur Samáchar* make somewhat similar comments.]

Alleged misdoings of a Chief Constable at Surat.
Praja Bandhu (22), 19th Apr.

31. Government have been good enough to appoint a Commission to investigate the wrongful doings of the Police, but we fear we are not yet within measurable distance of seeing the last of Police oppression and cruelty. The following incident needs no comment. One Lalbhai Rambhai, a *patidar* of Majura village (Amod Taluka, Broach District) was the other day proceeding to Bombay. He stopped on the 9th instant at a Dharamsala at Surat where he was assaulted and intimidated by Chief Constable Badiprasad Gangaprasad. The poor fellow was not allowed to resume his journey until he parted with Rs. 8 to propitiate the chief constable. His troubles, however, were not over. While he was on his way to the railway station, he was overtaken by the chief constable, and had again to be out of pocket by Rs. 25. The patidar reported the incident at the station and intends, we hear, to take further steps in the matter.

Adverse comments on the conduct of the Police at Broach in a recent case.
Gujaráti (15), 19th Apr.

32. The proceedings in a case recently tried by a First Class Magistrate at Broach throw a strong light on the high-handedness and oppression practised by the Police in the mofussil. It appears that two Borahs were carrying on a heated discussion in a public street in the city, when Head Constable Gulab Rasul appearing upon the scene abused them and wrongfully detained them in Police custody. The Borahs luckily were men of spirit and lodged a complaint of wrongful confinement against the Head Constable, whereupon the Police filed a counter-complaint against them of committing an affray. The Magistrate found on evidence that the latter complaint was ill-founded, while in dealing with the first he committed Gulab to the Sessions. There were two remarkable features in the proceedings which show that the Police had conspired to screen Gulab. In the first place, the prosecution of the Borahs for affray was conducted in person by the City Police Inspector, Rao Saheb Kishordas, a very unusual procedure considering the trumpery character of the offence alleged to have been committed. Further the late City Police Inspector, R. S. Pranshankar, came to Broach all the way from Surat to instruct R. S. Kishordas and was present in Court throughout the proceedings. Considering the undue interest shown by the Police on behalf of Gulab Rasul, it is not unlikely that witnesses for the defence might have thought it safe to hold their peace. The conduct of both the Police officers was highly reprehensible and was adversely commented upon by the trying Magistrate, whose decision has been reproduced *in extenso* by the Broach papers.

Alleged abuse by the Police of the powers vested in them under Section 110 of the Criminal Procedure Code.
Al-Haq (41), 18th Apr., Eng. cols.

33. "We have already said that Section 110 of the Criminal Procedure Code is an engine of oppression in the hands of the Police. It is more. It produces in the lower ranks of the Police a lethargy which becomes the cause of many a crime remaining undetected and of the punishment of many an innocent person. Suppose a theft occurs in a village. The Police are soon on the spot. They bluster and swear and feast right royally at the expense of the zamindar and call upon him to find out the culprits. Should he fail or be unable to do so, he is forthwith denounced before the superior officers and the Magistracy as a *badmash* living and thriving by harbouring and screening offenders. He is hauled up under Section 110. Fearing unpleasant consequences, he catches hold of any person with whom he happens to be on bad terms, hires false witnesses and accuses him of the crime... ..... We, therefore, humbly beg to suggest that the powers given under Section 110 should be withdrawn altogether from the hands of the Police and transferred to

Second and Third Class Magistrates who, when they have satisfied themselves as to a particular person having a bad character, should get him arrested and sent before the Sub-Divisional Magistrate for trial."

Desirability of appointing another Commission to inquire into the plague and plague administration in India.

Jám-e-Jamshed (60), 24th Apr., Eng. cols.

34. "It is well worth asking whether the time has not come for another Plague Commission to sit and enquire into the remedies which might be tried to check the epidemic and suggest practical measures, suited to the habits and requirements of the people among whom they are to be tried. It will be observed that by this time over a million and a half of people in India have perished by the disease, since it first made its appearance in Bombay in 1896. The figures for the seven years are instructive. In 1896—that memorable year of unexampled panic and wholesale exodus at the very name of plague—there were recorded no more than 1,700 deaths. In 1897 the mortality was 56,000; in 1898, 1,18,000; in 1899, 1,35,000. Then came a spell which made many of us believe that the plague would either disappear altogether the following year, or gradually die out before a cycle of seven years had been completed. The lucid interval of 1900, with its recorded mortality of 93,000, was followed by the figures climbing up to 274,000 in 1901, while 1902 recorded even more than twice the number of deaths registered in the previous year, namely, 577,000. The figures of this year need no comment. The present weekly record stands at 32,000, and it can be easily imagined what the present year's total will come to. From the figures we have given, it will be seen that, except in the deceptive year 1900, each successive twelve-month, since 1896, has recorded a higher figure than the preceding one.......... It will thus be seen that if there ever existed the necessity of a Plague Commission it exists to-day, when there are unmistakable signs of the disease becoming more and more virulent, and when absolutely no efforts are made for the adoption of a systematic policy, based upon the experience and teachings of the past."

Alleged wanton conduct of a Eurasian at Sukkur (Sind).

Sindhi (43), 18th Apr., Eng. cols.

35. "We regret that on the morning of the Vesakhi day at about 10 or 11 A. M. a Eurasian, in company with another of a fairer colour, took his stand first at the corner of the Zenana Ghat to photograph the females who were bathing half-naked within the Ghat walls. The same gentlemen being chased from thence by the angry populace took a boat and standing on the water at a distance repeated the same mischief. We draw the attention of the Collector to this regrettable incident which greatly exercised the public mind on that day. He can ascertain the facts for himself and we, too, would try to ascertain the names of the persons who committed the mischief."

Appeal to the Goanese community to support the Nursing Fund started by the Honourable Mr. Justice Crowe and Mrs. Crowe.

A Luz (157), 18th Apr.; *Anglo-Lusitano* (39), 18th Apr.

36. The *A Luz* warmly commends for support by the Portuguese community of Bombay the Nursing Fund started by the Honourable Mr. Justice Crowe and Mrs. Crowe, and calls upon the members of that community to give their mite towards so praiseworthy an object, in which, it says, the community is personally interested, since a large number of the Goanese community avail themselves of treatment in the J. J. Hospital. [The *Anglo-Lusitano* expresses similar sentiments.]

Plague measures at Jalgaon (Khándesh).

Indu Prakásh (31), 20th Apr.

37. A Jalgaon (Khándesh) correspondent writes to the *Indu Prakásh*:—On the outbreak of plague in this town, the District Magistrate, Khándesh, ordered a complete evacuation of the infected localities. The order was no doubt both just and wise, but we are afraid that in issuing it no thought was given to the question as to where the people were to go. A poor man called upon the District Magistrate and prayed that he should be provided with temporary quarters if he was asked to vacate his house. He was curtly told that he should make his own arrangements. If the officers of the present benign and *mabap* sarkar thus unceremoniously turn away those who apply to them for mercy, where are the latter to go in their hour of

distress? If the authorities are not able to provide temporary sheds for the people, they should not insist upon wholesale evacuation. It is to be hoped that the District Magistrate will either cause huts to be erected at Government expense for the accommodation of the poor people, who are ordered to evacuate their dwellings, or cancel the order about evacuation, if that be not feasible.

Legislation.

Proposed change in the Law of Libel relating to Editors of newspapers.
Kaiser-i-Hind (19), 19th Apr.

38. We hail with approval the new Press Libel Law which will be shortly put on the legislative anvil of the Government of India. Under the new Act no person can lodge a complaint for libel against the Editor of a newspaper without previously obtaining the permission of the Advocate General for doing so. Such a provision, we need hardly say, will be hailed with genuine relief by many honest journalists who, at present, are deterred from freely criticising public men and measures by the fear of being hauled up before a court of law on a charge of defamation. Of course, there is some danger lest the scurrilous section of the press may wantonly abuse the latitude of criticism which would be permissible under the new law, but we do not think it would be very difficult to forestall this danger by providing proper safeguards against such abuse in the Act itself.

Education.

Alleged monopoly given by the Educational Department to Messrs. MacMillan & Co. for publishing Vernacular translations of certain text-books used in Government Schools.
Voice of India (13), 25th Apr.

39. "With regard to the letter of a schoolmaster, which we published in a recent issue (*vide* paragraph 21 of Weekly Report No. 15 of 1903), objecting to the alleged monopoly given to English publishers of school-books in India, we are glad to be able to say that the 'monopoly' is nothing more than upright; that the best books on given subjects have been and will be selected, whether by native or English writers; and that old books will all be disposed of before new ones are offered for sale. The object of the Government apparently is to obtain the very best text-books for the students."

Desirability of providing residential quarters for Medical students in Bombay.
Indu Prakash (31), 20th Apr., Eng. cols.

40. The sad deaths that recently occurred from plague among the students of the Grant Medical College forcibly bring again to our notice the inexcusable neglect of Government in regard to the provision of suitable quarters that will fully meet the requirements of the annually increasing number of the votaries of the art of healing. The urgency of the matter has been very strongly and prominently represented to Government times without number, not only by the College authorities but also by members of the local Council and the public press. The representations, though influential, seem practically to have fallen on deaf ears. The latest answer given by His Excellency the Governor, who presided at the last annual prize distribution of the College, to the appeal made on behalf of the students, is discouraging enough. People have now begun clearly to read through the stereotyped excuse, *viz.*, want of funds, usually pleaded by Government, for neglecting to discharge some of their legitimate duties. It cannot certainly be that the Government is not convinced of the necessity of providing residential quarters for Medical students. The report of the Universities Commission lays particular stress on the question of the provision of hostels for College and High School students. It even goes so far as to make it a necessary condition for the affiliation of a new institution. If the Arts Colleges do require and are to a great extent provided with residential quarters, much greater is the need for them in the case of medical institutions like the Grant Medical College, where students are required to be present from 7 in the morning till 5 in the evening, and in some cases the attendance even at night is urgently necessary. We wonder how Government can afford to continuously neglect the interests of as many as 650 students at present attending the Medical College. We do not know in the case

of the recent deaths whether the victims caught the infection within the College premises or anywhere else, but this much is certain that the provision of residential quarters will minimise to a great extent the chances of such sad occurrences. Whoever be held responsible for these mishaps, Government ought not any longer to delay the performance of the sacred duty which they owe to the Medical students."

Railways.

Alleged grievances of the people of Bársi concerning the management of the Bársi Light Railway.
Jám-e-Jamshed (60), 20th Apr.

41. A correspondent writes as follows to the *Jám-e-Jamshed* :—It is to be regretted that Government are indifferent to the grievances of the people of Bársi concerning the management of the Bársi Light Railway. Some of these grievances had formed the subject of a number of interpellations by the Honourable Mr. Dixit at the last meeting of the local Legislative Council, but the replies elicited by the Honourable Member were for the most part disappointing. The railway is only 21 miles in length and Government have given special concessions to the Company as regards the management of the line. The public, therefore, have a right to expect that the management of the railway is conducted with a due regard to the convenience of the public. This, however, is not the case. The present rates for travelling over the railway are 24 pies per mile for the upper class and three pies per mile for the lower class. When the line was first opened the higher rate stood at only 12 pies per mile and it is not quite clear why it should have been doubled later on. It is reported that this was purposely done with a view to exclude the natives from the upper class as European passengers hate travelling with them in the same compartment. The enhancement of the rate, however, has not proved profitable to the Company, and it is the duty of the Government to see that the Railway Agent does not sacrifice the interests of the general public to those of a handful of Englishmen. The Agent draws a salary of about Rs. 1,500 per mensem which, we think, is too high as compared with the yearly income of the Company which does not amount to more than Rs. 50,000. If Government do not interfere in time in the management of the line, it will be the duty of the public leaders of Bársi to approach the Directors of the Company in London in the matter.

Municipalities.

Alleged arbitrary conduct of the acting Mamlatdar of Karád (Sátára) at a general meeting of the Taluka Local Board of Karád.
Prekshak (34), 21st Apr.

42. A Karád correspondent writes to the *Prekshak* :—The permanent Mamlatdar of Karád having recently gone on three months' leave, the Vice-Presidentship of the Taluka Local Board temporarily fell vacant and a general meeting of the Board was convened to elect a new Vice-President. The acting Mamlatdar, Mr. Gune, was requested to attend the meeting, but he came very late and kept the other members waiting for over three hours. On arrival, he took the chair at the meeting without being formally elected to the office and later on insisted on his own appointment to the office of Vice-President of the Taluka Local Board. The members of the Board desired to elect another man, but Mr. Gune opposed their wishes and eventually carried his own point. If educated officers of Government will thus insist on usurping authority in local bodies, the cause of local self-government is bound to suffer and the only chance of establishing cordial relations between the Government officials and the leaders of the public will be lost for ever.

Strictures made by the District Civil Surgeon, Ahmedabad, against the plague administration of the Ahmedabad Municipality.
Gujaráti (15), 19th Apr.

43. The Ahmedabad Municipality has once more come under the cloud of official disfavour. We learn that the Civil Surgeon, Colonel J. W. T. Anderson, has addressed a letter to the Collector in which he has passed a scathing condemnation upon the plague administration of the Municipality. It is alleged in this letter that the Municipality has yet taken no steps to evacuate

infected *pols* in the city, that the Managing Committee has gone even so far as to pronounce the Collector's order on the subject to be illegal, that the Municipality has refused its sanction to the expenditure to be incurred on the health camps and that it has not yet prohibited caste dinners in the city. Colonel Anderson considers the Municipal Commissioners to be utterly unfit for any responsible work and strongly recommends the transfer of the plague administration in the city from their hands to those of Government. Mr. Doderet, Collector, has forwarded this letter to the Municipality and has called for an explanation with reference to the specific complaints contained in Colonel Anderson's letter. The reply of the Municipality is awaited with keen interest by the public.

Bombay Samáchár (51), 23rd Apr.

44. A correspondent of the *Bombay Samáchár* writes:—A meeting of the Municipal Commissioners of Ahmedabad was convened on the 17th instant to consider Colonel Anderson's letter. A reply was unanimously adopted contradicting in the main the allegations made by Colonel Anderson *re* the inaction of the Municipality in taking measures against plague. The Commissioners in the course of their reply point out that it is highly necessary in the interests of the public that the Chief Plague Authority should act in co-operation with the Municipality in stamping out the epidemic and request the Collector to consider how far the intemperate language of Colonel Anderson is calculated to bring about this result. [The paper in the course of a long leading article on the subject remarks that the reply of the Municipality completely demolishes Colonel Anderson's allegations and exonerates the Municipality from all blame so far as its plague administration is concerned. The paper hopes that Government will compel Colonel Anderson to withdraw his allegations against the Municipal Commissioners, if he does not do so of his own accord.]

Jám-e-Jamshed (60), 20th Apr., Eng. cols.

45. "The Ahmedabad Municipality seems to be fond of an unenviable notoriety. The civic fathers of the capital of Gujarát found it difficult, for eleven long months, to find a suitable man for the post of Municipal Secretary; and compelled by a warning from the Collector that unless they came to an understanding among themselves and filled the vacant place, Government would make the appointment for them, they have, at last, selected a gentleman last week, as to whose qualifications even his electors themselves cannot have honestly much to say. A Hindu gentleman, whose chief qualification was that he was a Mamlatdar with about 15 or more years of service in the Revenue line, has been appointed to a post where a knowledge of sanitation and engineering is chiefly wanted.......... Out of no other consideration but of racial antipathy the Municipal Commissioners of Ahmedabad have deliberately passed over the claims of an abler and younger candidate, and have thus refused their city the benefits which it would have undoubtedly derived from his appointment. So much for the public spirit and wisdom of the Hindu councillors of Ahmedabad. Since the election we have read that Colonel J. W. T. Anderson, I. M. S., Civil Surgeon, severely criticised the Municipal Commissioners 'as unfit for any serious work.' We have consistently appealed in these columns for a generous and liberal development of the policy of the Indian Government in the matter of local self-government, and regretted the suppression of individual Municipalities on grounds of incompetence and inefficiency. But what can the Government do when even such a Municipality as that of Ahmedabad systematically neglects its duty, and indulges in vagaries as discreditable to educated men as to honest, public-spirited citizens? Is it by such men as these—men who cannot satisfactorily manage the public affairs of a city like Ahmedabad, men who for clannish purposes deliberately disregard public interests—that Mr. Dadabhai Naoraji hopes to see India efficiently administered, when British officers have handed over the control of the government to what are called India's educated sons? Poor, deluded Parsi patriot!"

Scarcity of water at Bijápur.

Prakáshak (48), 17th Apr.

46. One of the worst features of our town is the deficiency of its water-supply. Especially during the hot weather the scarcity of water is so keenly felt as to amount to a public grievance. The question of coping with it has been before the local Municipality for a number of years

past, but it does not seem to have received that attention which its importance demands. We have been making suggestions on the subject from time to time but so far without avail. The introduction of pipe water in Bijápur by devising and carrying out a regular scheme of water-supply is a work of time, but pending the realisation of that happy consummation we would suggest to the Municipality a more modest and feasible course, *viz.*, to store rain-water in the ditch around the city and to supply the townsmen with water from that source during the hot weather. The adoption of such a course will, we think, go a long way to minimise the water difficulty during the summer months.

Native States.

Lord Curzon and Native States.
Mahrátta (7), 19th Apr.

47. "The ugly rumours about Lord Curzon's intentions of making some very beneficial transactions of territorial exchange with certain Native Princes are again gaining ground, and one can only voice forth the warning betimes that the public does not altogether approve of his Lordship's doings as a bargain-maker. The *Morning Post* seriously deals with a Punjab bazar rumour to the effect that the Maharaja of Kashmir is being coerced to acquiesce in a proposed readjustment of the North-Western Frontier which affects the Maharaja's possessions. The Maharaja, it is said, is asked to exchange the Province of Kashmir for that of Sialkote. On the other hand, the Maharaja Scindia is also being persuaded to make a similar exchange of territory in Central India. Just at this moment the Maharaja and Lord Curzon are *shikaring* together, and we may only hope that the former may not fall a victim to the seductive process of which His Lordship is a past master."

Rumoured intention of His Highness the Raja of Nabha to retire from the *gádi* of the State.
Voice of India (13), 25th Apr.

48. "We are sorry to hear that His Highness the Raja of Nabha contemplates retiring in favour of his son. We have not the pleasure of knowing this worthy Sikh, but from all accounts his withdrawal from public life at this juncture, however desirable for his own spiritual welfare, may prove a very serious loss, not only to the State he so wisely governs, but to the Sikh confederacy as a whole. The Sikhs are in sore need just now of an exemplar; and, if we had a voice in the matter, we would advise the venerable Raja to take the Koer Sahib as a co-adjutor in the work of administration, and retire at a less inopportune time."

Shri Sayáji Vijay (36), 18th Apr.

49. We learn from a Simla contemporary that the Maharaja of Nabha has intimated to the Government of India his desire to abdicate his *gádi* in favour of his son so that he might spend the evening of his life in religious contemplation. We do not know what truth there is in this report, but coming as it does so soon after the voluntary abdication of the *gádi* by the Maharaja Holkar, it is bound to have a perturbing effect upon the public mind. In commenting on Maharaja Holkar's retirement from the cares of administration, we had pointed out the undesirable consequences of such resignations. We cannot recall a single instance of a native ruler having in the past thrown up the responsibilities of administration out of a *boná fide* desire to spend the closing period of his life in religious quiet and seclusion. It is surprising that such a desire should suddenly manifest itself in the minds of Native Chiefs in the beginning of the 20th century. We hope the above report is without foundation, but if it turns out to be true, we shall be obliged to associate the wonderful phenomenon of the resignation of Native Chiefs with Lord Curzon's *regime* and the public will, in future, be accustomed to hear of one or two such resignations every year.

Comments on the Viceroy's reference in his Budget speech to the Berars settlement.
Kesari (108), 21st Apr.

50. In the course of his Budget speech the Viceroy seized the opportunity of vindicating his policy in entering into an agreement with the Nizam in respect of the Berars. His Excellency considered himself fortunate inasmuch as he had been able to arrive at a final solution of the long-pending and much-vexed question of Berar and characterised the agreement as honourable to both the parties

concerned. Whatever be the feelings of the Viceroy on the subject, no thoughtful person will look upon the agreement as reflecting credit upon the sense of justice of the British Government or as honourable to the self-respect and the exalted position of the Nizam. It is needless to say that the Nizam was in no way a gainer in the period during which the question remained pending. The action of the British Government was throughout unsatisfactory. The Hyderabad Contingent was, in the first place, maintained without the permission of the Nizam and the latter was coerced into paying its cost by mortgaging the Province of Berar. Even the surplus revenues of the province after defraying the cost of the Contingent were not paid to him. But can even the new agreement be said to be advantageous to the Nizam? As soon as the arrears of the cost of the Contingent were recovered and the necessity for maintaining the Contingent in future had come to an end, justice required that the province should be ceded back to the Nizam. The Viceroy says that negotiations were conducted throughout on a footing of equality and in a spirit of perfect candour and friendliness on both sides, that no undue influence was brought to bear on the Nizam, that the decision finally arrived at gave as much satisfaction to the Nizam as it did to the British Government and that it was none of other people's business, therefore, to cavil at the arrangement agreed upon. We live, it seems, in times when the subjects of Native States count for nothing! They are like the cattle in a fold, absolutely dependent upon the will of their master. The Viceroy added that of all the Native Chiefs, who participated in the Delhi Durbar, the Nizam was the most highly pleased. If this be true, it must be said that there is a great deal of difference between the present Nizam and his father and also between the present Minister of Hyderabad and the late Sir Salar Jung. The father of the Nizam in signing the agreement ceding Berar to the British felt that he was parting with a limb of his body, while the late Sir Salar Jung considered that it was his sacred duty to get back the province and persistently endeavoured till the last to secure this object. Is it not then a little curious that both the present Nizam and his Minister should willingly consent to lease the province in perpetuity to the British Government and cheerfully take part in the Delhi Durbar? But children are often tempted to part with a jewel for a glittering toy. The Nizam, his Minister and the Private Secretary of the latter have been decorated with the distinctions of G. C. B., K. C. I. E., and C. I. E., respectively, and it is no wonder that they should dance with joy at the sight of the new gewgaws and consent to forego the precious possession of the Berars.

Alleged maladministration in the Wadhwán State (Káthiáwár).
Káthiawádno Himáyati (62), 19th Apr.

51. It is a matter for regret that the Bombay Government should look with utter impassiveness upon the present deplorable state of affairs in Wadhwán. The late Thakor had left property worth 22 lakhs of rupees to the present incumbent of the *gádi*, but the latter having squandered away the greater part of this sum is now obliged to extort money from his subjects by questionable means. Mr. Samaldas Chhaganlal, late Karbhari of Wadhwán, took advantage of the Thakor's weaknesses, and managed to provide snug berths in the State for his *protégés*. During the regime of the present Karbhari Mr. Balvantrao, who by the way is a relation of Mr. Samaldas, the administration of Wadhwán has drifted into an even worse condition than before. People get no justice in the State and the miseries they have to endure know no bounds. The Thakor is in debt to the tune of 15 lakhs of rupees. In fact, the administration of Wadhwán is so hopelessly rotten that we fear there is no chance of improvement unless the State is put under the management of the Agency.

Intelligence extracted from the press.

A case of piracy on the Gujarát Coast.
Voice of India (13), 25th Apr.

52. "Mr. Judge, Assistant Collector of Salt Revenue, and Mr. Threlfall and the late Mr. Kavasji J. Patel, Coast Guard Inspectors, Bombay, deserve the thanks of the public, as they have earned the high appreciation of Government, for having arrested and procured the conviction of two gangs of pirates hailing from Jafrabad......... The

culprits have been, with great skill, traced and their punishment secured. The boats concerned in the piracy have been made over to the Nawab of Janjira with a view to their being burnt at Jafrabad. It is a pity that the crew of the *Bhawaniprasad* could not be hanged for murder, as the *corpus delicti* was wanting. Mr. Judge says that for some time past he has heard disquieting rumours of piracy on the coast and it is possible that these gangs have committed more havoc than is as yet known. But now that they are caught and punished, we may hope with Mr. Judge that, for some time at least, piracy has been wiped out on the coast north of Bombay."

Report of a meeting of the Parsi *Anjuman* of Udwáda in connection with the Udwáda Fire-temple case.

Akhbár-e-Soudágar (50), 22nd Apr.; *Jám-e-Jamshed* (60), 22nd Apr.; *Bombay Samáchár* (51), 22nd Apr.

53. A crowded meeting of the Parsi *Anjuman* of Udwáda was held on the 20th instant, under an order of the Bombay High Court, with a view to ascertain the views of the Parsis of Udwáda on certain issues involved in the appeal in the Udwáda Fire-temple case which is now pending before the High Court. The circumstances which led to the appeal are as follows:—The late Bai Motlabai, mother of Mr. N. M. Wadia, C.I.E., had spent about Rs. 1,25,000 for building the present Fire-temple at Udwáda and had purchased some additional lands and established a maintenance fund of Rs. 61,000 for the Fire-temple. A trust-deed was executed in her favour in 1896 in virtue of which her son, Mr. Wadia, claimed certain rights of management and control over the temple which were contested by Dastur Khurshedji on behalf of the Parsis of Udwáda. The Subordinate Judge's Court at Surat having decided the case against Mr. Wadia, the latter preferred an appeal to the High Court. The learned Judges wanted to ascertain if the Parsis of Udwáda were prepared to accept the risk of giving up, under a judicial order, the maintenance fund of Rs. 61,000 and also the additional lands purchased and thereby obtain exclusive control over the Fire-temple. Mr. R. D. Sethna, Registrar, was commissioned by their Lordships to convene a meeting of the Parsi *Anjuman* of Udwáda and record votes on the issues raised in the case. The meeting was duly held on the 20th in the premises of the Fire-temple. Mr. Sethna had called a Police party with a view to prevent any possible disturbance as feeling on the question ran very high. At the commencement of the proceedings, which were throughout in Gujaráti, the Chairman read a letter from Messrs. Nanu and Hormasji, Attorneys for Mr. Wadia, in which they alleged that the presence of a strong body of Police in Udwáda had created a scare among Mr. Wadia's partisans, and that many of them had, in consequence, stayed away from the meeting. Mr. Sethna regretted that an adverse interpretation had been put upon his action, and asked the Police to retire and offered to record votes at his bungalow till the next morning. He then proceeded to explain to the meeting the questions on which the High Court wished to ascertain the views of the Udwáda *Anjuman*. The meeting was unanimously in favour of obtaining the control and management of the Fire-temple, and the signatures of the voters were duly taken down by the Chairman. Mobed Dorabji Sidhwa then requested Mr. Sethna to convey the thanks of the meeting to the learned Judges of the High Court for showing the consideration to ascertain the views of the Udwáda *Anjuman*. A vote of thanks was next proposed to the Chairman for the tactful and impartial manner in which he had discharged his onerous duties. It was passed with acclamation, after which the meeting dispersed.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th April 1903.

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culprits have been, with great skill, traced and their punishment secured. The boats concerned in the piracy have been made over to the Nawab of Janjira, with a view to their being burnt or destroyed. It is a pity that the crew of the [illegible] could not be hanged for murder, as the corpse which was wanting. Mr. Judge says that for some time past he has heard disquieting rumours of piracy on the coast and it is possible that these gangs have committed more harm than is as yet known. But now that they are caught and punished, we may hope with Mr. Judge that for some time at least, piracy has been wiped out on the Coast [illegible]

[illegible]

Oriental Translator to Government.

Office of the Oriental Translator to Government.

CONFIDENTIAL.] **[No. 18 of 1903.**

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd May 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
43	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrā	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak...	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
51	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
52	Broach Mitrā	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitra	Surat	Do.	Káshidás Bhagvándás; Hindu (Kāchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Tháná	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Mahâráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued*.				
122	Poona Vaibhav	Vadgaon ...	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly ...	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
125	Pratod	Islámpur ...	Weekly... ...	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41...	80
127	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Brahman); 29.	500
130	Sholápur Samáchár ...	Sholápur ...	Do.	Narsappa Abanna; Hindu (Kámáti); 44 ...	375
131	Shrigonda Vritta... ...	Shrigonda ...	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Brahman); 33.	200
135	Sudarshan...	Ahmednagar ...	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Nárayan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Naráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilas	Kolhápur ...	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 48.	600
140	Vidyárthi	Nandurbár ...	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár ...	Bombay	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karachi... ...	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
	URDU.				
149	Ajaibat-i-Bambai ...	Bombay ...	Monthly ...	......	...
150	Bombay Punch Bahádur .	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár ...	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
152	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Expected visit of Their Royal Highnesses the Prince and Princess of Wales to India during the ensuing cold weather.

Rást Goftár (23), 26th Apr., Eng. cols.; *Native Opinion* (33), 26th Apr.

1. "The *Indian Daily News* states that it is announced that Their Royal Highnesses the Prince and Princess of Wales will visit India during the next cold season, unless anything unforeseen occurs. The news will be welcomed with great joy throughout the country, for dearly as the Indians love to see Royalty in their midst, there can be no one of the Royal family whom they are more anxious to see than their future Emperor and his illustrious consort. It was a deep disappointment to them that Their Royal Highnesses could not visit the country last cold season and be present at the Durbar to witness the outburst of loyalty and affection with which the Indians greeted the proclamation of the accession of their beloved Sovereign to the British Throne. But though the Durbar will have become a thing of the past when the Royal couple visit India next December, the loyalty and the devotion of the Indian people will remain as intense and deep-seated as ever. In the case of the Indians it is no exaggeration, it is no mere figure of speech, to say that their attachment to the Throne of England and its august occupant, as to those near and dear to him, increases day by day; and if anything, the enthusiasm with which they will greet their future Emperor and Empress will, therefore, be greater than would have been evinced had Their Royal Highnesses visited India at the time of the Delhi Durbar." [The *Native Opinion* writes:—It goes without saying that the visit to this country of the heir-apparent to the British Throne will spread a feeling of universal joy among the Indians, but we are naturally led to ask what effect the visit will have upon the material condition of the country. Plague and famine have already harassed the country, while the Delhi Durbar and the cost of the receptions of Viceroys and Governors have imposed a severe strain upon the finances of many Native States. As the Chiefs will be called upon to accord a fitting reception to the Prince of Wales, they will of course be obliged to incur fresh liabilities. Thus while the visit will produce a feeling of temporary joy in the land, it will entail a lasting burden of debt upon many a Native Chief.]

Memorial submitted by Indian settlers in South Africa to Mr. Chamberlain.

Gujaráti (15), 26th Apr., Eng. cols.

2. "British Indian settlers in the Colony of Natal have addressed a representation to Mr. Chamberlain, setting forth the legal disabilities under which the Indian subjects of His Majesty the King-Emperor are labouring. It is temperate in its tone, but its very moderation constitutes its strength. It is well-reasoned and fair in its demands and unless Mr. Chamberlain chooses not to listen to the voice of reason and justice, it is difficult to see how the present *regime* of oppression and injustice can be allowed to continue. The veriest loafer from Europe or South Africa is at liberty to roam from one end of India to the other. But in Natal even the most respectable Indian traders are subjected to harassing and humiliating treatment. The memorialists invite Mr. Chamberlain's attention first to the provisions of the Dealers' Licenses Act which came into force in 1897. It practically confers absolute power upon the licensing officer to grant or refuse applications for licenses to shop-keepers or hawkers. There is a right of appeal against the decisions of licensing officers to certain local bodies. But these not infrequently misuse the powers vested in them and the Supreme Court of Natal has no jurisdiction to interfere in such cases. The Act checks Indian enterprise, as a person to whom a license has been granted for any year might be deprived of it the very next year.......... The memorialists ask for a restoration to the Supreme Court of its jurisdiction over the decisions of the local bodies which very often consist of interested traders. They complain that though Indian traders, as acknowledged by the local authorities, have always been ready to comply with the conditions as to sanitation prescribed by the law, they are not permitted to get licenses to trade merely because of the colour of their skin! As remarked by them in their representation, the Dealers' Licenses Act is an engine of very great oppression, and it is not a little shameful that such a piece of legislation should be enforced against the Indian subjects of

His Majesty. The Immigration Restriction Act of Natal was promulgated on the 8th May 1897. It is the basis of the restrictive legislation which received the approval of the Legislative Assembly in Cape Colony. It imposes on intending settlers an education test whereby a knowledge of one of the European languages is insisted upon. A merchant, however intelligent and well-versed in one of the Indian languages, falls within the category of prohibited immigrants. One of the most harassing features of the Act is that it stands in the way of bringing to South Africa storemen, salesmen, assistants, clerks, cooks and other domestic servants. Applications to the Natal Government to admit such persons for local requirements have been invariably refused with very rare exceptions. Under the Act, a domiciled person is unable to bring with him his parents or other relations, though the latter might be wholly dependent on him! Can anything be more monstrous than an enactment which requires a cook to possess a knowledge of one of the European languages or deprives an Indian of the society of his parents? .... 'That British subjects, neither criminals nor paupers, should find it difficult to enter any part of His Majesty's dominions is a thing very difficult to understand,' say the memorialists with an amount of self-restraint which Indians alone can show. We cannot help characterising the whole thing as disgraceful. The memorialists contend that Indian settlers contribute to the State Exchequer and have a fair claim upon the general revenue so far as educational facilities are concerned. Their children, however well-behaved and well-bred, are debarred from attending ordinary Government schools, even when their mother-tongue is English and they live entirely in the European style.......... The indentured Indians have to pay a poll tax of three pounds every year if they decide to remain in the Colony after the expiry of their indentures. But the Natal Government have now passed a law imposing a tax on children above the age of 13 in the case of girls and 16 in the case of boys. The memorialists pray that, as such legislation is against British traditions, the Royal assent may be withheld from it......... The Protector of Indian Immigrants in his last Report certifies that the Indian immigrants resident in the Colony of Natal form an orderly, law-abiding and respectable element of the community and may be considered as generally prosperous. Will Mr. Chamberlain continue to treat with indifference the grievances of these people? If the new-born Imperialism is not of the bastard kind, he cannot honourably tolerate a state of things which reflects nothing but discredit on all those who are responsible for it directly or otherwise and is a dark blot upon modern civilization."

Voice of India (13), 2nd May.

3. "There prevails in some quarters a feeling of satisfaction that in the Transvaal some relaxation of the rigid laws against Indians has been made. We welcome the concession made by the Colony to 'educated' Indians, but the 'business' man, who has most to do in Africa, is no better off thereby. We have seen a copy of a memorial addressed to the Colonial Secretary by the Indians at Durban. It relates to grievances which call for immediate relief at the hands of the British elector; not of the politician in power. The business-man cannot do all his business with educated gentlemen. He needs cooks, clerks, peons, salesmen, underlings of all sorts. To these the relaxation just announced does not apply. This is the foremost grievance, because it cuts off the very hands, so to speak, of the Indian trader. The memorial quotes specific examples of oppression upon Indian tradesmen. A merchant of seventeen years' standing in the Colony was not able to renew his license only recently. People cannot bring in their parents if the latter do not know some European language, nor can they hope to educate their children well. The poll-tax is 'bad enough,' but is rendered worse by being imposed on boys and girls of 16 and 13 years. The memorialists ask piteously 'When the finality in the list of our disabilities will be reached?'"

The South African Colonies and British Imperialism.
Kaiser-i-Hind (19), 26th Apr., Eng. cols.

4. Slowly as the high fever of Imperialism, so rampant in England during the days of the unrighteous South African war, is subsiding, the British people are rubbing their eyes and making the discovery that after all the idea of Imperial Federation is a phantom, pure and simple, and that the day of its realisation is receding

instead of nearing as the most passionate votaries of that fallacious fetish had sanguinely hoped. Not that there is anything new in the discovery. The fact was long since pointed out to them by a minority who formed the more sober and statesmanlike section of the nation. Such, however, was the heat of the rampant Jingoism, which is now-a-days re-christened as Imperialism, that the opinion of that minority was contemptuously set aside. The rest of the nation gibed and jeered at them as a coterie of Little Englanders, lost to all sense of patriotism and dead to all sense of that higher and nobler responsibility which the Imperial sway of Great Britain had brought in its wake all the wide world over during the closing years of the nineteenth century!......... While these false prophets of the hour screamed and vociferated and promised their followers to take them to the New Jerusalem of their own creation, the true prophets cried in the wilderness. Their voice was drowned by the deafening cries of the other Mullahs. But the Boer war has been over for some months past. The bellicose fever has subsided. Revelations after revelations have been made which have informed the nation how it has been deceived, and how its army has proved to be rotten to the core in spite of the heavy expenditure of millions in times of peace and the burden of the new war taxation.......... Reaction has now come; and with reaction, the knell of Imperial Federation has been tolled. The Chancellor of the Exchequer was the first to strike the note while unfolding his unlucky budget which the bumptious Mr. Brodrick has made a by-word of reproach among friends and opponents alike of the Goverment. The cat was let out of the bag that it was hopeless to expect the Colonies to pay a brass farthing towards the expenditure of Imperial Defence, abroad and at home! No wonder, collapse soon after followed among the rank and file of the Imperialistic gang.......... The Colonies were too selfish to contribute a penny towards an object the utility of which in their opinion was exceedingly problematical. They were only anxious to paddle their own little canoe and be happy, leaving the Mother Country to bear the burdens of the self-imposed responsibilities of an over-grown and unwieldy empire as best it may! What a petrifying response indeed was that coming from the Colonies! As the *Economist* puts it: 'The Colonists were keen about getting a better entrance into the English market for their own goods. But they were quite indifferent to the prospect of a fractional representation at Westminster; they declined to take upon themselves a larger share of Imperial burdens; and they showed no desire to influence Imperial policy, except where it happened to touch their own special interests.' So here is the tolling of the knell of Imperial Federation. This one fact made clear by the Chancellor of the Exchequer has set the nation a-thinking. They are now revising their ideas, and inquiring what true Imperialism may be. Luckily for them, they have already been assisted in evolving the new idea by the Great Apostle of Imperial Federation himself! Before his self-imposed embassy to South Africa, Mr. Chamberlain was so cocksure of the near realisation of the Federal Idea that he never missed an opportunity to proclaim his assurance of the ultimate triumph of his fetish. But the prophet has returned a sadder and wiser man. He has returned to unlearn what in his self-complacency he thought he had learned and taught. Thus both he and the people are now unlearning all about Imperial Expansion and Federation. On 20th March last, Mr. Chamberlain proceeded in all his glory to the city, the very hot-bed of Imperialism gone mad,—for the gold bugs who brought on the discreditable war are mostly to be found congregated there,—and recounted the principal topics of his mission. Fully conscious of the insuperable difficulty he had confronted, he boldly tried to grapple with it and revive the drooping spirits of his *confrères* in the making of a federated empire. According to the *Economist* 'the Imperial idea, as he had again and again stated, was founded on the willing co-partnership of all the elements of the union of which it was built, and the Colonial Conference, and much that had happened since the Colonial Conference, had shown that this initial co-partnership did not exist.' The desire, then, of the Colonies to be in closer union with the Mother Country 'turned out to be non-existent.' That was the most cruel stroke of fate which laid low at once the federal idea of the great apostle. The Colonies flatly refused to assist by a penny the Mother Country in her ambitious dream of a grand federated empire. As our contemporary shrewdly remarks in a tone of veiled irony: 'They were quite content that Great Britain should run the empire and that the Imperial Parliament should remain the Parliament of England, Scotland and Ireland.' But Mr. Chamberlain never loses his self-possession, and the greater the failure of his idea, the bolder is the front he presents to show that he is no coward in politics. So taking the bull by the horn he coolly informed the assembled plutocracy, which have so strenuously promoted Imperialism these last few years, that the federal idea is all right—only the home Imperialists, that is Chamberlain & Co., 'have gone ahead.' They are 'in advance of the Colonies.' There is no lack of sympathy, aye, affection on the part of the offsping for the parent. Only, as the apostle remarked, 'their own local affairs have become so important and so absorbing that perhaps they have failed to appreciate adequately all that is due from them as members of the Empire to which they are proud to belong.' Unthinking offspring of the good mother. How narrow-minded!......... Unfortunately for Mr. Chamberlain, this new idea has not been so light-heartedly taken up by the Colonies. So after all, we come to this confession that Imperial federation had never its origin with the Colonies. No. It was the bright idea of this brilliant Colonial Minister who plumes himself on his far-sighted statesmanship! What a blow, however, the Colonies have given to this precious statesmanship! But does Mr. Chamberlain still entertain the hope that as the 'new spirit' permeates the Colonies they will come round to his views? Common sense forbids the hope. On the contrary, we fully agree with the *Economist* that there is every reason to think that as these Colonies grow and prosper, their own affairs will become more and more interesting to them, and the probability that they will put them on one side, in order to give attention to Imperial affairs, will grow proportionately less. So that, instead of the federal idea growing with the growth of the Colonies, there is every chance of its receding into oblivion till a few years hence it is completely buried, with a suitable inscription by the Little Englanders who, after all, are proving themselves to be truer prophets and truer patriots than the entire crew of Imperialists. Meanwhile we can only exclaim: 'Alas! for the vanity of human wishes,' and especially for the vanity of the Great Apostle of Imperial Federation. It rose like a phantom and must vanish like a phantom, and the day is not distant when its funeral oration will have to be pronounced and its epitaph written in indelible ink with a pen of iron."

Operations in Somaliland.
Kesari (108), 28th Apr.

5. Since the reverse sustained by British arms in Somaliland in October last, the operations in that country were not marked by any noteworthy incident, until last week intelligence was received all of a sudden of the disastrous defeat of a British column under Colonel Plunkett. It is said that that officer with a party of men was in pursuit of the Mad Mullah, when the latter overwhelmed him with a large force. Reuter reports British casualties during the fatal encounter to be 11 officers and 181 men. No one who reads an account of the skirmish, can help feeling sorry. It is conjectured that further reinforcements will be sent from India. It will not of course be the first time that Native Sepoys will be called upon to face death in a far-off country. But what makes us particularly deprecate the operations in Somaliland is that although they do not promise any substantial benefit to the British Government, our people are being killed for nothing. The Prime Minister asserted a few months ago, while speaking of Somaliland, that that country was in no way particularly useful to England. What was meant by the Premier as a solace to the feelings of Englishmen is, however, the root of our sorrow. If Somaliland is of no particular use to England, we cannot help observing that it is not only utterly unbecoming a highly civilised nation like the British that they should strew the plains of that country with the bones of their soldiers, but that such an act is very nearly akin to barbarity. Those who are racking their brains to devise plans of a campaign in such a country must be ranked among the vilest of mankind. Many of our Anglo-Indian contemporaries, in the fury of their indignation against the recent reverse, emphatically urge Government to chastise the Mullah promptly. Others now do not call the Mullah mad, while some have expressed unbounded regret at the loss of British officers. But none counsels the abandonment of a war, which involves a needless slaughter of men. Perhaps, native lives count for

little in the eyes of Englishmen. Perhaps, some natives might prefer death in the sandy wastes of a distant land to falling victims to plague in India. The loyalty of our people has by this time been placed beyond doubt. But it is a misfortune that because they happen to be loyal they should be employed indiscriminately for any purpose by British politicians. We hope the latter will at least reflect that the Indians are not born to die in a useless cause, and we most loyally entreat them not to be guilty of the sin of needlessly sacrificing their lives.

Bombay Punch Bahádur (150), 27th Apr.

6. It seems that the British are being terribly harassed by the indefatigable Mad Mullah. At the outset of the campaign Reuter gratified the vanity of the British nation by wiring exaggerated accounts of British victories. We had grown familiar with reports of heavy casualties on the enemy's side; but now the scale seems to have turned the other way and the British are reported to be sustaining severe losses. A gloom seems to hang over the whole Empire, and one feels that the British are called upon to face the ordeal of another Boer war. In the recent reverse sustained by Colonel Plunkett it was lucky that the Mullah spared some of our men, otherwise we would have remained completely in the dark about the details of the sad disaster.

The Australian Post Office authorities and the employment of coloured labour on British steamers.
Jám-e-Jamshed (60), 29th Apr., Eng. cols.

7. "A fresh blow to the hopes of a united Empire from a people who talk most of Imperial unity! Reuter says that, in view of the expiry of the English mail contracts, at the end of the year, the Australian Postmaster General has formally notified to the British Post Office that the Commonwealth will not become a party to any future agreement concerning steamers employing coloured labour. What does Mr. Chamberlain and those who talk so grandiloquently of the unity of Imperial interests, think of this?......... It is too early yet to say how this fresh difficulty will be got over. Australia is, no doubt, a free governing colony, and she will be acting within her rights in refusing to 'become a party to an agreement involving steamers employing coloured labour.' But will not the Indian Government do likewise, that is to say, refuse to be a party to any agreement involving steamers employing seamen who are inhabitants of British Colonies? It will not be in the power of the Colonies to prevent the adoption of such a retaliatory policy; and when the Imperial Parliament is called upon to interfere, India will have every right to say: 'First ask the Colonies to mend their ways.' We are anxious to see Lord Curzon remain at the helm of affairs a little longer than it is feared he will, for this reason among others that it is not likely that any other Viceroy will take so broad a view of England's obligations to India as he does, or will be strong enough to make use of the independent powers the Government of India possess in defence of Indian interests. The admission to natives into British Colonies is refused on the ground that they undersell the white traders and brush shoulders with the white Colonists. Why this fresh restriction should be imposed, when there is no such danger to be apprehended is hard to understand. When will the South African Colonies give a similar intimation to the British Post Office? The example of Australia is sure to be copied before long."

Colonel Yate.
Gujarát Mitra (16), 26th Apr., Eng. cols.

8. "The long detention of Colonel Yate even after the British Envoy's representation to the Afghan Commander looks rather an ugly affair seeing that Habibulla has ever professed like his father to be our faithful ally. It is whispered in some quarters that Habibulla, unlike his liberal-minded father, yields much to priestly and anti-European influence. But it is suspected in other quarters that the Ameer is amenable to the same baneful influence which has more than once plunged Afghanistan into a war with the Indian Government, we mean, the Russian influence. At any rate the action of the Afghan Ruler in the present instance seems inexplicable. If Colonel Yate transgressed the British boundary the best course for the Ameer was to have demanded an explanation of his intrusion, but to have detained him for so long a time on no plausible ground shows that the present

Afghan Ruler has yet to learn his father's astuteness in diplomacy. We sincerely hope that good sense will prevail over the baneful influences now at work at Kabul and avert the danger of a re-adjustment of affairs in the buffer-State. The Ameer cannot be so ignorant or purblind as not to have realized by this time that it is British friendliness that maintains him on the throne. As we go to the press, we hear that the Colonel has been released; but the news has not been officially confirmed. The long detention at any rate does not augur well for the peace on the Frontier, for it would lead the tribesmen to think lightly of the Paramount Power."

Sultán-ul-Akhbár (151), 25th Apr.

9. It cannot be denied that Colonel Yate deliberately violated the terms of the Treaty of 1880 by crossing the British frontier. We do not think any right-minded person can feel sorry for the penalty which he had to pay for his indiscretion. Some papers have published a report that the Amir is sorry for Colonel Yate's imprisonment, but on our part, we are quite sure the Afghan Ruler thinks that his officers on the Frontier acted with propriety and circumspection in the matter.

Kesari (108), 28th Apr.

10. Colonel Yate has at last been released and there is no longer any occasion for our Anglo-Indian contemporaries to cast aspersions at the Amir's loyalty and to stir up hatred in the minds of our rulers against that potentate. We do not yet know why Colonel Yate was arrested. There is no doubt, however, that he was guilty of a grave indiscretion in crossing the British border in violation of the Treaty of 1880, although we admit that there might have occurred instances of such violation not followed by serious results in the past. The detention of Colonel Yate cannot, therefore, be considered unjust. But some of our Anglo-Indian contemporaries have tried to make a mountain of a molehill by investing the incident with unnecessary importance. They are calling upon the Government to take vigorous measures in the matter because the incident, according to them, has served to lower British prestige in the minds of natives. The narrow-mindedness of these journalists is contemptible. The release of Colonel Yate, however, has silenced their campaign of calumny against the Amir.

Gujaráti (15), 26th Apr.

11. Colonel Yate's imprisonment naturally gives rise to misgivings in the minds of thoughtful persons about British relations with Afghanistan. It is too early as yet to predict what turn events on the Frontier might take in the near future, but signs are not wanting to show that the Afghans regard with suspicion, if not alarm, the attempts of the British to introduce Western civilisation into their country. Their attitude in this respect is not wholly without justification. It is a matter of common knowledge that the policy of Western nations is to sow the seeds of decay and ruin, under the pretext of spreading civilisation, wherever they go. The Afghans, it appears, are on the alert to avert such a contingency. They may be barbarous so far as knowledge and learning are concerned, but they show an innate shrewdness and foresight in baffling outside attempts to encroach upon their independence. They realise only too well wherein the happiness of their country consists and they descry in Western civilisation a danger to their political independence. They are aware that the so-called mission of the Christian nations to spread civilisation in their midst is really prompted not by philanthropic motives but by a desire for self-aggrandisement. In the present case the arrival of Lord Kitchener at New Chaman served to arouse their suspicions against the British. By imprisoning Colonel Yate, however, they have made it clear to the British Government with what vigilance and astuteness they are marking British movements on the Frontier.

Kál (104), 1st May.

12. The *Kál* writes in a sarcastic tone:—The reasons why Colonel Yate was arrested by the Afghans are not yet known, but the silence of the Amir shows that Colonel Yate was not guilty of any offence. If this inference be correct, the Amir has committed a grave offence in detaining an innocent British Officer like Colonel Yate for a period of one month. The British should certainly not

pocket this serious insult to their Imperial prestige. If they take no steps in the matter, their action will be misunderstood. What punishment should be meted out to a friendly ally like the Amir need not be pointed out to our Government, because they are daily inflicting such punishments to offending Native Chiefs in India. They should at once stop the payment of the subsidy to the Amir. If this form of penalty be not approved, the Amir may be deposed like Malharao Gaekwar and transported to some distant country and a fertile province of his kingdom like Berar should be taken on perpetual lease. Or, why not compel the Amir to submit a resignation of his chiefship? But the Government of India hesitate to adopt a stern policy towards the ruler of Afghanistan. We simple-minded natives of India cannot fathom the secret of their mild policy towards the Amir, but presumably the secret will be found to lie in the strength of the Amir's army and his state of military preparedness generally. He is importing arms and ammunition of improved pattern from Europe, while his country possesses excellent natural defences. The Afghans, besides, are noted for their bravery and the bitter experiences of the British in Afghanistan in 1842 and 1880 must have taught them that that country is not like Hyderabad or Indore. The recent experience of the British in the Transvaal must also, to a certain extent, be acting as a damper upon their aggressive zeal. If they had apprehended any opposition from Hyderabad and Indore as they apprehend from Afghanistan and Russia, they would no doubt have shown forbearance and magnanimity in dealing with those provinces.

Jám-e-Jamshed (60), 30th Apr., Eng. cols.; *Voice of India* (13), 2nd May.

13. "Colonel Yate has been released by the Afghan authorities, and he has gone to stay with his brother at Quetta. Nothing has been said officially as to why he was made a prisoner and detained so long, and perhaps nothing will be said for some time to come. Colonel Yate's release does not, however, lessen public anxiety as to the political situation on the North-Western Frontier. The Amir is paid eighteen lakhs of rupees to be India's ally and to spare her certain anxieties. But though he continues to receive India's money, it is doubtful whether he continues to be her ally. There is no definite pronouncement from official quarters as to his attitude and intentions. The chief reason for subsidising Afghanistan has been, as we have said, to add to the people's sense of security, but events have been happening which, far from lending any security to our position, make us distrustful of the ally into whose coffers we have been pouring crores of rupees, these many years past." [The *Voice of India* writes:—"The Amir has done wisely to release Colonel Yate, but in view of the friendly relations of the British with Afghanistan it is regrettable that he should have been detained so long. Perhaps when the public have fuller information relating to the incident, the action of the authorities in Afghanistan will appear in a different light."]

Why is India not happy in spite of the means of happiness afforded by Western civilisation.
Kál (104), 1st May.

14. Foreigners assure us that the introduction of railways, telegraphs and other modern scientific appliances into India has multiplied the means of happiness available to the people and that the latter must, in consequence, be happier than their forefathers in the past. But, as a matter of fact, actual experience belies this inference. We are not happier in spite of the increase in our means of happiness. How are we to explain this paradox? Our lives are dreary and desolate and our people are being dragged through the mire of misery, which is worse than death itself. And yet all the inventions of modern science are at our command. We can whirl round the world in a very short space of time, our streets are lighted with electricity, the telegraph brings news to us every morning from the farthest quarter of the globe, and still our life is extremely miserable. In former times our country was happy, though men could not then speak fluently in English nor did women enjoy the luxury of wearing English attire. Our countrymen were not the less happy in those days because lakhs of them did not die in a year of famine, nor were they the less religious because starvation did not compel them to embrace Christianity. Our cattle were not slaughtered in those days, nor was

the produce of our fields exported to foreign countries. The petty rulers of those times waged constant internecine wars and probably exacted more land revenue from their subjects, yet the latter were happy. We, on the other hand, enjoy perfect peace and immunity from foreign invasion, we have Legislative Councils and can send petitions to Parliament, but are nevertheless not as happy as our ancestors. Why should this be so? Why should not an increase in our means of happiness make us actually more happy? Count Tolstoi has tried to penetrate this mystery and offered a solution thereof. That *savant* narrates how at the birth of Christ, Satan grew despondent and was dismayed to see his empire lost. After the lapse of several centuries during which the world enjoyed perfect peace and happiness, Satan's crew once more gathered round him and endeavoured to inspire the heart of their master with the hope of regaining his lost empire. The Demon of Industry exclaimed that it would produce machine-made articles which would become useless in no time. The Demon of Division of Labour promised to reduce men to mere working machines. The Demon of Locomotive exclaimed with a shrill whistle that it would make men wander away from their homes. The Demon of the Press said that it would disseminate foolish and silly ideas. The Demon of Medicine promised to make men care for their bodies and neglect their souls. The Demons of Charity, Education and Civilisation made similar promises, and last of all stepped forth the Demon of Law and Government and assured its Lord that it would give a license and monopoly of dacoity and murder to one individual, who would be privileged to kill and plunder openly and systematically. On the strength of this last assurance Satan re-established his empire in the world. Count Tolstoi has in the above unfolded to us the true meaning of Western civilisation, and progress.

The gulf between natives and Europeans and how to bridge it.

Voice of India (13), 2nd May.

15. "If by any means one Englishman out of every ten in India could be made to think the thoughts and share the views expressed by Mr. Blair, Editor of the *Englishman*, in his lecture to a Calcutta audience, mainly composed of his own compatriots, a new light would begin to illumine the confessedly dangerous and divergent paths which the two races in India are pursuing. How to bridge the gulf, how to create a tie of sympathy, between the Indians and their English rulers, is the question of questions in Indian politics. 'Pleasant or unpleasant, hard or easy, the Sphinx-riddle we have to read is to create a common interest between the Indians and ourselves. It is an urgent problem, more urgent even than currency or famine relief,' says Mr. Blair rightly. For more reasons than one, says he, the English population in India ought to interest themselves in the millions amongst whom their lot is cast. The most important of these reasons is that of British permanency. 'It is folly to build upon British bayonets. The only lasting foundation of our power is the respect and confidence of the Indian peoples, even if we never find our way to the Indian heart.' The truth of this statement comes home if we look at the political situation of the Empire. When and with whom England may have to undertake a war is uncertain. What if this process of estrangement should go on at such a crisis?—asks Mr. Blair. He invites the English public to share this 'alarmist' creed of his. A native paper passing a favourable judgment on Russian rule is a danger-signal, and should open new thoughts for Englishmen. He admits that there are great difficulties in the way of perfect harmony, but a solid feeling of sympathy and common interest may be created by a better treatment of natives by Englishmen. Not merely this selfish political reason, but also the ethical, should incline Englishmen more towards the Indian people. Mr. Blair recommends some remedies, one of which is for Englishmen to master at least one indigenous language. Next, 'if we merely change our general out-look,' surprisingly much good might be found in the Indian. A change of attitude, a neighbourly feeling, a necessary appreciation of the fact that these people are the very means of livelihood to so many, a greater desire for mutual understanding—these will be the materials wherewith to build a strong bridge of harmony across the widening gulf between the ruling race and the ruled in India."

Sir Edward Law on the military expenditure of India.
Mahrátta (7), 26th Apr.

16. Sir Edward Law made a curious defence of the military expenditure in India in the course of his Budget speech. 'It may possibly be objected,' said he, 'that our total military strength is in any case too large. I am happy to join issue at once and directly with such critics.' But in the very next sentence he seriously says: They (critics) cannot, for the want of *information which cannot be made public,* be in a position to pronounce an opinion on the necessity or otherwise of greater or smaller military preparation and consequent expenditure. The Government of India, acting on the fullest information and with the advice of competent Military authorities, consider that *certain things are necessary to meet certain eventualities* and it is their duty to take action and provide accordingly.' Can anything, we ask, be more vague and mysterious than this last sentence? And yet this is a statement with which Sir Edward Law joins issue with the critics of the Government. And if the critics fail, as is alleged, to appreciate the position of the Government for want of certain information, we do not quite see how the position is in any way made better for them by their being told that the information cannot be made public. From this point of view the blunt reply of Sir Edmund Elles that after all Government are the best judges of the necessity and the extent of the present military charges was better than the mystifying reply of Sir Edward Law. When it is urged that Government are the best judges of the present military charges, a discussion of figures becomes superfluous. But we shall on another occasion show how the figures about the military charges can be manipulated and have been manipulated by the official exponents in the Budget debate."

An appeal to Government to train natives to a military career.
Arunodaya (86), 26th Apr.

17. We think that if the system of conscription were to be introduced into India, it would be the best provision against the contingency of a foreign invasion. But our rulers are probably afraid that if the natives are trained to a military career they might seize the opportunity of rising against Government when the latter are, at some future date, involved in hostilities with a foreign power like Russia. Such a fear is only natural. We meet in the past history of Europe with many instances wherein foreign rule was ultimately overthrown by the conquered nations. But there is no ground for such an apprehension with respect to India. The people of this country are truthful, honest and loyal to the core. They do not care who rules them so long as the administration is sound and efficient. We do not mean to say that there are no malcontents in the country. Possibly there are some adventurous spirits amongst us, who are eagerly looking forward to a period of trouble to improve their lot. But it is a mistake to suppose that all Indians are cast in this mould. It is, on the contrary, the earnest prayer of the people of this country that the British Government may take them into their confidence and by giving them a training obviate the contingency of a Russian invasion, which would otherwise threaten disastrous consequences alike to Government and the people.

The Shivaji Festival.
Samarth (35), 29th Apr., Eng. cols.

18. "To-day being the anniversary of the birthday of Shivaji, the day will be observed as a national holiday in the whole of Maháráshtra and even beyond its limits. Such festivals will not serve to add anything to the already immortal fame of the celebrated founder of the Maratha Empire; but they are necessary in order to remind the people of Maháráshtra of the great warlike deeds of their forefathers. It is for this reason that we heartily congratulate the leaders of the Deccan on the happy idea they have conceived of late of celebrating the anniversary of the great Shivaji. Our town has the rare good fortune of being under the benign rule of the direct descendant of the great Shivaji and so naturally one would expect that the local celebration of the Shivaji anniversary would be held on a very grand scale. But we are sorry to see that nothing like that is done. Both the Kolhápur Darbar and the people in general are wasting their energies on a subject which has been most unfortunately introduced here by some interested persons. We, however, hope that both will be awakened in time to a sense of their duty to the great national hero. We heartily congratulate the patriotic attempt of some educated people here who have begun to celebrate

this festival, though on a moderate scale, from last year." [Two correspondents of the paper write in support of the movement and blame the apathy of the people of Kolhápur in the matter. One of them observes that, in the case of an enslaved community easily contented with their lot of servitude and humiliation, a constant meditation upon the achievements of their ancestors is the best antidote to drive away their supine indifference. He, therefore, concludes that it is the prime duty of the people of Maharashtra to hold celebrations in honour of Shivaji and to cherish the memory of his manifold virtues and that they ought not to be deterred from discharging this duty through the vain fear of any possible misunderstanding being created in the minds of the authorities that be.]

Why should the people of Maháráshtra celebrate the birth anniversary of Shivaji?
Bakul (88), 26th Apr.; *Deen Mitra* (27), 26th Apr.

19. A nation which shows neither admiration nor respect for its heroes, the moulders and controllers of its destinies in the past, must be considered to be fallen, indeed. Western nations are marching in the van of civilisation solely because they cherish the memory and derive an inspiration from the lives and life-work of their great men. The Arabs carried the crescent in triumph from Grenada in the west to Delhi in the east, because they were animated by the fire of the enthusiasm which burnt in the bosom of their Prophet. The Irish have been able to keep up their agitation for Home Rule because they pay annual tributes of homage to their martyrs in the past. We, too, know the value of hero-worship to some extent inasmuch as we have been from times immemorial celebrating the anniversaries of our saints and spiritual guides. Ought we not to pay similar homage at the shrine of our political heroes like Shivaji? It might be asked whether we aim at throwing off the British yoke by awakening the feelings of pride and self-respect in the hearts of our countrymen. We need only say in reply that it is our settled conviction that British rule is established in India by a Providential arrangement and that all we hanker after at present is to be good subjects so that our rulers might deem us worthy of the full rights of British citizenship. This being the goal of our ambition, we appeal to all the people of Maháráshtra to celebrate the forthcoming anniversary of Shivaji's birth with due pomp, to lay his virtues to heart, and to contemplate how Hindus and Muhammadans lived amicably under the ægis of Maratha rule. [Writing on the same subject the *Deen Mitra* observes:—Shivaji's greatness stands out unparalleled in history. Unlike other empire-founders in the world who are inspired to acts of heroism either through ambition or greed, Shivaji laid the foundation of the Maratha Empire purely with the object of delivering the weak and the innocent from the atrocities of Muhammadan rule. When this object was attained he laid his kingdom at the feet of Ramdas; was this not an uncommon act? A ruler in these days will not even save the life of a starving rayat by giving him a full coarse meal of bread and salt. It is Shivaji's extreme disinterestedness that has made him the idol of our hearts and it is our prime duty to celebrate his birth anniversary.

The *Times of India* on the attitude of the Indian public towards Lord Curzon.
Kaiser-i-Hind (19), 26th Apr., Eng. cols.

20. "In speculating on the probability of an extension of the term of office of the present Viceroy, the *Times of India* in its leader of Monday last, which is seemingly inspired, refers to one matter to which, we believe, every Indian will undoubtedly take strong exception. As our contemporary is well known for keeping the conscience of Lord Curzon, it may not be uncharitable to assume that it has already discovered His Lordship's innermost mind on the attitude of the Indian public towards himself which he may expect to find on his retirement. For, otherwise, we are at a loss to understand wherein lie the *rationale* and justice of the following observation: 'A prolongation of Lord Curzon's absence from Great Britain, so far from being helpful in his future career, will rather be harmful to it. Nor, we fear, can he even reckon on the gratitude of the Indian peoples; for though they are not on occasions given to stint their admiration, the quality of genuine gratitude is not a quality that the Indian peoples are wont to exhibit to their Viceroys.' We draw the attention of our countrymen to the last part of the sentence, and inquire whether the statement is not absolutely the reverse of truth. Are there wanting instances

where the people of India have not only been unstinting in their admiration but well known for their genuine gratitude to Viceroys *whom they have recognised as having rendered lasting service to them*. Such were Canning and Lawrence. And such were Lord Northbrook and Lord Ripon. Who has forgotten the unparalleled demonstrations of gratitude shown by Indians on the retirement of the last named Viceroy? Why? Sir Auckland Colvin, who was hardly well-disposed towards Indians, gave the reasons at the time. No Viceroy did so much for the permanent welfare of the people generally, and especially for the indigent peasantry as Lord Ripon. His fiscal and educational policy was, again, the theme of grateful acknowledgments everywhere. So it is, we repeat, an absolute untruth to allege that Indians are lacking in gratitude to Viceroys who *really deserve* it. The Indians, especially the educated classes, are very discriminate in their gratitude. They reserve it for those Viceroys only who by their justice and sympathy have unmistakably shown their capacity for true statesmanship. It is by this standard that all Viceroys are tested. The people know well enough how to distinguish between Viceroys who advance their general prosperity, stimulate their onward progress, enlarge their freedom and generally exhibit their genuine sympathy for them, and that without any flourish of trumpets and copious eulogistic notices from the Press, and Viceroys who are known to be mere lip-sympathisers, reactionaries in administration and mischievously diplomatic in wrenching with the left hand a great deal more than what they grudgingly give with their right. In all probability Lord Curzon has by this time found out in what category the Indian people have placed him. And it is to be presumed the conviction is growing on him that, in their estimation, he has done precious little by way of broad and generous statesmanship to earn their gratitude. Perhaps, it is owing to the painful consciousness of this unpleasant fact that his confidante of the Press has sounded in anticipation the tocsin of Indian ingratitude. But it is superfluous to say that such an utterance as the one to which we have drawn pointed attention is the greatest libel on the Indian people Those uttering it know that it is absolutely contrary to facts and it is regrettable that so respectable a journal as the *Times of India* should be guilty of promulgating such a falsehood."

Suggestions for remodelling the system of administration in Portuguese India.
Bombaense (40), 25th Apr.

21. A correspondent of the *Bombaense*, in an open letter addressed to the Portuguese Minister for Foreign Affairs, says:— The salvation of Portuguese India depends upon the nomination of a Governor-General possessed of great diplomatic tact and administrative capacity. The practice hitherto followed of nominating a military man as Governor-General of Portuguese India should be discontinued as owing to his ignorance of administrative work the finances are mismanaged. What is required is a system like that obtaining in British India where every Department is controlled by an expert head and the administration is carried on with such efficiency as to excite our envy. Now that it is certain that the present Governor-General of Portuguese India is retiring, opportunity might be taken to appoint to that high office the Viscount of Wrem, the Portuguese Consul General in Bombay, who is an officer possessing all the requisite qualifications, and whose appointment will doubtless be beneficial both to Portugal and the subjects of Portuguese India.

Mr. Tilak's visit to Dhárwár in connection with the Bombay Provincial Conference held at Dhárwár.
Belgaum Samáchar (89), 27th Apr.

22. The Honourable Mr. Khare, President-elect of the Thirteenth Provincial Conference, Mr. D. E. Wacha and the Honourable Mr. Gokhale arrived at Dhárwár on the evening of 23rd April and were accorded a cordial reception at the station by the Chairman and members of the Reception Committee. Mr. B. G. Tilak arrived by the same train and was enthusiastically received by a large gathering who awaited his arrival. As soon as he stepped down upon the platform flowers were showered upon him and he was driven in a coach to his temporary residence. His stay at Dhárwár will extend over a week and advantage will be taken of his presence in the town to celebrate the Shivaji anniversary on the 29th April.

Proceedings of the Bombay Provincial Conference held at Dhárwár.

Bombay Samáchár (51), 29th Apr.

23. The resolutions passed by the Dhárwár Provincial Conference were, generally speaking, conceived in a broad-minded and practical spirit. The Conference was, in our opinion, rather too effusive in its expression of gratitude to the Government of India for the recent remissions of taxation, and thereby betrayed its incapacity to discriminate between measures prompted by a mere sense of duty and those which are inspired by the wider considerations of justice and generosity. The resolutions adopted by the Conference *re* the abolition of the excise duties on cotton and of the countervailing duties on sugar have our hearty approval. The resolution about the land assessments in the Presidency likewise commands our warm sympathy and we doubt not that if the recommendations made therein be carried out the happiness and prosperity of the rayats would to a great extent be secured.

Mahrátta (7), 26th Apr.

24. "The Thirteenth Provincial Conference met to-day in the Darbar Hall at one o'clock in the noon. After the speech of the Chairman of the Reception Committee Mr. Setalvad proposed and Mr. Chhatre seconded that the Honourable Mr. Daji Abaji Khare be elected to the chair. After the President's speech a Subject-Committee was appointed and in the evening the Conference recommenced its labours. Four resolutions were passed at to-day's meeting. The first dealing with the death of Mr. Caine was moved from the Chair. In doing so Mr. Khare eulogised Mr. Caine's services and zealous work in the cause of India. The resolution next taken up was about thanking Government for the reduction of the salt tax and the raising of the taxable minimum under the Income-Tax Act. The resolution also included a prayer that the unjust excise duty on cotton be abolished by Government. The Honourable Mr. Dixit proposed this resolution. He said that the remission of taxation was a Coronation boon. It was a distinct triumph for the Congress, which urged every year the necessity of those concessions. He further said that salt was a necessary of life, that the taxation on salt prevented its free use and consumption, and that, therefore, there was the necessity for a further reduction of the salt tax. Speaking about the income-tax he urged that the Civil Courts should be empowered to hear income-tax appeals. He condemned the imposition of the excise duty, as bad in principle, and as only resulting in the smothering of our infant mill-industry. Mr. Kargudri seconded and Mr. Sahasrabudhe of Sátára supported the second resolution. The third resolution dealt with the necessity of political appeals to Government being heard regularly like other appeals in the Law Courts. Mr. Bhate of Belgaum proposed this resolution and in doing so said that the right of being heard before an Appellate Court was a natural right of the British subjects. Yet this right is denied them as there was no express legislation sanctioning the appearance of the parties either personally or through pleaders, although there was no necessity of such a legislative sanction. Mr. Belvi of Belgaum seconded the resolution and in doing so condemned the denial of natural rights to British subjects in matters judicial. In the trials of, and appeals from, the subjects of Native States, he prayed for the barest justice. Mr. Abhyankar of Sángli supported the resolution. The third resolution dealt with building fines. It was proposed by Mr. Ranade of Bombay. He said that for years past there was the demand for reducing building fines. But the Bombay Government had added to the fines instead. That was a grievance aggravated and not redressed. Mr. Subrao Behatti seconded the resolution and pointed to the Mysore and Bangalore extensions in view of plague, as instances in point. Mr. Iyer of the Commercial School of Bombay moved the next resolution dealing with the necessity of establishing Commercial Schools and imparting higher commercial education. He said that higher commercial education was neglected......... He quoted the instance of Mr. Carnegie, saying that a man with commercial training can make a large business even with small sums. The speaker pointed out inconsistencies in the Report of the Universities Commission and ridiculed the objections of Government to the proposal of inaugurating a system of commercial education. Mr. Apte of Hubli supported the resolution and in this connection cited the instance of the Birmingham University, which had introduced a commercial degree with a three years' course. The proceedings were then adjourned till

Sunday morning. The arrangements made for the comfort of the delegates were good and the proceedings were marked by a spirit of hearty union among those who took part therein."

Kesari (108), 28th Apr.

25. On the Conference having resumed its proceedings on the second day, Mr. Natu of Belgaum moved the sixth resolution praying for a detailed enquiry into the economic condition of a few villages as recommended by the Indian Famine Union. In doing so he dilated on the growing poverty of India and observed that there existed a difference of opinion between the official and the non-official class on the subject of India's material condition and that an inquiry of the kind suggested by the Famine Union would serve to elicit the truth on the subject. The resolution was seconded by Mr. Nande of Poona and supported in a vigorous speech by Mr. Deo of Dhulia. Mr. Karajgi of Bijápur spoke in Kanarese in support of the same resolution. The seventh resolution suggesting the appointment of trained and experienced men to the posts of District Judges and Assistant Judges was moved by Mr. Karandikar of Sátára and was seconded and supported by Mr. Chattre of Belgaum and Mr. Samant of Sholápur respectively. The eighth resolution related to land assessments and consisted of four parts. In the first, regret is expressed at the fact that Government intends to levy the full assessment during the current year, though the agriculturists were obviously in an embarrassed condition. In the second part, Government are requested to moderate the rates of enhancements at the time of Revision Survey. The third part contains a prayer for the publication of the rules regarding suspensions and remissions of land revenue forwarded by the Local Government for the approval of the Government of India, while in the fourth part, Government are requested to allot free grazing grounds in forest reserves adjoining villages. Messrs. Karandikar and Tilak proposed and seconded the resolution respectively. The ninth resolution dealt with the Report of the Universities Commission and confirmed the resolution passed on the subject by the last Conference. Messrs. Padhye and Kelkar spoke in support of the resolution. The omnibus resolution was brought before the Conference in the afternoon and dealt with a number of topics, like the Forest Act, the Arms Act, &c. A vote of thanks to the President was proposed by the Honourable Mr. Gokhale. The President replied to this in a pathetic speech and thanked in return the Volunteers, the Reception Committee, and the Collector and the District Judge of Dhárwár. The next Conference will be held in Gujarát, though an invitation has also been received from Khándesh.

The Hon'ble Mr. Khare's presidential address at the Dhárwár Provincial Conference.

Kaiser-i-Hind (19), 26th Apr., Eng. cols.

26. "The Provincial Conference met at Dhárwár yesterday, the Hon'ble Mr. Daji Abaji Khare presiding. The presidential address was most interesting, especially that part of it which dealt with the land revenue policy of the Provincial Government.......... Mr. Khare is one of our best and ablest experts on the revenue problem and it is not surprising to find him dwelling at length on the Bombay Revenue system. He challenges a number of statements made by Mr. Muir-Mackenzie, and demolishes not only these but also some of the plausible contentions put forth in that magniloquent Resolution of Lord Curzon in answer to Mr. Dutt's criticism. Of course, Education, Police, Abkari and other kindred matters find room in the address. So, too, the inequitable character of the cotton excise duty. We are glad Mr. Khare has made special reference to the Nagada-Mutra Railway in which all Bombay merchants are so keenly interested. Lastly, Mr. Khare takes into his purview the provincial contracts which he thinks need to be put on a sounder and more equitable footing. Altogether Mr. Khare's address like those of his predecessors is an excellent and well-considered pronouncement on provincial affairs."

Mahrátta (7), 26th Apr.

27. "The principal topic discussed by the Honourable Mr. Khare in his Presidential address was the incidence of assessment and the methods of its realisation in this Presidency. Our readers are already aware how ingeniously Lord Curzon disposed of the open letters addressed to him by Mr. Dutt, on the subject of land assess-

ment in this country. Lord Curzon, before laying down his commandments for the guidance of Revenue officers, first asked the Local Governments to state their own views on the subject.........The Bombay Government selected Mr. Muir-Mackenzie as their spokesman in this matter. The duty of silencing Mr. Dutt was assigned to him and the Chief Secretary to the Government of Bombay tried hard to stop Mr. Dutt's mouth. The feat was ingeniously achieved, and the Government apologists applauded him and made much capital out of his statements. The truth of these statements was not doubted in the least by these demi-gods of justice and they would have passed for authority on the subject of the land-tax, had not Mr. Khare taken upon himself the task of minutely scrutinizing them. Till now, attempts were of course made by the Native Press to show the invalidity of Mr. Muir-Mackenzie's statements. But we must admit that Mr. Khare has ably proved that while during the last 60 years the revenue demand has increased 120 per cent. the area of cultivated land has increased by less than 10 per cent. We do not wish to give here the arguments, put forth by Mr. Khare to establish his propositions. We would fain ask our readers to peruse especially that portion of his address which deals with Mr. Muir-Mackenzie's sophisticated and erroneous statements......... Mr. Khare's advocacy of the Khot's cause is another splendid feat. He has conclusively shown that the dealings of the Bombay Government with the Khots are egregiously unjust and unjustifiable. The Khots are obliged to pay by way of assessment much more than their income in the shape of rents. Says Mr. Khare satirically:—'The only benefit the Khots enjoyed was their compulsory relinquishment of their holdings, and as a matter of fact, the majority of the villages went under attachment as the Khots had to pay 60 per cent. more to Government than what they paid previously, while their villages did not yield to them any larger income than in the previous year.' Mr. Khare has also briefly alluded to several other momentous questions of the day, such as the institution of agricultural banks, the spread of primary, technical and commercial education, the improvement of the rotten Police system, the betterment of judicial administration, the necessity of the abolition of excise duty, the inequitable system of provincial contracts, &c. At the same time he tried his best not to trench upon the proper sphere of the Congress and we express our satisfaction at the adoption of such a method."

Indu Prakásh (31), 27th Apr., Eng. cols.

28. "We are extremely glad to be able to congratulate our Dhárwár friends on their successful management of the Thirteenth Provincial Conference.......... The Honourable Mr. Daji Abaji Khare, who presided over the Conference, was in every way fitted for the office, the onerous and responsible duties of which he discharged with complete satisfaction to the public at large and with credit to himself. Mr. Khare has been known to this Presidency for a long time as an ardent worker in the field of politics and is one of the staunchest adherents of the Congress cause. Among the subjects dealt with by the President in his inaugural address were the question of land revenue, the question of building fines, the inquiry by the Police Commission, the excise duty on cotton goods, the system of judicial administration and lastly education.......... The general tenor of the President's argument on the subject of land revenue is directed specially against the memorandum of the Chief Secretary of the Bombay Government submitted to the Supreme Government, as this memorandum is the basis upon which the Imperial Government has issued its resolution *anent* the land question. It is not necessary here to go into the detailed statistics, so laboriously worked out by Mr. Khare, to prove the incontrovertible fact that during the past 50 or 60 years the land revenue of different districts has risen by about 120 per cent. In spite of these facts it is surprising to find the Government unwilling to accept the natural conclusion that this is the chief cause of the growing impoverishment of the rayats. As to the rise in population being a justification for increasing the land tax, Mr. Khare aptly remarks that pressure of population on land, the area being equal, ought, if anything, to militate against any increase. The memorandum of the Honourable Mr. Muir-Mackenzie further wants us to believe that the present assessment is low because of the ease with which it is collected. The proceedings of the Gujarát Inquiry are too well-known and we

have only to refer to them to combat this curious logic of the Chief Secretary to the Bombay Government. We have, in conclusion, to congratulate the Honourable Mr. Kharé for having conclusively shown that the famous resolution of Lord Curzon in answer to Mr. Dutt cannot be the final word upon the land assessment question."

Voice of India (13), 2nd May.

29. "Criticism of the administration and of the policy of Government should be marked by candour and confidence, said the President of the Bombay Provincial Conference at Dhárwár, and the Honourable Mr. Khare's speech was as good as his test of what such a speech ought to be. The greater part of it was a reply to Mr. Muir-Mackenzie's memorandum on the Land Revenue policy of the Bombay Government quoted in the Government of India's Resolution dealing with Mr. Dutt's letters to Lord Curzon. Mr. Khare's review is able and searching, and on some of the discrepancies and incorrect statements which, he says, vitiate the conclusions of the memorandum, it ought to be possible to obtain the Government's explanation by interpellations. The conclusion at which he arrives is that, while during the last sixty years the area under effective cultivation has increased by not more than 10 per cent., the demand of land-tax has increased by about 120 per cent. If, therefore, the tax before the settlement amounted to one-fourth of the gross produce, it follows that the present demand represents more than 50 per cent. of the gross produce. The whole of Mr. Khare's argument cannot be examined here, but one omission in his reasoning seems rather important. The increase in the revenue demand is estimated at 120 per cent., because the revenue 60 years ago was Rs. 1,40,59,124 and in 1901-1902 Rs. 3,10,00,000. But does a rupee now represent the same quantity of produce as it did 60 years ago? This question is not discussed by Mr. Khare, but the correctness of his conclusion depends largely on the answer given to that question. Replying to Mr. Muir-Mackenzie's argument based on the increase in the selling price of land, Mr. Khare observes that the bulk of the purchasers are sowcars who have to choose between taking the debtor's land in part-payment of the advances and losing the advances altogether. Is it really the case that sowcars purchase land from their debtors at higher rates than others? The low prices of former times are accounted for, partly on the supposition that *Mirasdars* sold their land only under compulsion. What compulsion? On questions like these opinions must differ. We should, therefore, hesitate to follow Mr. Khare when he says that the whole reply of the Government to Mr. Dutt is 'a tissue of special pleading in all its parts, and evinces a spirit more disputatious than judicial,' though it is notorious that there are flaws in the revenue administration, which are serious enough in all conscience. From other parts of the President's address we may pick out the following suggestions: that the plague inspection at certain stations is useless and may be dispensed with; that in granting remissions of land revenue no distinction should be made between rich and poor and the sole test should be the outturn of the holding; that building fines should be reduced; that a system of agricultural credit should be encouraged on some such scheme as has been placed before Government by Mr. Lallubhai Samaldas and others; that the rule requiring the Principal of the Gujarat College to be an Englishman should be modified; that the Ahmednagar High School should be taken over by Government; that each village should be provided with some fire-arms and the Patel made responsible for their use and upkeep; that a railway should be opened from Mumbra or some other station on the G. I. P. Railway and carried *viâ* Panvel further down into the Konkan; that the Karanja and several other creeks from the Narbada and the Tapti down the coast should be dredged and made more navigable by country-craft and that in addition to the reduction of salt duty, salt earth should be allowed to be used by the populace without restriction. This is surely a long enough catalogue of things desired to be done by Government."

Gujaráti (15), 26th Apr., Eng. cols.

30. "The Honourable Mr. Daji Abaji Khare, President of the Dhárwár Conference, delivered an address which is at once an able, outspoken and yet a temperate pronouncement upon some of the important provincial topics

of the day. He has devoted considerable attention to the study of the land revenue question and it was, of course, to be expected that his address would place before the public the fruits of his study. That expectation has not been disappointed. Nearly half of the presidential address is taken up with a discussion of the land revenue question. The Bombay Government have always stoutly maintained that the assessments on land in this Presidency are moderate and have stood up for the excellence of their land revenue system. Their defence of the system is contained in the memorandum submitted by Mr. Muir-Mackenzie to the Government of India. Mr. Khare examines the statements and arguments contained therein and comes to the conclusion that Mr. Dutt's contentions are mainly correct and that the reply of the Bombay Government falls short of that fairness of inference and correctness of assertion that one would expect to see in an authoritative official document. Apart from the heaviness of the land tax, Mr. Khare proceeded to show that the policy of the Bombay Government has been unsympathetic in other matters connected with land revenue. He dwelt upon the subject of building fines and showed how the grasping policy of the Bombay Government had fostered plague and checked the expansion of cities and industrial enterprise."

Acquittal of Private Lane.
Rást Goftár (23), 26th Apr., Eng. cols.

31. "Private Lane, one of the three accused who were some time ago charged with shooting and wounding a forest guard in the Sholamdevi Forest Reserve near Trichinopoly, has been once more acquitted. It will be remembered that last year Private Lane went shooting in the Sholamdevi Forest Reserve, with two others, Emerson and Deuch. It is alleged that they were interfered with by the guard as they had no license, and irritated by his conduct, the accused struck the poor native on the head with the butt-end of a gun. He was also charged with aiding and abetting Private Emerson, in wounding the said guard by discharging a loaded gun at him. The men were tried before the District Magistrate and acquitted. The Government of India thereupon intervened, considering the acquittal to be a gross miscarriage of justice, and moved the Madras High Court to review the case. This was done, and Deuch was discharged, Lane being committed to take his trial at the Sessions. Emerson, the third accused, had left the country before the intervention of the High Court, but proceedings have been taken against him as well. After a trial at the Sessions, Lane has been unanimously acquitted by the jury and discharged. What next? Will the Indian Government after this retrial and unanimous acquittal of the accused, take further steps in the matter?"

Decision of the Bombay High Court in a recent test case *re* an award made by the City Improvement Trust's Tribunal of Appeal.
Rást Goftár (23), 25th Apr.; *Jám-e-Jehánooma* (59), 26th Apr.

32. In a recent test case against the City Improvement Trust, the Bombay High Court has decided that it has no revisional power in the matter of awards made by the Tribunal of Appeal. The decision has caused widespread alarm amongst owners of property in the City, for it serves to put a premium on the arbitrary proceedings of the Trust. It is really dangerous to put in the hands of the Trust uncontrolled powers in the matter of valuating property. If the doors of the High Court are closed against owners of property, where are the latter to go in order to get their grievances redressed? Cannot any remedy be devised whereby disputes between house-owners and the authorities of the Trust can be amicably settled to the satisfaction of both parties? [The *Jám-e-Jehánooma* makes similar comments.]

The Punjab inoculation campaign.
Jám-e-Jamshed (60), 27th Apr., Eng. cols.

33. "Apart from the question of the loss of many valuable lives, there are considerations for regretting the Mulkowal mishap, which occurred almost at the outset of the Punjab inoculation campaign. It was a heroic remedy altogether which was decided to be tried; and though we did not share the too sanguine anticipations of the Punjab Government that plague would be stamped out thereby, we cannot help joining in the regret which is being felt that an experiment which was undertaken at the cost of more than a million of rupees has not been allowed to be successfully and satisfactorily tried. 'The present unfortunate position,' in the words

of the *Pioneer*, 'seems to be that with an enormous inoculating staff, augmented by about forty doctors imported from Home, and capable of performing thousands of operations per day, the authorities are confronted by a suspiciousness and even fear on the part of the masses that makes progress difficult, and rapid progress impossible.' The accident is now 'hopelessly irremediable,' but the expense still goes on. It is time that some definite pronouncement upon the subject be made. How far has the remedy of universal inoculation been tried, how long does Government intend to continue the experiment, above all how long are the forty Doctors, imported from England, to be continued in service? These are the points on which definite information is desirable......... To have imported nearly forty Doctors from England on the fat salary of more than Rs. 700 per month exclusive of handsome allowances, merely for inoculation work, when capable and well-qualified natives could have been found for less than one-fourth that salary, was, at best, a jobbery which only India could tolerate. To say that the poor, ignorant, timid Indians, afraid of the very presence of the Saheb, had faith in European Doctors and did not trust their own countrymen, that the former, totally non-conversant with the habits, language and the prejudices of the people, could persuade them to undergo inoculation, while the latter could not, is on the face of it absurd and ludicrous; in plain words, it is a piece of nonsense which only the British Indian official can ever expect the native of India to believe. Now, where is the power of persuasion, which was so much counted upon, gone? Is it fair, is it just to treat the poor Indian tax-payer in this way? Would it not be reasonable and honest now to pack off these men, and try the remedy in the only reasonable way it can be tried—by the help of native agency we mean?"

Plague measures at Ahmedabad.

Gujaráti Punch (17), 27th Apr., Eng. cols.

34. "The plague at Ahmedabad is not confined to any particular locality but cases are reported from almost all quarters of the city. The Health Department, the plague officials and authorities—fattening at the expense of the poor Ahmedabadis—have failed to check the onward course of the disease. We have complained again and again against expenditure of money by the plague authorities in a wrong direction, but the officials anxious to provide for their own men have their own way. We cannot but record our most emphatic protest against the futile measures taken by the authorities with the full knowledge that they are of no avail. We believe in the efficacy of evacuation alone and should therefore take this opportunity once more to insist upon our citizens to manage to escape from our infected city to places as yet immune from plague."

Alleged prevalence of extortion and plunder in mofussil villages by bands of roving Kabulis and a request to the authorities to suppress the nuisance.

Mumbai Vaibhav (115), 26th Apr.

35. The *Mumbai Vaibhav* refers to the recent discovery of the practice of piracy on the north coast of Bombay and calls attention as follows to another grievance of a kindred nature from which the people in the mofussil are said to suffer:—A number of bands of Moghuls and Kabulis are seen to rove about in almost all parts of the Presidency. They carry with them petty articles of merchandise and sell the same on credit to poor villagers at cheap rates. After a time they return to recover their dues and in doing so plunder and harass the villagers to a considerable extent. While the men are thus engaged, the women folk, who accompany these bands, pilfer the produce of the fields in the village or carry away goats and fowl. We are sorry to see that the mofussil Police are powerless to suppress the nuisance. We hope Government will take the necessary measures to put a stop to these acts of plunder just as they took measures for putting down piracy. They might with advantage hold out a promise of promotion to those Police officers, who would make strenuous efforts to put down the evil.

The evil practice of *dhoonwa* at Bulsár and enquiries made by Mr. Sladen, Collector of Surat, into the matter.

Jám-e-Jamshed (60), 2nd May, Eng. cols.

36. "We have reasons to believe that steps will be taken at an early date by the authorities to put down the practice of *dhoonwa*, to which we had occasion to refer in a recent issue of our paper. According to our Bulsár correspondent, Mr. Sladen, the energetic and popular Collector of the District, visited the spot, to which we then referred, and both he and the Assistant Collector have seen

how the thing is being done. A few more surprise visits would show to what an extent the practice is being indulged in; and they will, besides, be satisfied as to the nature of the drink which is being given to the poor deluded women to enable them to commune with the spirit of the *Pir Bava.* There can be but one result of such visits—and we are confident that we shall soon enough hear of some satisfactory *bandobust* being made to prevent happy young lives from being sacrificed to the passions and avarice of unscrupulous ruffians, who trade upon their guileless innocence and superstitious beliefs. But the authorities cannot do all. It will be necessary to give an impetus to reform from within; and it is for the more thoughtful and intelligent of the various communities themselves to smooth the path of Government."

Jám-e-Jamshed (60), 25th Apr.

37. A correspondent of the *Jám-e-Jamshed* writes:—The *durgah* at Bulsár where *dhoonwa* is practised has for years past become notorious as a haunt of impiety. It is a favourite rendezvous of gamblers and *badmashes.* Not a few people frequent the place for immoral purposes. It is sad to contemplate how many homes must have found their peace and harmony invaded and shattered on account of this evil practice. The *durgah* is resorted to mostly by low-caste Hindu women and it is a shame to an enlightened community like the Parsis that many of their womenfolk should also repair thither. It is time that the leaders of the community looked into the matter. It is also the imperative duty of Government to put down the evil practice with a strong hand.

Jám-e-Jamshed (60), 29th Apr.

38. A correspondent writes to the *Jám-e-Jamshed* :—The protest made in your columns against the evil practice of *dhoonwa* at Bulsár has not been without avail. The other day Mr. Sladen, Collector of Surat, and his Assistant paid a visit to the *durgah* where *dhoonwa* is practised. They were at the place for nearly half an hour and saw a few women indulging in the practice. The Collector had some conversation with the keeper of the *durgah* who, on being questioned, denied that he put any intoxicating drugs into the water which he administered to his votaries. It was a pity the Collector had no opportunity to see women whose health has been completely undermined by constant indulgence in *dhoonwa.* There are many such women to be found in and near Bulsár and the sight of one of them would have enabled the Collector to form a better idea of the disastrous effects of the practice.

Complaint against a Talati in the Kaira District.
Swadesh Bandhu (75), 28th Apr.

39. It is much to be regretted that in spite of the orders of Government complaints should be cropping up now and then about village officers evading payment for provisions purchased by them from village Banias. A Circle Inspector and a Talati in Prántij Taluka (Ahmedabad) have been recently suspended for such conduct. We would draw the attention of the authorities to similar misconduct on the part of one Mathur Purshotam, Talati of Ladvel village (Kapadvanj Taluka, Kaira). This officer had some time ago purchased provisions from a Bania, but he now not only refuses to pay a single pie but has even threatened to do the Bania harm in recovering from him the income-tax if he insist on demanding payment. We trust the local authorities will enquire into the Talati's conduct.

Railways.

Lord George Hamilton on the question of the purchase of the Indian Railways.
Rást Goftár (23), 26th Apr., Eng. cols.

40. "The statement made by the Secretary of State with regard to the policy of the Government affecting the purchase of Indian Guaranteed Railways, must have been found reassuring by those who entertain the fear of their being ruined by the authorities trying to drive too hard a bargain with them. The deputation representing the holders of stock in Indian Guaranteed Railways, that recently waited on Lord George Hamilton, took occasion to complain that their property had been much depreciated by the action of the Government in taking over the Great Indian Peninsula Railway at the annuity

value rather than the exchange quotation on which the price is based. Fears were also expressed lest a similar policy might be pursued in regard to the acquisition of the other lines, and the shareholders made heavy losers thereby. Lord George Hamilton's reply must have convinced the deputation that their fears were groundless, and that the Secretary of State had not the remotest desire to save the Indian tax-payer at the cost of the British capitalist. He gave a detailed explanation to show that there had been no unfair treatment of stock-holders in the Great Indian Peninsula Railway, and promised that the Indian Government will not seek to take advantage of any power it possessed to depreciate in any way the stock value of any railway, and that they would try to interpret every contract to which it was a party in a broad spirit, and look more to the spirit than to the letter thereof. While we should not expect the Secretary of State to sacrifice India's interest in any way, we should be equally averse to wishing that the Indian tax-payer should profit at the expense of the railway stock-holder. India would not grudge a fair and reasonable treatment of the latter's claims under any circumstances."

Celebration of the jubilee of the G. I. P. Railway.
Moda Vritt (113), 27th Apr.

41. The G. I. P. Railway Company celebrated its jubilee on the 16th instant in the usual Western fashion. The Company no doubt deserve the gratitude of our people for having constructed their line at an outlay of millions of pounds and thereby opened up the country for free communication and commerce. But at the same time we cannot refrain from looking at the matter from another point of view. During the period of the last fifty years the Company made an enormous profit but returned no appreciable fraction thereof to the country from which it was derived. The proportion of native employés to European of the Company drawing not less than Rs. 200 a month comes to about 2 per cent. only. In fact the Company has during the last five decades paid 150 crores of rupees in the form of salaries to its European officers. Now half of this enormous sum at least might have remained in India if racial distinctions had not swayed the minds of the Railway authorities. We are told *ad nauseam* that the post office, the telegraph and the railways have benefited the country in countless ways. But we should not forget that these blessings have brought certain evils in their train, inasmuch as they have been instrumental in producing a scarcity of corn in the country and in draining away the country's wealth to England.

Municipalities.

A request to Government to remit loans advanced to Municipalities with a view to enable them to undertake sanitary improvements.
Udyamotkarsha and Lokaseva (137), 25th Apr.

42. It is now admitted on all hands that the plague has come to stay in India. All measures tried hitherto to stamp out the disease have miserably failed and it would be impolitic under the circumstances to coerce Municipalities into spending money on useless measures. The remedy that can, in our opinion, be tried with any hope of success in order to reduce plague mortality is to improve the general sanitation of towns and to relieve the congestion of crowded localities. With a view to achieve this object, Government should remit the loans advanced to local bodies, and induce them to spend annually a portion of the amount so remitted on general sanitary improvements, such as the widening of streets, improved drainage, &c. It is hopeless to expect that these sanitary reforms will be carried out by the unaided resources of Municipal bodies. And hence we suggest that Government should come to their rescue in the manner indicated above.

The City Improvement Trust and plague mortality in Bombay.
Jám-e-Jamshed (60), 28th Apr., Eng. cols.

43. "Is it a fact that the present high mortality in Bombay is partly due to the operations of the City Improvement Trust? A contemporary, who is the last to do an injustice to that body, referring to the death-rate now prevailing in our midst, has felt himself constrained to say that 'some special forces must be at work to produce these abnormally high percentages' of deaths due to plague and small-pox; that 'we must look elsewhere than to climatic conditions, and that inquiry has shown that the excessive epidemic mortality is largely, if not

entirely, due to the overcrowded condition of parts of the native town'; that 'the demolition of a large number of dwellings for improvement and other purposes has forced the dispossessed population to crowd into the houses they can find near their work,' &c. It is not to be questioned that the operations of the Trust have led the dishoused population to herd together in overcrowded localities.......... It may be doubted if the Trust, overburdened as it is with so many sins of omission and commission, has given Bombay more serious ground for complaint about any of its operations than this. To whom is Bombay to appeal to set her free from this grievous hardship? The Trust itself is so conscious of its infallibility that it is never likely to believe that the public can have any legitimate grievance in respect of its operations. The Municipal Corporation has no influence worth speaking of to encourage us to believe that, if it is asked to intercede, it will be listened to with respect; and lastly when we turn our eye to Government, the chances of their making an effective representation to the Board seem equally remote. It is the people's own voice that can compel a hearing in such matters; but the First City in India has not even a decent Rate-payer's Association, through whom the grievance could be ventilated, and the Bombay Presidency Association exists more to echo the sentimental grievances of the educated Congresswalla, aspiring to high Government employment, than of the poor, helpless labouring classes and others in our midst who fall victims to death and disease in thousands every week."

Native States.

Appointment of a committee by His Highness the Gaekwar to enquire into the question of the income-tax.

Praja Bandhu (22), 26th Apr., Eng. cols.

44. "We learn that as a result of the agitation in the Press against the income-tax His Highness the Gaekwar has appointed a committee consisting of the Naib-Divan Khán Bahádur J. A. Dalal (President), Mr. Hardinge, Divan Bahádur Samarth, Ráo Bahádur Venikar, Ráo Bahádur Khaserao and Ráo Bahádur Raoji Bhailal to inquire into the question. We are glad that His Highness has seen the utility of taking this step. In this connection the *Sayáji Vijaya* of Baroda has shown from official records the oppressive nature of the tax, and we trust the committee will go thoroughly into the matter. It is indeed gratifying to note that the committee consists of experienced officers of the State, and it is not too much to hope that they will fix some equitable standard for levying the tax so that while it may not be oppressive to the poor, the rich may not be able to escape it. The committee has already commenced its work, and we await with interest the result of its deliberations."

Complaints against His Highness Sir Pratapsinhji's administration of Idar (Mahi Kántha Agency).

Praja Bandhu (22), 26th Apr.; *Káthiáwádno Himáyati* (62), 26th Apr.

45. We had hopes that the regime of His Highness Sir Pratapsinhji at Idar would inaugurate an era of happiness for the subjects of the State. But we are sorry to say our hopes in this respect have been sadly disappointed. Complaints are being already made by the people of Idar against His Highness's administration. His Highness has undertaken a crusade against superfluous expenditure in various departments. This is no doubt a laudable attempt, but when it is pushed to extremes it is bound to tell eventually on the efficiency of the administration. It cannot, for instance, be said that His Highness has taken a wise step in cutting down the salaries of many responsible posts. Surely an enlightened ruler like Sir Pratapsinhji does not need to be taught that an inadequate remuneration can never be an incentive to conscientious and zealous work. His Highness is reported to have issued orders for the confiscation of several private Jagirs in the State. Such an order is arbitrary and high-handed. Surely the subjects of the State have a right to expect an explanation on this point from their ruler. [The *Káthiáwádno Himáyati* writes:—A public meeting of Jagirdars, Inamdars, &c., of Idar was held on the 20th April at Harsol for the purpose of protesting against the confiscation of Jagirs and Inam lands by the Maharaja of Idar. It was resolved to send a deputation with a memorial on the subject of the alleged confiscation to wait upon the Political Agent.]

The Thakor of Pálitána and the Jain community.
Praja Bandhu (22), 26th Apr., Eng. cols.

46. "The pollution of a Jain temple by the Thakor of Pálitána has naturally exercised the minds of our Jain brethren, who have already held a few meetings in connection with this matter during the last week with the object of bringing the incident to the notice of the higher authorities. We are told that the Thakor Saheb on being approached by the Jain leaders has denied altogether any such conduct on his part and hence the onus of proof in the matter rests with the Jain community. As regards the conduct of the sepoys we believe they must have been induced to follow their master's example. Our Jain friends, we are afraid, will not have an easy task to prove the sacrilegious conduct of His Highness and that of his sepoys, and unless they are determined to carry the matter to a final issue we think they had better keep quiet. We understand that the Jains have for many years been at loggersheads with the rulers of Pálitána in connection with matters relating to their temples on the Shatrunjaya hill, and it is time that the bone of contention between the two parties is settled, if possible, by arbitration. If this be not possible, the interference of higher authorities will be necessary to settle the dispute.... ..... Since writing the above we have heard a rumour that the Muhammadans propose to erect a new building close to their mosque situated on that part of the hill known as 'Gudh' with the connivance of the Thakor Saheb. We do not know how far the rumour is correct. If it be correct, the project is in direct violation of the Government Resolution issued in 1877 in connection with the dispute that had arisen at that time between the then ruler of Pálitána and the Jain community *re* the jurisdiction over the Shatrunjaya hill. In that Resolution it is distinctly laid down that the control of the Thakor within the 'Gudh' shall be recognized only for Police purposes. The Thakor Saheb has no right to allow the construction of a new building by the Muhammadans inside the 'Gudh.' The matter is evidently getting more and more complicated day after day, and we are afraid serious results are likely to ensue if a satisfactory solution is not arrived at in the near future."

Jám-e-Jamshed (60), 28th Apr.

47. It is reported that the Thakor of Pálitána intends to close the door on the Shatrunjaya hill which forms the only access to the sacred Jain temples on the top of the hill. It is also said that the Thakor has given a plot of land on the hill to the Muhammadans for building a mosque thereon. These reports have greatly aggravated the excitement already caused among the Jain community by the wanton conduct of the Thakor in polluting one of the sacred temples on the hill.

Intelligence extracted from the press.

Death of a native caused by a European at Lucknow.
Punch Dand (70), 26th Apr.; *Phœnix* (8), 29th Apr.

48. Under the heading 'Shikar of a native' the *Punch Dand* says:—A Eurasian in railway service was out shooting at Lucknow when he discharged his gun at a native, who was walking at a distance, mistaking him for some animal. The poor native died of the injuries he sustained. The case was tried by the City Magistrate of Lucknow, who sentenced the accused to a week's simple imprisonment! [The *Phœnix* gives a similar version of the case which, it remarks, calls for the interference of the Government of India.]

Presentation of an address to the Honourable Mr. Gokhale at Belgaum.
Chikitsak (94), 29th Apr.

49. The Honourable Mr. Gokhale was presented with an address by the Cantonment House Owners' Association at Belgaum on the 28th April for his advocacy of their interests in the Supreme Legislative Council at the time of the passing of the Cantonment House Accommodation Act. The Honourable gentleman modestly disclaimed any credit to himself in the matter and asserted that if the Act was shorn of its objectionable features the result was due to the present Viceroy who firmly opposed the Military authorities who were responsible in the first instance for inserting provisions in the Bill detrimental to the interests of those who owned

houses in Cantonments. Speaking of his own public work, Mr. Gokhale said that among Englishmen there was a certain class who looked merely to their self-interest and that similarly there was a certain section of the native community who saw nothing but wrong in the acts of their rulers. Midway between these extremes of selfishness on the one hand and bigotry on the other there were, said Mr. Gokhale, those whose mental outlook was liberal and catholic and as examples of such men he cited the names of Professors Wordsworth and Selby on the one hand and of Messrs. Ranade, Telang, Dadabhai Naoroji and Pherozshaw Mehta on the other. He said that he sided with these latter on public questions and that his policy was one of moderation and conciliation. Prior to leaving Belgaum Mr. Gokhale also addressed a public meeting convened on behalf of the Ranade memorial movement.

'Pice Fund' movement in the Chiplun Taluka (Ratnágiri).

Satya Shodhak (128), 26th Apr.

50. A correspondent of the *Satya Shodhak* writes to that paper that Mr. Antaji Damodar Kale, the promoter of the 'Pice Fund' movement, recently addressed a meeting at Anjanvel (Ratnágiri) and announced that a Taluka Committee was about to be formed at Chiplun in connection with the movement. The paper publishes a letter from Mr. Kale himself in which he says that he visited 60 villages in the Chiplun Taluka last year and had settled the amount of subscription in the case of twenty-five of these. He calls upon such of the remaining villages visited by him as approve of his scheme to send representatives to the meeting to be held at Chiplun on the 29th April.

The Hindu plague goddess at Sakhar (Alibág).

Sánj Vartmán (72), 28th Apr.

51. The Hindu plague goddess Bhagirthi has at present shifted her abode to Sakhar, a village in the Kolába District. It is said that the fame of the goddess having spread to Sakhar, the people of the village sent a deputation to Bombay to invite her to their village. The goddess having consented to accept the invitation, she was taken to Sakhar with due pomp and ceremony. Her presence has caused a good deal of commotion in the village. People from surrounding villages flock in large numbers to Sakhar to pray for her benedictions. The other day about 1,500 people visited her at Dharamadevi, where she has taken up her abode. Flowers, cocoanuts, money, &c., were offered to her in plenty. The goddess practised *dhoonwa* and distributed *kunku* (red powder) amongst her votaries. The people of Alibág Taluka seem to have such blind faith in her powers that at Karanja a temple is reported to have been built in her honour.

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,

Secretariat, Bombay, 3rd May 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th May 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Brahman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajram Desai; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pallonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnatak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsari	Weekly	Rustamji Jámaspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
*96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnā	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitrā	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Brahman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Brahman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpawan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Narayan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Narayan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilas	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brahman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Brahman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brahman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
154	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur	Fortnightly ...	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Remarks on the official correspondence on the question of the cost of the entertainment of Indian Coronation guests.
Kesari (108), 5th May.

1. The official correspondence on the subject of the cost of the entertainment of Indian guests, who visited London at the time of the Coronation by invitation of His Majesty's Government, has recently been published in the form of a white paper. Our readers have not probably forgotten the mean attempt that was made to saddle the entire cost of the entertainment of Indian guests upon this country and the correspondence now published will serve to show how even on an auspicious occasion like the Coronation the hearts of British statesmen were darkened by the shadow of selfishness and avarice and how their action brought a stigma on the name of the British nation. The correspondence further shows that the India Office and, to a certain extent, even the Indian Government are guilty of the same kind of meanness as British statesmen. The paper then proceeds to give a summary of the correspondence and concludes with the following observations:—The people of India cannot but be surprised to learn that the British, who pride themselves upon their civilisation and refined and generous instincts, should have required four months of incessant correspondence and the reports of committees, &c., to teach them the elementary obligations of hospitality. Even after so much toil and trouble to learn a simple duty, we see that the three considerations, which, according to Lord Curzon and his colleagues, should govern the decision of such questions in future, are not a little queer. We are told first that the occasions of dispensing hospitality to Indian guests being rare, England should bear the entire cost of their entertainment. This means, we suppose, that if Indian guests are to be invited frequently, they should themselves defray their expenses. Secondly, we are informed that His Majesty's Government should limit the number of guests so as to keep down their sumptuary outlay, and thirdly as those who are likely to be invited as the guests of Government will make more than an adequate return for the amounts spent upon their reception by giving public donations, the money will not be spent in vain. We cannot sufficiently praise the generosity of the writer who penned this despatch and of those who authorised its publication. In India, the idea of hospitality is held to be most sacred and we leave it to our rulers to imagine how Hindu feelings will be affected by the display of such extreme miserliness on the part of the representatives of an Imperial race on an auspicious occasion.

Reflections on the revolt in Macedonia.
Kál (104), 8th May.

2. The Macedonians are tired of Turkish rule and want to get rid of it by any means. Recently they attempted to blow up a Turkish bank at Salonika with dynamite. They also did some damage, it is said, to a French vessel, and European warships have been ordered in consequence to Salonika and that town is at present in a state of siege. Many will be curious to know the grievances of the Macedonians, which impel them to such iniquities as dynamite plots. A correspondent of the *Daily News* had a talk on the subject with some Bulgarian farmers, who unfolded to him the tale of their woes. If we compare these with the grievances of other people living under the sway of a European power, we do not find that they are suffering any peculiar oppression at the hands of the Sultan. Other people are exposed to similar oppression at the hands of European rulers, but they are by no means so impatient to throw off the alien yoke as the Macedonians seem to be. The latter complain that they do not obtain justice. Is even-handed justice dispensed to people living under the sway of European powers? Can any civilised man venture to assert that no distinction is observed between 'blacks' and 'whites' and that no partiality is shown to the latter? The Macedonians complain that Turkish soldiers insult and occasionally assault them. We should like to know if there are not any European soldiers or European gentlemen who do not insult poor natives nor assault them. Is not the luggage of native passengers thrown out of a first-class compartment many a time, though the said passengers might have paid first-class fare? Is this not an insult? Have not Europeans while out on *shikar* or in a fit of anger killed natives? But the latter have never resorted to the use of dynamite on that account. The Macedonians further complain that

they are required to sell goods to Turkish officers at the prices named by the latter and that omission to salute a Turkish officer passing by their shops entails upon them instant penalty in the shape of a severe beating. Now this is a mere trifle when we remember that a worse state of things obtains in India. Why should the Macedonians be ready to rise in revolt for such trifles? They also complain that Turkish offenders are leniently treated in courts of justice. But they should remember that this is but the privilege of a conquering race. Again, are Turkish criminals treated so leniently after all in Macedonian courts? Are murderers let off on the ground of insanity? Are persons accused of culpable homicide fined only Rs. 5 or 10? If people among whom such light penalties are awarded to members of the ruling race do not form plots to blow up banks with dynamite and tolerate Imperial Durbars and elephant processions, why should the Macedonians show signs of restlessness and impatience? They also allege that their Government exists for two purposes, *viz.*, to keep them in perpetual subjection and to levy taxes. Now an alien Government must necessarily be endowed with these two 'virtues.' In short, there are many peoples under European rule, who labour under the same grievances as the Macedonians do under the rule of Turks, but who show exemplary patience in enduring their lot with meekness. This circumstance should induce their European rulers to thank God that the people they are called upon to conquer are mild by temperament.

Operations in Somaliland.
Mahrátta (7), 3rd May.

3. "Surely madness can no longer be predicated of the Mullah in Somaliland. For at the very opening of the campaign in right earnest by the British army the Mullah, who is evidently at least as much of a soldier as a religious fanatic, inflicted two reverses upon his British assailants. The Mullah must be a master of tactics. For while quite recently he gave the world, and his pursuers in particular, to understand that he was in flight, he was actually found to be in the vicinity of some of the bushgroves which conceal him and bring the British force within his grasp so as to be practically cut off to a man. His system of getting intelligence about the movements of his enemies must also be superior to that of the British, though being in his own native land he has of course the advantage over them. But whatever the causes may be, the two reverses coming in quick succession have produced a disquieting effect. The first of these reverses was when, on April 5th, Colonel Plunkett was ambushed by the Mullah near a place called the Wallwal Wells, with the result that out of the total strength of 200 men and officers, only thirty-seven escaped alive, the rest being cut up on the spot, while even those who escaped were all of them more or less wounded. The British army fought until their ammunition was exhausted and then made a desperate attempt to cut their way through the enemy's ranks with fixed bayonets. The second of the reverses occurred on the 2nd of April when Major Gough with 200 men was attacked by 1,000 men of the Mullah's forces and had to retire with heavy losses. The Mullah also is said to have lost heavily in these engagements; but the net result seems to be that the forward movement of the British against the enemy has not only been checked, but that no such movement is at all possible without reinforcements being sent to General Manning who is in supreme command of the operations in Somaliland. The disproportion between the end in view and the costly means that are being used towards it has evidently begun to trouble the mind of the average Britisher. For the War Office being questioned on the point has stated in reply that while one-quarter of a million sterling has already been expended on the campaign, another quarter of a million has been sanctioned on the supposition that the operations would terminate by the end of June."

Chikitsak (94), 6th May;
Arunodaya (86), 3rd May.

4. Englishmen are mad with the ambition of extending the limits of their Empire. Wherever there is a weak tribe or community, the British attack it irrespective of the consideration whether the undertaking would be profitable or otherwise. The British reverses in Somaliland clearly demonstrate the folly of undertaking a campaign in that country. But in spite of this reinforcements will be sent from India. There is no doubt that the country will eventually be conquered. But may we ask—

'What connection has India with the campaign in Somaliland?' The Indians may now be made to fight and die there, but after the country is conquered, will they be allowed to go there even for the purpose of begging? It is monstrous that a ruling nation should be lost to all sense of equality and fair-play in dealing with its foreign possessions! [The *Arunodaya* writes:— The statement made by Mr. Brodrick on the subject of the Somaliland campaign in Parliament reminds us of the well-known fable of the fox and the grapes. We are told that Great Britain has no intention of conquering any part of the Mullah's territory. Are we then to believe that if the British succeed in conquering any portion of the Mullah's territory, they would restore it to him?]

Gujaráti (15), 3rd May.

5. The Somalis are giving a hard time of it to the British. However powerful the British Government might be, it must be confessed that it does not possess sufficient resources or strength to overmatch this wild tribe. It is not without cause that the Somalis have risen against the British Government. They have done so in order to safeguard their religion and independence against foreign aggression. Their leader, the Mullah, may be an illiterate person unacquainted with the wily diplomacy of the West and with European methods of warfare. But a dominant feature of his character is his unbounded love for his country and religion, and this is sure to stand him in good stead in his campaign against the British. Hitherto the British had been scoring a succession of victories in Somaliland, but in view of the recent reverse inflicted by the Mullah on Colonel Plunkett's column, it does not seem likely that the course of British operations in Somaliland will be smooth sailing throughout. Mr. Balfour declared the other day in Parliament that Somaliland, if conquered, would not be a useful acquisition to the Empire. If it be so, is it not unrighteous to waste blood and treasure for gaining an object of doubtful utility?

Kál (104), 8th May.

6. Europeans are no doubt humane but their humanity lasts only so long as it does not clash with their self-interest. It was out of humanitarian motives, for instance, that European nations decided some years ago not to use Dum Dum bullets in warfare. Englishmen abided by this decision so long as they were able to defeat their enemies with less destructive bullets. But since the reverse sustained by Colonel Plunkett's column in Somaliland, they have seen the error of their humane policy in not using Dum Dum bullets in fighting the Mullah. The *Times of India* reminds its countrymen that the convention about not using Dum Dum bullets applies only to civilised warfare and not to a war with a barbarous foe like the Mullah and concludes with a request to Mr. Brodrick to send supplies of such bullets to General Manning. The *Times* evidently thinks the Somalis to be brutes. Christian missionaries while engaged in preaching their proselytising propaganda assert that all men are the children of one God. But when it is a question not of converting but of killing heathens, there immediately crops up a distinction between men fit to be shot with Dum Dum bullets and those not so fit. It is absurd to stigmatise the Somalis as mere savages after they have inflicted a reverse upon the British. The fact is that the British are extremely annoyed at the sad reverse recently sustained by them in Somaliland and if they are inclined to make their code of humanitarianism somewhat more elastic, it is plain that it cannot be humanity which impels them do so but selfishness, hypocrisy and dishonesty.

Australia and the Lascars.
Rást Goftár (23), 3rd May, Eng. cols.

7. "The Colonial Office, with even the strongest statesman of the time at its head, has done nothing till now to defend the rights of Indians in the British Colonies. Emboldened by its inaction, the Australian Colonies have gone a step further, and warned the British Post Office and the shipping companies that they would not be a party to any mail service agreement which did not undertake to employ only white sailors on the steamers engaged. As has been pertinently observed by the leading English daily, 'of all the irrational and oppressive legislation which the Barton Ministry

has been forced into at the bidding of the Labour Party in Australia, this enactment against the employment of the lascars is most unjustifiable.' It has been conclusively proved that recruiting for merchant shipping in England has become so difficult that the lines which are pledged to the employment of white labour alone are compelled to take up foreigners into their service such as the Dutch, the Germans and the Swedes, who are less sober and reliable than the lascars. Australia knows this, but still persists in tabooing what is called black labour. Will an extensive employment of foreigners on board the merchant ships add to England's strength and be conducive to the safety of her empire in the time of a great European war? It would have been something if it were asked that the lascar should not be employed till all the available British sailors had been engaged. Even then the demand would have been a preposterous one, but to ask that foreigners should be given preference to British-born subjects is as unpatriotic as it is wrong and cruel."

Relations of England with her Colonies.
Gujaráti (15), 3rd May.

8. England has conquered the Transvaal at no small expense of men and money, but a dispassionate outsider can see that she exercises very little real authority in her newly-conquered dominions in South Africa. The colonies are virtually independent, although ostensibly they acknowledge the suzerainty of England. The truth of our observation will become manifest if we trace the history of the grievances of Indian settlers in South Africa. The question is an old one and the Secretary of State for India had promised to take steps as soon as the Boer war was over to remove the hardships to which the Indians were subjected in South Africa. The war has long since terminated, but the promise is yet awaiting fulfilment. One of the avowed objects of Mr. Chamberlain's visit to South Africa was to bring about a satisfactory settlement of the question by sounding the opinion of the Colonists on the spot. On his return home, however, the Colonial Secretary has had to make the humiliating confession that the Colonies cannot brook the interference of England in their internal administration. England is thus powerless to protect the rights of His Majesty's Indian subjects in South Africa. Is this not humiliating to England's pride? Australia, too, discloses a similar tale regarding England's relations with her colonies. Recently the Australian post office authorities have given the British Government to understand that Australia would no longer be a party to a mail contract involving steamers employing coloured labour. It would thus seem that England does not enjoy real power in any part of her Empire except India, where the people are accustomed to submit tamely to encroachments upon their rights by the ruling race. England is really at the mercy of the Colonists and has to bow to their wishes and even whims. Her policy in respect of the grievances of Indian settlers is but a reflex of her submissive attitude towards the Colonies. After this what becomes of England's much-vaunted power and pride?

Alleged grievances of the Indian settlers in South Africa.
Kesari (108), 5th May.

9. A letter from a Hindu resident of Johannesberg, which appears in *India* of the 17th April, gives a fair idea of the manifold disabilities under which Indian settlers in South Africa are labouring. Trade licenses, it appears, are refused not only to persons who wish newly to set up in trade but to old established traders also, and in the absence of such a license, the latter are forced to close their places of business. In short, the Colonial authorities seem to be bent on ruining Indian traders in South Africa. If this is the lot of traders, we can well imagine the condition of Indian coolies, who do not obtain a sufficiency of food and clothing but are left to grow fat with the kicks of their employers. Doctors refuse to visit them as though they belonged to the brute creation. Their life is one of servitude and they are treated like brutes in human shape. Is there any chance of their present lot being ameliorated? We should almost say none. The Indians did good service during the Boer war and were not only praised and thanked for the same but were considered to be as much the factors of the Empire as the white Colonists. But when the crisis was over, the white Colonists assumed their old importance in the eyes of the British Ministers while the Indians began to be looked upon as mean and dirty people unfit

to associate with the whites. Had Mr. Chamberlain any genuine sympathy with the Indians and had he attached the least importance to the services rendered by them at the time of the Boer war, he would never have sided with the white Colonists. He fears in fact that to take up the cause of the Indians against the white Colonists would drive the latter to shake off all connection with the mother country. If England is so mortally afraid of hurting Colonial feeling, we are inclined to think that she really occupies a subordinate position with reference to the Colonies. Is Mr. Chamberlain prepared to accept such a humiliating position for England? If not, he ought to be prepared to follow the policy dictated by justice. The war between the North and the South in America was undertaken in the cause of justice and England should not be slow to follow the example of the North in dealing with her Colonies. If she is always ready to vindicate her prestige elsewhere by resorting to arms, why does she not resolve to set her Colonies right?

Colonel Yate.
Gujaráti (15), 3rd May.

10. The circumstances connected with Colonel Yate's captivity still continue to be a mystery. An explanation of the incident from the Amir is awaited by the public with no little anxiety. We do not think it is at all likely that the Afghan ruler will throw his officers completely overboard. Colonel Yate, whatever his motives, did violate the treaty of 1880 by crossing the Afghan frontier, and it would not be surprising if the Amir sternly gave the Government of India to understand that in imprisoning Colonel Yate his officers followed the only course open to them under the circumstances. Such an explanation from the Amir will, we hope, satisfy the British authorities and close the incident finally. The Anglo-Indian Press will no doubt incite Government to inflict exemplary punishment on the Amir, but the authorities will do wisely, we think, to let sleeping dogs lie. With an astute and far-sighted statesman like Lord Curzon at the helm of affairs the incident, it is to be hoped, will be forgotten and lead to no fresh complications on the frontier.

Kesari (108), 5th May.

11. The Yate incident, which at one time threatened to give rise to serious complications on the Frontier, has ended peacefully and that officer has arrived safely within the British border. Many were the surmises about the Amir's unfriendly attitude and the insubordination of his officers which were indulged in by our Anglo-Indian contemporaries; but happily all these have turned out to be groundless, and the dark cloud on the horizon of frontier politics has rolled away. The details of Colonel Yate's release which were published last week show that there was nothing wrong or improper in the conduct of the Amir's officer at Spin Baldock in arresting and detaining Colonel Yate. The formality gone through in delivering the prisoner to the British and the demand of a written acknowledgment in respect of such delivery show that Colonel Yate was himself guilty of some indiscretion. But it would be wrong to judge the matter finally before Colonel Yate's report of the incident is placed before the public. Whoever is ultimately found to be in the wrong, it is certain that those who entertain conflicting opinions about the exact nature of the relations between the Amir and the British Government will have sufficient reason to revise such opinions in the light of the incident which has just closed with the release of Colonel Yate.

Agitation carried on in England for the abolition of the import duty on cotton.
Jám-e-Jamshed (60), 5th May, Eng. cols.

12. "The agitation in England for the abolition of the import duty levied in India on cotton goods still continues to be carried on. Lord George Hamilton's refusal to abolish the duty has only tended to strengthen the opposition of the Lancashire weavers. The Committee of the Federation of the Associations of Master Spinners which met at Manchester, last month, had characterised the refusal of the Indian Government as a distinct breach of faith, and it was resolved to ask the Secretary of State to reconsider his decision in the matter. Following this, according to Reuter, a joint conference of cotton manufacturers and the Parliamentary Association, held at the same place, has passed a resolution asking Lord George Hamilton to receive a deputation urging the abolition both of the cotton import and the countervailing excise duties. A great deal of heart-burning is caused in this country by the continuance of the excise duty on cotton goods, which was imposed

by the Indian Government to please Lancashire; and Lancashire, in its turn, has also been fretting under the import duty. Taking advantage of the cry which has been repeatedly raised against the former duty in this country, and feeling that it is not likely that Government would abolish the one and maintain the other, Lancashire has deemed it prudent to ask that both of them be done away together. It would certainly give them a broader platform to carry on their agitation, but there could be no doubt as to the policy which a regard for Indian interests should dictate to Government; and too much care can never be taken lest, for one reason or other, the authorities succumb to the influence of the Lancashire electorate. To crush an important infant industry of the land by an excise duty, in order to safeguard the interest of the English cotton spinner, is scarcely fair to India; but to abolish the cotton import duty in obedience to the mandate of Lancashire, and thus to impoverish the Indian Exchequer, would be a still greater crime."

Mr. Baty's analysis of loyalty.
Kál (104), 8th May.

13. The current number of *East and West* contains a contribution by Mr. Baty on the subject of Loyalty, giving a philosophic analysis of that sentiment. The original meaning of the word loyalty is devotion and such devotion is not necessarily the devotion of a subject people to their sovereign. Even if we take the word in its modern limited significance, we must not forget that loyalty is a sentiment growing in the mind. It cannot be commanded like a physical form of activity. If we take the case of a people who are suddenly brought under the rule of a new power and if they happen to have been devoted to their former ruler, how can they be expected to show loyalty to their new masters? Take the case of the Marathas under Bajirao II or of the Burmese under King Theebaw or of the Boers owing allegiance to President Kruger. How can they be suddenly converted into loyal subjects of the British Crown? They must necessarily feel attachment to their old masters, and their hearts must yearn towards the old order of things. How can the Boers be expected to feel an attachment for the British who burnt their farms and homesteads and robbed them of their independence? Again, it is difficult to determine the person towards whom, under the present British constitution, loyalty should be shown. Mr. Baty remarks that the sentiment of loyalty to rulers became extinct in England when James II abdicated the throne and that the parties and cliques who wield power in England at the present day cannot be fit objects of loyalty. Whom are British subjects then to select as the objects of their loyalty? Are they to be loyal to Parliament, or the Cabinet or the Provincial Governor or the head of their district? There are so many different claimants to their loyalty that it is often difficult to decide to whom it is legitimately due. This is Mr. Baty's analysis of loyalty. We shall, however, have nothing to do with it. With us loyalty should mean what it is defined to be in the laws passed by the British Government.

Alleged unsympathetic policy of the British Government towards the people of India.
Prakáshak (18), 1st May.

14. Past experience teaches us that Government attach very little importance to the resolutions passed by our Congresses and Conferences, and our leaders are strangely mistaken if they think that their duty ends with the passing of certain resolutions at these annual political gatherings, when it is clear that the selfish policy pursued by our rulers and the British merchants is calculated to plunge the country into dire poverty. We do not think that our people are so dull-witted as not to perceive the real reason why our rulers turn an absolutely deaf ear to all our prayers for the redress of our grievances, and why in their policy of governing the country they continue to be utterly indifferent to our weal or woe. The *Times of India* suggested the other day that a few Indian regiments should, if necessary, be despatched to Somaliland. The suggestion will no doubt be acted upon, but as soon as the territory will be conquered and converted into a British Colony our people will be denied the right of settling there. In all British colonies and even within India itself an invidious distinction is too frequently made between 'blacks' and 'whites.' Are not natives and Europeans alike the subjects of the British Empire, and should not equal rights be bestowed upon both alike? Let any right-minded man say whether Indians are so degraded as to justify the differential treatment meted out to them by their rulers.

Exhortation to the people of India to wake up and exert themselves for their country.
Samarth (35), 6th May.

15. A correspondent contributes some verses to the *Samarth*, of which the following is the purport:—Why do you sleep as though you have fulfilled all the obligations you owe to your country and have no cause for anxiety? Is there no Indian who starves or passes his days in a state of semi-starvation? Are not starving Hindus being converted to Christianity? Has irreligion declined in the land, and is the path of the Aryan religion made clear? Are the country's industries prosperous or is India freed from the drain of her wealth by foreign exploitation? Has selfishness disappeared from the land, and has the distinction between "black" and "white" become rare? Are there no futile dissensions among castes? Are you satisfied with the sweet pledges of your rulers? Or have your hearts grown despondent after vain efforts to effect your regeneration? Awake, arise quickly! Do not the wailings of your mother-land penetrate your hearts? Is life to end in death without any effort to make your mother-land happy? Get up, let us comfort her. Let us cast off our fatal foible of meek submissiveness and exert our energies in the cause of our country. After death there would be ample leisure in the next world to seek repose.

Alleged partial treatment of European officers by Government.
Hitechchhu (58), 7th May.

16. The invidious racial distinctions made by Government in dealing with Europeans and natives have now become a matter of notoriety. Recently a European military officer in India was tried and convicted by a court-martial for committing a serious crime. He was of course dismissed from the service, but Government have, on the recommendation of the tribunal that sat in judgment upon him, granted him a pension of one hundred pounds a year. The European officer will thus be able to make merry at the expense of the unoffending Indian tax-payer, who, after a hard day's work, is hardly able to earn one anna or so. Is not the step taken by Government iniquitous and opposed to all rules of justice and morality. Our rulers have no doubt shown their goodness of heart by extending their sympathy to a fellow-countryman in distress, but have they not at the same time put a premium, as it were, upon roguery and crime?

Reported extension of Lord Curzon's term of office.
Mahrátta (7), 3rd May; *Shri Sayáji Vijay* (36), 2nd May, Eng. cols.

17. "The news about the extension of the tenure of Lord Curzon's office as Viceroy of India is getting greater confirmation every-day. The extension is, we learn, to be for two years and not one, as was given out by a Simla correspondent of the Bombay dailies some time ago. Lord Curzon will thus stay with us till 1906. We heartily congratulate the Viceroy on the almost unprecedented honour which has been conferred on him by the British Government by thus extending his term of office; and we have no doubt that His Lordship will turn it to the best account." [The *Shri Sayáji Vijay* makes similar comments and remarks that the people of India would feel adequately grateful for any real benefits that may be conferred on them by Lord Curzon.]

Gujaráti (15), 3rd May, Eng. cols.

18. "There are conflicting reports regarding the extension of Lord Curzon's term of office. According to some the period will be two years, whilst others think that it will be three years. Lord Curzon has many matters on hand and we can well understand his laudable desire to complete the work he has undertaken before handing over the reins of office to his successor. Whoever the next Viceroy may be, it is absolutely certain that we cannot get a Lawrence, a Canning or a Ripon. Lord Curzon, whatever his failings may be, is an essentially strong man dominated by a sincere desire to leave his impress on the Indian administration and to do good to the people of this country as *he* conceives it. Many of us believe that he has gone wrong in certain matters. But any other Viceroy might have perhaps done worse. That is one way to look at the matter. There are, however, critics who think that Lord Curzon's very strength of character might be a source of good or evil according to the line of action he might choose to take. There is something in this view of the matter also. It is contended, for instance, that it would not be easy to get

his educational policy modified, and that if it be based on erroneous lines even though conceived with the best of motives, it would do harm to the country's progress. His Resolution on the land revenue administration has, it is argued, postponed real reform for the next quarter of a century. Hence Indian opinion is rather vacillating as regards the necessity or desirability of extending his term of office. For our own part, we think that on the whole a Viceroy like Lord Curzon may be relied upon to finish his self-imposed Viceregal labours in a manner in accord with his public professions, and we would rather have him than an ornamental Viceroy without his intellectual accomplishments, his moral strength and his sympathy for the people of this country."

Rást Goftár (23), 3rd May, Eng. cols.

19. "After persistent rumours that Mr. Brodrick has been selected to succeed Lord Curzon, there comes the statement that His Excellency's term of office has been extended for two years. Lord Curzon will, it is said, take three months' leave, before his extension begins, and visit England in the interval. Whether there be any truth in this or not, public opinion is unanimous in wishing that the present illustrious holder of the office may be persuaded to continue in his post for another two years at least. It is not merely for completing his programme of internal reforms that India wants him at the present juncture. The foreign relations of India are, according to all accounts, not the most pacific; and the presence of a strong and experienced Viceroy like Lord Curzon at the helm of Indian affairs would go far to instil confidence into the people in case certain eventualities occur. With two such able men at the head of affairs as Lord Curzon and Kitchener, India will be much stronger and better able to make a stand against Russia and other possible enemies than she would otherwise be."

Alleged want of correspondence between Lord Curzon's words and deeds.
Samarth (35), 6th May.

20. Lord Curzon is no doubt a past master in the art of sweet speech. However pure and disinterested his thoughts and intentions which we have no means of divining may be, one thing is certain that there is a marked divergence between his words and deeds. On the one hand he eloquently champions the cause of Indian arts and industries, while on the other he sends indents to England for every article required for the erection of the Victoria Memorial Hall at Calcutta. Again, while he professes, on the one hand, an intense anxiety to promote the prosperity of Native States, he feels no hesitation, on the other, in annexing a portion of one State and forcing the ruler of another to retire from the administration. His Lordship's fertile brain has recently invented a new scheme whereby a few British provinces are proposed to be exchanged for territory belonging to Native States, such as Kashmir and Gwalior. Is this the way, we ask, to advance the well-being of our Native States? To our unsophisticated understanding the transaction appears in quite a different light. We think that His Lordship is guided here solely by considerations of British interests.

A request to Lord Curzon to redress a petty grievance of petitioners presenting petitions at public offices.
Kesari (108), 5th May.

21. A correspondent writes to the *Kesari*:—Lord Curzon is known to pay attention at times even to trifles, and I venture to hope that the petty grievance which is set forth below will attract His Excellency's notice. Many a poor petitioner has occasion to present petitions at public offices, but no fixed hour is prescribed for receiving such petitions or inquiring into them by calling out the names of the petitioners. The practice in such cases varies in different offices. Sometimes the names of the petitioners are called out as soon as the officer comes to office. In other cases, he inquires into such petty matters at the close of the day. Some officers direct petitioners to be called before them in the middle of the day. In short, there is no knowing when petitioners may be called upon to lay their petitions before public officers, and have to waste much time in loitering in the precincts of public offices. Some of the petitioners have to come from distant villages for presenting their petitions, and much inconvenience is caused to them if they are not able to return to their village the same day. To avoid the present uncertainty and inconvenience, I would suggest that the names of petitioners be called out in all public offices between 3 and 3-30 P.M. If

Lord Curzon were to inquire into and redress this grievance he would spare inconvenience to thousands of poor persons. Many would be disposed to regard this as a very trivial matter, but those who have had personal experience of the hardship caused at present to poor petitioners will readily admit that a reform in the direction suggested above is urgently called for.

Irrigation in India.
Kaiser-i-Hind (19), 3rd May, Eng. cols.

22. "It was not very long ago that a handful of enthusiasts seriously counselled the Government to abate its break-neck speed in the matter of railway construction in India and reserve some of its energy and resources for the purpose of building canals and minor irrigation works. These enthusiasts were laughed out at the time as faddists. They were gibed at as men riding to death their hobby-horses......... It was not to be expected that the common-sense view of the reformers on the question of the utility of constructing small canals, wells and tanks, wherever possible and practicable, would find favour with Government. No. In India the *obiter dicta* of the governing authorities must be blindly accepted, however illogical and unreasoning these might be. In the matter of irrigation the official dictum for years together was that the days of constructing irrigation works, large and small, were over and that there were no tracts left where these could be profitably carried out! Thus it was that irrigation was almost wholly neglected, while the construction of railways was encouraged, especially as the different interested Chambers of Commerce vociferously demanded it. Government shut one eye and viewed with the other only the gains which railways could bring in their pockets from all quarters. Had the other eye been opened they might have also learned that if railway extension was a blessing, it was not an unalloyed one. These iron horses destroyed the ancient traffic with pack animals. As a result a vast majority of the people who pursued this hereditary avocation had nothing to fall back upon save the cultivation of the soil. Thus they continually pressed on land till the ranks of the cultivators swelled to a portentous extent. Again, railways induced a grave economic evil, *viz.*, they carried away vast stores of corn from the old granaries. The result was that food-grains grew dearer at the very centres of production, although the transport thereof gave some relief to other places. Thus railway construction was carried on with breathless pace and blind enthusiasm, regardless of the heavy cost it imposed on the tax-payer. Famines, however, became more frequent in the land, and with the famines the eyes of the Government began gradually to open. This common-sense view of the matter was well put before the Welby Commission by the Indian witnesses, but even then such was the concerted ignorance of their press critics that they were scoffed at and their evidence on the point condemned as that of impractical doctrinaires! The whirligig of Time seems, however, to have taken its revenge. What the Famine Commission of 1879-80 tried to teach and what the Indian witnesses strove to inculcate was not brought home to Government until the country was overtaken by two severe famines at the close of the nineteenth century. Such is the melancholy history of irrigation in India. Let us drop a veil over it. Let us forget the past with its many grievous and culpable errors which have wrought ruin on the agriculturists—a ruin which might have been averted had the Government learned the lesson betimes long before the calamitous visitations occurred. Let us hope that the impending report of the Irrigation Commission may mark a new epoch in the economic achievements of the Government of India leading to the welfare and contentment of the agricultural masses. Our contemporary the *Times of India* is rapturous over the exceedingly practical, and withal able and eloquent lecture on the proposed scheme of irrigation in Asia Minor delivered very recently by Sir William Wilcocks......... We, too, are delighted with it, and our delight is enhanced by the recollection that what was considered only a few years ago as rank economic heresy and was laughed to scorn by our contemporary, now commands acceptance......... We embrace this opportunity to correct a misapprehension in which our contemporary still seems to indulge. There has never been a school of critics in India whose polemics have taught that railway construction should be wholly deferred till the country was intersected by canals. But there has been a school whose cult has been to remind the State of

and on that it was needful for it to abate the speed with which its railway construction was going on since 1884 and to pay more attention to irrigation works. It is a fallacy to say that that school wished to stop all railway construction. And we deem it our duty to correct our contemporary on this point. In fact in substance the said school inculcated the same sound doctrine which our contemporary, late in the day, taking its cue from Sir William Wilcocks, now propounds, namely, 'rivers and canals for irrigation, and railways for communication'."

The question of starting agricultural banks in India.
Indu Prakásh (31), 4th May, Eng. cols.

23. "Among the various proposals to help the Indian cultivator in times of difficulty and to raise him from the position of utter helplessness in which he is struggling, that of establishing agricultural banks is perhaps the most urgent and practical.......... It has been ascertained that more than 75 per cent. of the land-holding classes in India are indebted and hardly 40 per cent. pay their assessments without resorting to the greedy money-lender. Above every other evil this almost universal indebtedness of the Indian rayat preys heaviest on his staying power and for this reason Indian economists attach very great importance to the question of starting agricultural banks in the rural parts of the country............ The idea, however, of starting such banks is entirely foreign to India. In Germany, Russia and other parts of the West such concerns are, more or less, co-operative societies which have been organised with little or no aid from Government. In the proposal to establish agricultural banks in this country, European statesmen insist on the organisations being started on a co-operative basis and are reluctant to recommend State aid. But it has been observed that such a procedure is practically impossible and that the condition of the peasantry in India does not encourage the fostering of a co-operative spirit at the very outset, though in course of time one can fairly hope to cultivate that spirit in the masses. Sir Antony MacDonnell, late Lieutenant-Governor of the United Provinces, held a most exhaustive enquiry into the question and his report, issued three years ago, is still hanging fire. Sir Antony recommended little financial aid from Government but large administrative control and supervision over the rural and urban banks which are to be financed by the sowcars and other moneyed classes. This excellent proposal has unfortunately not yet been finally considered by the Government of India. The point in dispute is whether in any scheme of agricultural banks in India, a large share of responsibility should be borne by the Government or be shifted to the people themselves. In other words, the question would resolve itself into either helping the Indian cultivator from outside or asking him to help himself. 'The real question is,' observed the Honourable Mr. Khare in his Presidential address to the Dhárwár Conference, 'how to make the rayats help one another and manage their own monetary needs without the aid of the usurer.' Here is an impossible combination of two unattainable ideals—(1) the elimination of the usurer, and (2) the introduction of self-help. We are inclined to think that as long as these very high ideals are closely adhered to, nothing practically can be done in this direction. How can a rayat, so long used to usurious transactions and so long condemned to a condition of abject poverty, oppression and isolation, all at once reconcile himself to an entirely new situation in which the sowkar disappears and he has to meet his own needs by an economic adjustment requiring a very high order of intelligence and self-restraint? Doubtless these ideals should be kept in view, but in a practical attempt at the very outset no material advantage can result unless the banks are started so as to afford direct and unconditional help to the sinking cultivator.......... Speaking to an interviewer in Ceylon His Highness the Aga Khan rightly observed that the money-famine was at the root of agricultural helplessness in India. If the rayats have to finance one another, pay their own debts and improve their lands without extraneous help, where is the money to come from? In European countries, of course, the situation is quite different. The rayats are not all as poor there as in India, nor is the Government as cold and unsympathetic as it sometimes is here, especially in the matter of recovering land revenue. And besides, the social, economic and political conditions obtaining in India are very unfavourable to the growth of such concerns as agricultural banks

started on a co-operative basis. Nothing will, therefore, save the rayats but help—direct, unconditional help,—either from the Government or the sowcars assisted by Government. We are not aware of the scheme submitted by Mr. Lallubhai Samaldas to Government, but we believe that it is based on the principles advocated by Sir Antony MacDonnell.......... We hope that the Government of Lord Curzon will be able to decide the question at an early date, and give practical help to the Indian cultivators and not merely deliver a homily to them on the virtues of thrift and co-operation."

An appeal to the Bombay Government to publish the proposals *re* the suspension and remission of land revenue submitted by them to the Government of India for sanction.

Voice of India (13), 9th May.

24. "It is more than four months now since Lord Northcote announced that His Excellency's Government had submitted to the Government of India for sanction certain reforms in revenue collection, including an automatic scale of suspensions and remissions. Up till now, however, no scheme has been published. Would not the Government have received some helpful guidance from the public, and enlisted their confidence, if the proposals had been made public and allowed to be discussed from all points of view? We are entirely in sympathy with the resolution of the Dhárwár Provincial Conference that the proposed rules should be published for general information before they are finally sanctioned."

The new Abkári system introduced by Government into certain districts in the Bombay Presidency.

Gujarát Mitra (16), 3rd May.

25. The *Gujarát Mitra* publishes the following communication from Mr. P. B. Dantra on the A'bkári policy of the Bombay Government:—The new A'bkári system introduced by the Bombay Government into certain districts in the Presidency is not a true prototype of the Madras system as given out by Government. Under it tenders for licenses are no doubt invited from the public, but as the license holds good only for the period of one year, the old farmers continue even now to retain their monopoly. An enterprising outsider naturally shrinks from investing his capital in erecting and equipping a distillery owing to the risk of his license not being renewed after the expiry of one year. In fact the new system far from securing the advantages of the Madras system only aims at patronising the old farmers at the expense of the public. Our popular Governor Lord Northcote does not seem to be aware of the evil consequences of the A'bkári policy of his Government. Should he devote himself to a study of the question and reform that policy he would earn the lasting gratitude of the public.

Alleged split in the Congress Camp.

Mahrátta (7), 3rd May.

26. "The absence of even a single delegate from the Punjáb at the Ahmedabad Congress had even at the time attracted not a little attention. The subject was referred to and discussed in the Subjects Committee; but it was dropped on two of our Congress leaders undertaking to set the matter right by the time the Madras Congress would meet. The time for the meeting of the Congress at Madras is now approaching and we, therefore, request Mr. Mehta and Mr. Surendranath Bannerji to apply their minds seriously to the solution of the question of the threatened secession of the Punjáb from the Congress movement. The cause which lies at the bottom of the disagreement is not very important; but as Mr. Mehta is regarded as responsible to a certain extent for having given occasion to the disagreement, he alone is the fittest person to move in the matter betimes and give the Congressmen in the Punjáb satisfaction by consenting to reorganise the Indian Congress Committee. We also appeal to Mr. Surendranath Bannerji who is supposed to be regretting the split very much and is reported to have actually promised some delegates at the Ahmedabad Congress in private to undertake a journey to Lahore specially for the purpose of bringing about a reconciliation. As for the *Tribune* of Lahore, whatever we may say of its policy of preaching a secession from the Congress last year, it must be admitted that it has done a good service by now taking up the subject six months before the next Congress session and inviting the Madras Committee to pay attention to it in good time. We take this early reference to the vexed question by the

Tribune as an indication of its desire to promote the cause of peace and good understanding between Congressmen in the different provinces. Our Lahore contemporary writes :—'If we venture to refer to the causes of the split in the Congress camp it is with the hope that the Madras leaders may not be taken by surprise, and may, it is to be hoped, so arrange matters as to prevent the Congress to be held there from sinking to the position of a Provincial Conference as did the one held a few months ago at Ahmedabad. The grievances are too substantial to be passed over lightly, and if not remedied in good time, are likely to prove disastrous to the cause in which we are all so warmly interested. And if the Punjáb has been more active in the display of its resentment, it is because it feels the grievance more deeply than the other provinces. It was mainly through the exertions of its sons that a constitution was granted to the Congress, and it was here that the Industrial and the Educational Committees were appointed. In one breath, all these have been arbitrarily swept away, and now the Congress is again allowed to drift where it likes and how it likes, or left to the irresponsible guidance of a clique, the assumption of a dictatorship by whom is inconsistent with the very name of a National Assembly......... The Indian Congress Committee was arbitrarily strangled out of existence, and unless a disposition is shown to substitute for it some authority which will represent the views of the rank and file of those interested in the national cause, there is reason to believe that the best days of the Congress are over and that it has entered upon that first stage of its decadence. The Madras leaders are not entirely oblivious of the trend of public opinion about this matter, and we can only hope that by our united efforts we shall soon succeed in placing the Congress on its old footing of a National Assembly which reflects the views not of a few but of the Indian public at large.' "

Attitude of local officials towards the Bombay Provincial Conference held at Dhárwár and the apathy of the Gujarátis towards the movement.

Gujaráti (15), 3rd May, Eng. cols.

27. "The Dhárwár Provincial Conference was a great success. It was attended by about three hundred delegates and five hundred spectators including Mr. Knight, the District Judge of Dhárwár. Our Conferences and Congresses do not expect all officials to approve their programme. But they certainly expect discriminating sympathy with the constitutional efforts of a loyal people for their political regeneration. At Sholápur the local officials not only placed no obstacles in the path of the organizers of the Conference held there but also afforded all reasonable help. We are glad to learn that at Dhárwár, too, the Collector and other officials were sympathetic in their attitude towards the Conference and its promoters, and that this encouraging circumstance was gratefully recognised by the latter. Our Conferences and Congresses might go wrong at times. Their views might not be wholly acceptable to the official class. But if misunderstandings are to be removed and there is to be greater harmony and co-operation, the first essential condition is that both officials and non-officials should try to understand each other in a spirit of tolerant sympathy, and it is an encouraging prospect that at Dhárwár as at Sholápur the local officials took up the right attitude. The number of delegates at the last Conference was larger than on any previous occasion. As usual, Gujarát was very poorly represented. Mr. Chimanlal H. Setalvad and Mr. Manilal Thakore were the only two Gujarati gentlemen who attended the Conference. They are members of the Bombay Presidency Association and were appointed delegates by that Association. So that practically Gujarát did not send any properly constituted delegate at all. A sober friend of ours remarked to us that 'such gross apathy and selfishness is utterly discreditable to a province which held the last Congress and made it a great success.' Many will perhaps be inclined to accept this view."

The Honourable Mr. Khare on the Land Revenue question.

Mahrátta (7), 3rd May.

28. "The presidential address of the Honourable Mr. Daji Abaji Khare, at the Dhárwár Conference, is calculated to give a fresh start to the discussion of the much vexed question of the land revenue policy of the Bombay Government. Mr. Khare's address contains the first full and categorical reply ever given to the report of the Bombay Government on Mr. Dutt's open letters to Lord Curzon on the land question; and the nonofficial critic has so well succeeded in replying to the contentions

of the Local Government that the public may expect a counter-reply from Mr. Muir-Mackenzie, the Revenue Secretary to the Bombay Government and the author of the Provincial report referred to above. Of course it cannot be claimed for Mr. Khare's address that it covers the whole ground of the possible points of argument on the subject. And he expressly says that he does not consider the question of land assessment from the point of view of prices 'as Mr. Muir-Mackenzie himself does not distinctly base *his* case upon it.' Obviously enough Mr. Khare does not appear to have forgotten his habit of pleading even in the presidential chair; but he may be easily pardoned for this when it is seen that Mr. Muir-Mackenzie himself has practically resorted only to pleading in his reply to Mr. Dutt. Perhaps a completely judicial discussion of the subject may not be possible until a special Commission is appointed for holding inquiries into the agricultural history of typical villages as urged by the Famine Union. The main question is whether the burden of land assessment has increased or decreased since the advent of the British rule in this part of the country, and on this point Mr. Khare has, we think, given a satisfactory reply to the allegations of Mr. Muir-Mackenzie. In a way the discussion may look academic at the present day, for the question of the actual incidence of assessment at the present day is more to the purpose than the question of the comparative burden of taxation under Native and British rule. There is present to the mind of most thinking men a standard by which assessment may be judged to be light or heavy. 'Half the *net* profits' is a measure which has been admitted on all hands to be a fair measure, and the question of the character of the present assessments will have to be treated as a question of fact in the case of each particular holding by a reference to this measure. And so long as no case is based on statistics affecting a sufficiently large number of typical or representative holdings from this point of view, any discussion or controversy on the subject is bound to be discursive and fruitless. But as Mr. Muir-Mackenzie chose to touch upon side-issues, Mr. Khare also had to touch upon them in his reply. Accordingly he has pointed out that the position of the Mirasdars was really better under Native rule than that of the Rayatwari tenants under British Government; that though the old *kamal* assessment was a very high one, still it was never levied to its fullest extent under the Mahratta Government; that suspensions and remissions were then made on a liberal scale during years of bad harvest; that the land tax was fixed and that the Mirasdar could return to his Miras even after a hundred years. As regards the comparison made by Mr. Muir-Mackenzie, Mr. Khare further pointed out that it was an error to compare the position of the Rayatwari tenant in the present peaceful times with that of the Mirasdars at the end of Peshawas' regime, when things had become admittedly unsettled, and that if a proper comparison was to be made, the fact and figures adduced should date from the time of Madhavrao II. A fair comparison would also have to take account of the fact that the rayat had not then to pay cesses like the Local Fund cess, and was exempt from payment for grazing and enjoyed other forest privileges...... Turning to some of the causes which have been adduced by Mr. Muir-Mackenzie as justifying the admitted increase in land revenue, Mr. Khare points out that, while the factor of the increase of population is beside the question, the official critic of Mr. Dutt has confounded an increase in the area of occupied land with the area actually under cultivation. Mr. Khare calculates that the area under cultivation has not increased even by 10 per cent. during the last 60 years. If, therefore, the statements of Mr. Khare be true we have an increase of cultivation by 10 per cent. alongside of an increase of revenue by 120 per cent. It is at this stage that the factor of the rise in prices as a justification of the enhancement of assessment has to be considered; but, as pointed out above, Mr. Khare chooses not to discuss that question so long as the official statement of the case from that point of view has not been forthcoming. In a way this factor is perhaps the most important, because the resolution of the Government of India of 1884, and even the latest resolution on the subject by Lord Curzon relies upon the rise in prices as the principal justification for the enhancement of assessment. But a practical difficulty is sure to be met with if Government were to attempt to justify the increase of 120 per cent. in assessments during the last 60 or 70 years by a reference to prices. For, in the first place, there are no accurate figures of prices current available for all the last 60 or 70 years. Next comes the question of what should be called a rise in prices. As expressed by Mr. Carpenter, a member of the Deccan Rayats Commission, the term 'rise in prices' means only a permanent rise, that is to say, a rise due to permanent causes and not to a temporary deficiency of produce. To quote the words of Mr. Carpenter, 'the prices of grain in any locality fluctuate year by year under the influence of numerous and sometimes conflicting causes. A permanent rise when it does occur is not a clearly defined and tangible event taking place within a period of two or three years.'...... But even supposing that a permanent rise in prices could be so ascertained, we have next the restriction laid down by the Government itself that even out of an increase of profits owing to a rise in prices, only a small percentage, and not the whole, is properly claimable by Government. The question, therefore, arises whether the prices of food-grains in this Presidency have increased during the last 60 or 70 years to such an extent as to justify an enhancement of assessment by about 120 per cent. And it is but common knowledge that the prices have not risen by 500 or even 250 per cent. Apart from the criticism of Mr. Khare, Mr. Muir-Mackenzie's memorandum has been noticed by Mr. Dutt himself in an article in the *Indian Review* for October 1902. And we expect, therefore, that Mr. Muir-Mackenzie will think it worth his while to reply to these criticisms and help to advance the discussion of this much debated question towards a satisfactory solution."

Kesari (108), 5th May.

29. Last time we gave a summary of the most important part of the Honourable Mr. Khare's presidential address delivered before the Provincial Conference at Dhárwár. We intend now to give our own independent opinion on the subject dealt with in Mr. Khare's address, *viz.*, the land revenue policy of the Bombay Government. On account of the decline of indigenous industries in the country, agriculture has practically become the sole means of subsistence for the population. It is our good fortune that land cannot be taken away from the country and that the people of cold climes cannot settle in the tropics for cultivating land. If either of these things had been possible, our agriculture like our other industries would certainly have been doomed. But the Government is trying in other ways to bring about the ruin of our agriculture. For instance, it has been an immemorial belief in India that the land belongs to the cultivator and that the *sarkar* can lay claim to only a fixed share of the produce; but the British Government has set this belief at naught and declared itself to be the owner of all the land in the country. We do not wish to enter here upon a discussion of the vast question of State-landlordism, but shall merely consider what portion of the gross produce is claimed by Government. It is asserted on behalf of Government that they levy only a moderate share of the gross produce of land, and that if the agriculturist is not able to make any saving, it must be through his own fault. Mr. Dutt has exposed the fallaciousness of this contention in his open letters to Lord Curzon. Government gave a reply to Mr. Dutt by issuing a Resolution which they claim to be the final word on the subject. Mr. Khare has shown in his address that so far at least as the Bombay Presidency is concerned this cannot be said to be the case. This is the principal topic dealt with in Mr. Khare's speech, and he has proved that during the last 60 years the area of cultivation in this Presidency has increased by 10 per cent. while the amount of assessment has, during the same period, increased by 120 per cent. If these figures are true, we know at once the cause of the impoverishment of the rayat. The figures relied upon by Mr. Khare for arriving at the above conclusion were equally accessible to Mr. Muir-Mackenzie, but he has carefully eschewed them from his memorandum, and it is to be regretted that the Government of India should have based their conclusions on such a misleading and one-sided document. Even the Anglo-Indian papers have omitted this portion of the address from their reports of Mr. Khare's speech, and have merely contented themselves with the statement that Mr. Khare severely criticised the Resolution of the Government of India on the subject of land revenue. It may be urged by some that side by side with the increase in the figures of assessment there has been a rise in the prices of food-grains. Mr. Khare foresaw this objection, but did not attempt to refute it, because it formed no part of the case as put forward on behalf of Government. From the point of view of the tactics of controversy, Mr. Khare no doubt pursued the right policy in not going out of his way to refute a position not advanced by the other side, but we do

not hesitate to assert that the objection indicated above is hollow. If there has been a rise in the prices of food-grains, there has been simultaneously a rise in the prices of other commodities also, and consequently, the cost of cultivation has increased as also the general cost of living. This being so, Government can at best claim only a fraction of the increase represented by a rise in the prices of food-grains. And if the proper share of Government is considered to be one-sixth of the gross produce, Government must, in order to justify an increase of assessment by 120 per cent., show that the prices of food-grains have risen by 600 per cent. There has at the same time been no corresponding increase in the area of cultivation. As shown by Mr. Khare, the increase in the area of cultivation can be set down at ten or twelve per cent. at the most. It must be said, therefore, that the British Government is taking as land tax 1¾ crores of rupees more than the Peshwa's Government. This is by no means a small sum, and it is no wonder if under the weight of this increased contribution the rayat is utterly ground down and impoverished. We are indebted to Mr. Khare for having placed the matter before the public in this light. If his conclusions are wrong let Government refute them by all means. A dispassionate discussion of the subject will be beneficial both to the Government and the public. We hope Government will unreservedly place all the facts and figures bearing on the subject before the public. It is deeply to be regretted that Government should continue to resort to special pleading even when people have been reduced to beggary and destitution !

Alleged wanton conduct of two Eurasians at Sukkur (Sind).
Phœnix (8), 2nd May.

30. "We could not trust ourselves to speak with any degree of sobriety upon the gross outrage recently offered to Indian feeling by a couple of Eurasian non-descripts in Sukkur the other day, and so we contented ourselves by making only a passing reference to the matter in our local columns. We venture to think that it was a most serious affair and if the authorities have the slightest regard for Hindu feelings and susceptibilities, which have been most grossly and wantonly outraged by the action of the aforesaid two men of half-caste parentage, they ought to lose no time in visiting their sense of the enormity of the outrage on the perpetrators thereof, and teaching them and their likes a lesson which they will not be in a hurry to forget. Let our readers judge whether we are wrong in taking dire offence at the discreditable conduct of the two Eurasians. They chose the Baisakhi day of all days for their baneful operations, as they knew that on that day many Hindu ladies would consider it an act of piety to take a dip in the river. The ladies were bathing within the walled ghaut, secure in the belief that the profane gaze of all brutes in human shape had little chance of invading the privacy of their ablutions. And of course whilst engaged in the act of bathing they had few clothes on their persons and were in no condition to show themselves to male folks. And the whole time the two Eurasians were engaged in photographing their naked charms. We do not know whether they have mothers or sisters of their own. But even supposing that they are incapable of feeling any such tender emotions on the score of any one they cannot honestly say that they acted in perfect ignorance and had no idea of the offence that would be taken by Hindus at their mothers and sisters being photographed in the act of bathing. Why even after the enormity of their conduct had been pointed out to them, and they had been compelled to beat a precipitate retreat from the spot to save their skin, they went and took shelter in a boat and from that point of vantage carried out their original intention in respect of the ladies. Could anything be more execrable and monstrous ? We hope the men concerned will be made to answer for their conduct."

Comments on the appointment of Rao Bahadur Lalubhai P. Parikh as Judge of the Small Cause Court, Ahmedabad.
Praja Bandhu (22), 3rd May., Eng. cols.; *Gujarát Punch* (17), 4th May., Eng. cols.

31. "It is notified that Rao Bahadur Lalubhai Pranvallabhdas Parikh, First Class Subordinate Judge at Surat, has been appointed to succeed Rao Bahadur Lalshanker Umiashanker as Judge of the Ahmedabad Small Cause Court. We have nothing to say personally against the new Judge, but we are opposed to his appointment on principle, since it involves a supersession of six Judicial officers who are senior to Rao Bahadur Lalubhai in rank. The first of these is Rao Bahadur Bhave whose salary is Rs. 800 a month. Next to

him in rank are Rao Bahadur Mahadev Shridhar Kulkarni, Rao Bahadur Chandulal Mathuradas Doulatjada, Rao Bahadur Chunilal Dalpatram Kaveshwar and Rao Bahadur Raghvendra Ganguli, each drawing a salary of Rs. 650. Following these is Rao Bahadur Damodar Govind Gharpure, and next to him in rank is Rao Bahadur Lalubhai Pranvallabhdas Parikh, each getting a salary of Rs. 500 per mensem. We believe no one will have the hardihood to say that all the abovementioned Judicial officers are less competent than Rao Bahadur Lalubhai who is junior to them. Under these circumstances it is difficult to understand the principle on which the authorities have seen fit to make this appointment, which gives at one bound a lift of Rs. 300 per mensem to Rao Bahadur Lalubhai. It is more than likely that the officers who have been passed over will approach the proper authorities in the matter, and well they may, for in the Judicial Department such instances of supersession are rare." [The *Gujarát Punch* takes, however, a different view of the appointment, and points out that there are only two Gujaráti Sub-Judges senior to Rao Bahadur Parikh, but that they were not promoted as they had already completed 55 years of service.]

Why are the Police so powerful in India?
Mahrátta (7), 3rd May.

32. "It is a well known fact that the police in this country are very powerful. The question 'Why are the police so powerful in this country?' is indeed difficult to answer. Looking to the surface of things, the reasons appear to be—(1st) the police have been invested with large powers which they are incapable of properly using; (2nd) the bulk of the population is steeped in ignorance and that makes it very easy for the police to lord it over the people as they like; (3rd) the supervision exercised over the police is weak and the general tendency among high officers is to support the police in their acts; (4th) a large number of the police force consists of illiterate men who have no adequate conception of their duties and responsibilities and have no scruples to use their powers despotically; and (5th) the impossibility in a general way of successfully bringing the police to book in cases of misconduct and mal-practices. We intend in this article to make a few remarks on the second of these causes, *viz.*, how the people suffer oppression at the hands of the police through their own ignorance. Those who have experience of mofussil life will readily admit that in many instances people have only themselves to blame for police oppression. They do not avail themselves of the protection the law affords them in some respects. They consider it their duty to meekly submit to the actions of the police, albeit those actions may not be warranted by law. Take the example of *nazarkaid* and the various forms of violence to which criminals are subjected by the police. If a man is taken away by the police from his village and kept in *nazarkaid* for several days and subjected to all sorts of violence, his relations at home will not seek any legal protection. They will resign themselves to the inevitable as it were and remain weeping at home. If they do anything, they will perhaps try to get the man released by illegal means. We might refer to another matter showing how people suffer through their ignorance. This occurs in cases of accidental deaths. The police are required to make enquiries into accidental and suspicious deaths and submit their report to the Divisional Magistrate under Section 174, Criminal Procedure Code. This sphere of investigation furnishes a large field of oppression to unscrupulous policemen. Let us illustrate our remark by an example. A young woman owing to domestic quarrels commits suicide. She throws herself into a well and dies. That, of course, is a suspicious death and becomes a scandal in the village and the police on a report from the village officers repair to the village for making enquiries. They learn that the deceased had quarrelled with her mother-in-law and in a fit of anger committed suicide. The further procedure is simple. A *punchnama* is to be made and the dead body to be cremated. But the police would not go away from the village unless they made some capital out of this accidental death. They would make the business a very serious one; they would pretend to make out that the deceased woman was very badly treated by the mother-in-law, or that she was given some poisonous substance to eat. The old mother-in-law and other persons in the family are frightened out of their wits. The body is proposed to be sent to the Civil Hospital for dissection. That proposal gives extreme pain to the tender susceptibilities of the family, especially the husband of the deceased. But how is all this

trouble to be avoided? The best remedy is found in conciliation. The village Kulkarni comes in as a suitable mediator in the business. The police officer is '*samjaoed*', the body is cremated and there is an end of the whole thing. Indeed the police have at present an infinite capacity for giving trouble if they only mean to do so. And even a well educated man will sometimes find it prudent to win them over rather than go against them in a straightforward way and thereby involve himself into more trouble. People, however, in remote villages throw themselves entirely at the mercy of the police in matters great and small. This is not a desirable state of things. If they were more educated, much of the trouble and pecuniary losses to which they are subjected at present through sheer ignorance would be avoided. There is yet another matter in which the weakness of the people is markedly seen. This refers to police prosecutions and the witnesses concerned therein. Whenever the police want to get up a prosecution they do not find much difficulty in getting witnesses. People in the villages quietly submit to the wishes and orders of the police. They consent to speak as they are told to do by the investigating officer. A young Kunbi boy, aged about 18, for instance, comes before the court and says that on the night of the offence he was easing himself by the side of the village *nullah*, that the moon had risen, and that he could see by the moonlight that certain dacoits were collecting stones in the bed of the stream and were making for the village. He would say all this though he may be conscious that at the time of the offence he was fast asleep in his house. One Dhondiba Patil is made a *punch* in a certain theft case. Dhondiba is a respectable old Maratha in other respects. But he plays the fool in the hands of the police. He comes before the court and says that he saw the accused producing certain ornaments from his own house, that the ornaments were concealed under a heap of *karbi* at the back of the accused's house, the ornaments and the purse before the court being the same as those he saw at the time of the *Punchnama*. He will make these statements at the dictation of the police although he knows that he was called to the *chavdi* by the village Mahar, shown only some ornaments by the police and asked to put his signature—ordinarily the mark of it—to the *Punchnama*.......... The result of the people submitting so meekly to the wishes of the police is of course not beneficial. Sometimes innocent people are sent to jail. We started with a statement at the outset that the police in this country are very powerful; they are no doubt powerful because of the large powers conferred on them. That is one reason. But another reason is that the bulk of the people being steeped in ignorance are quite incapable of resisting the police in their wanton abuse of those powers. And it is the spread of education alone that can create village Hampdens and automatically bring about a reform of the police in this direction."

The Bishop of Lahore on Indian character.
Gujaráti (15), 3rd May, Eng. cols.

33. "The Bishop of Lahore discourses in an article in a Christian magazine on the 'moral tone of India' and draws a very unfavourable picture of the people of this country. The article discloses the usual narrow-mindedness of English critics of Indian character. Dr. Lefroy's knowledge of the people of this country cannot be very extensive, as he speaks from his experience of a particular province or from his knowledge of a particular Persian work. He is sweeping in his generalisations. But one need not expect more sober treatment of the subject from a salaried ecclesiastic who has to explain why the results of missionary labour are not as satisfactory as might be expected. Dr. Lefroy might have done well to first inquire why it is that in England and in the West generally Christianity is losing its hold on the minds of its followers and then set himself to inquire why Christian missionaries have failed to reap a rich harvest in this country. His illustrations of Indian wickedness remind us of the ridiculous stories with which Christian missionaries emphasise their street sermons on the glory of their faith or demonstrate the falsity of alien faiths. 'It is hard to find even a few men,' says the Bishop, 'even in the highest classes who can be said in any really wide sense to be worthy of faith, who can be depended upon—in the same way as you can, broadly speaking, depend upon Englishmen—to adhere to truth and justice when they come in conflict with their race or caste prejudices.' This sweeping assertion is worthy of an enthusiastic ecclesiastic who would be

the first to resent such generalisation in the case of his own countrymen. In India the public are but too familiar with a class of cases in which select Christian jurors and even Christian judges are found to yield to the very weakness which are here laid at the door of Indians. It might be very convenient for a high-placed ecclesiastic to ignore these facts. But it is pretty certain that he would be the first to condemn any attempt at generalisation based upon numerous instances of this character......... The Bishop's remarks on the *Gulistan* of Sadi only show how he is incapable of forming a dispassionate judgment. It is not true that *every* school-boy and *every* gentleman in India is made to read the *Gulistan*. It is only the students of Persian that read it and it is absurd for any dispassionate writer to argue from the ethics of the *Gulistan* to the morality of the native community. Its literary merits and ethics are entirely two separate things, and the first might be praised by some from the strictly literary point of view and the latter severely condemned. The two positions are not wholly inconsistent. Dr. Lefroy need not be reminded of some of the most objectionable passages in the Bible. But no one has condemned it wholesale on that account. It is, indeed, a pity that Dr. Lefroy is ignorant of the elementary canons of fair criticism and that he should have allowed himself to indulge in generalisations that are as sweeping in character as they are offensive to the Indian community."

The Bombay Harbour Ferry service.
Gujaráti (15), 3rd May, Eng. cols.

34. "The Honourable Mr. Khare interpellated Government at the last meeting of the local Legislative Council about the grievances of passengers by the Harbour Ferry Steamer. But Government professed complete ignorance of any such grievances. Then with that obstinate desire to do and keep things in secret for which Indian Administrations are so well-known, they declined to publish the terms of their contract with Messrs. Visram Ebraim & Co. That Government should have withheld these from the public was a matter of surprise to many. But the contents of the petition which has been addressed to Government by the residents of Dharamtar, Pen, Panvel and other places show that the present contractors have been allowed considerable latitude in their arrangements. It is well known that the present steamer is ill adapted to the requirements of third-class passengers and that the inconvenience of transfer to a small steam launch in the middle of the voyage is very great. Besides, passengers reach Bombay at a later hour than before. Moreover, the hardships of the present arrangement are much aggravated by the fact that monsoon rates are charged for all classes. This is, indeed, a serious consideration for the passengers many of whom are poor. Some of them are petty traders and to them enhanced rates are a source of considerable hardship. Government have not only sanctioned the present rates but gone the length of prohibiting native boats from plying at cheaper rates! The public have a right to know why Government have sanctioned the existing arrangements which operate so unjustly and harshly upon the public and are wholly in favour of the proprietors of the steamer service. We hope the local authorities will not treat the representation in the same spirit in which they quite recently dealt with interpellations on the subject in the Legislative Council."

Contemplated removal of the General Post Office, Bombay, from its present site.
Jám-e-Jamshed (60), 4th May.

35. We hear that it is under contemplation to erect a new building for the General Post Office, Bombay. The present premises being found to be too small for the increasing postal requirements of the city, a vacant plot of ground near Victoria Terminus has, we learn, been already selected for the new building. We fear, however, that the new site is too far away from Southern Fort—the principal business quarter of the city, and that the transfer will consequently result in no end of inconvenience to the mercantile public of the city, especially on Saturdays, when very little interval is left between the delivery of the incoming mail from England and the closing hour for posting letters by the outgoing mail. We would urge on the Post Office authorities the desirability of selecting a site for the new building as near as possible to Southern Fort. There are many vacant plots of land near Apollo Bundar which would suit the convenience of all parties concerned.

The evil practice of *dhoonwa* in Bombay.
Jám-e-Jamshed (60), 5th May.

36. A correspondent writes to the *Jám-e-Jamshed*:—The evil practice of *dhoonwa* is not confined to mofussil towns like Bulsar. In Bombay itself there are no end of places where it is in full force. Perhaps the most notorious of these is the house of a Parsi woman residing near Cheera Bazar. Parsis of either sex are known to flock there in numbers to ask for various blessings and benedictions. The place is also resorted to by persons who speculate in opium and are guided in their operations by the replies of the women who practise *dhoonwa* there.

Sir E. Cox's appeal to Indian under-graduates to join the Police Force with a view to purify the service by personal example.
Voice of India (13), 9th May.

37. "We are constrained to say a word in reply to the ridicule with which some critics have received Sir Edmund Cox's appeal, in *East* and *West*, to under-graduates to join the police force in a spirit of missionary patriotism. In the first place we may point out that Sir E. Cox does not ignore all considerations of the prospects offered by the department; he tells the under-graduates what those prospects are. But supposing they are not sufficiently tempting from a pecuniary point of view, he asks whether it is not an object worthy of Indian patriotism to join the force and teach purity by personal example instead of lamenting corruption on the part of the ignorant. If the appeal does not sound serious, it may be because there would be a dash of the Quixotic in a young aspirant to office announcing his patriotic resolve to improve the tone of his fellow-employés, but not because it is an ambition which cannot be honestly commended. Do we not know that graduates of high attainments pledge themselves to serve as college professors on low salaries? If the work of teaching may be commended to the missionary spirit of educated men, why not the work of preserving peace and suppressing crime? If we learn to regard the duty of protecting person and property as a privilege no less honourable and dignified than the prerogative of teaching the young, we may see the propriety of an appeal to patriotism as much in the one case as in the other."

Detention at Vengurla of the tindals of three Goa *patimars* for carrying contraband articles on board.
A Luz (157), 2nd May.

38. We were disagreeably surprised to learn that the tindals of three Goa *patimars* were apprehended at Vengurla without just cause and detained at that port for some days and eventually fined for having on board a little salt and country liquor which they were carrying for the use of the crew. It appears from the statements of the tindals that the vessels were bound for Bombay, and as it is perfectly legitimate for vessels to have on board any of the above articles if intended for the consumption of the crew, it was an arbitrary act on the part of the British Coast Guard at Vengurla to have subjected the tindals to detention and fine, unless an attempt had been made by the latter to land the articles referred to, which was not the case as would appear from the statements of the men. The aggrieved tindals have, we learn, sought the good offices of the Portuguese Consul in Bombay, who, we have no doubt, will with his usual solicitude for the well-being of Portuguese subjects do what he can to redress the wrong done to the tindals.

Legislation.

Amendment of the Civil Procedure Code.
Kesari (108), 5th May.

39. A "Pleader" from Bársi (Sholápur) writes to the *Kesari*:—In some cases the execution proceedings in civil suits are entrusted to the revenue authorities over whom Civil Courts have no control. At one time, the revenue authorities entrusted with the execution proceedings were amenable to the Courts from which these proceedings emanated, but the amendment in Section 320 of the Civil Procedure Code, made in 1888, and the rules subsequently issued by Government in conformity with that amendment have changed the above state of things and made the revenue authorities quite independent of Civil Courts. This has proved detrimental to the interests of plaintiffs. Before the change in the law referred to above a plaintiff who had obtained a decree from a Civil Court for the recovery of a debt was at liberty, with the permission of the Court, to bid at the sale of his debtor's property and was allowed a set off up to the amount of the decree and pay only

the first to resent such generalisation in the case of his own countrymen. In India the public are but too familiar with a class of cases in which select Christian jurors and even Christian judges are found to yield to the very weakness which are here laid at the door of Indians. It might be very convenient for a high-placed ecclesiastic to ignore these facts. But it is pretty certain that he would be the first to condemn any attempt at generalisation based upon numerous instances of this character.......... The Bishop's remarks on the *Gulistan* of Sadi only show how he is incapable of forming a dispassionate judgment. It is not true that *every* school-boy and *every* gentleman in India is made to read the *Gulistan*. It is only the students of Persian that read it and it is absurd for any dispassionate writer to argue from the ethics of the *Gulistan* to the morality of the native community. Its literary merits and ethics are entirely two separate things, and the first might be praised by some from the strictly literary point of view and the latter severely condemned. The two positions are not wholly inconsistent. Dr. Lefroy need not be reminded of some of the most objectionable passages in the Bible. But no one has condemned it wholesale on that account. It is, indeed, a pity that Dr. Lefroy is ignorant of the elementary canons of fair criticism and that he should have allowed himself to indulge in generalisations that are as sweeping in character as they are offensive to the Indian community."

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the excess, if any, to the Court. This concession is now taken away, and the plaintiff, if he bids for the property of the defendant, is required to pay down the whole amount of his bid first and is allowed to recover it in satisfaction of the decree afterwards. Technically, this may appear to be an equitable procedure, but there are cases in which plaintiffs are unable to pay down the amount of their bid at the sale of the defendant's property. It is not to be denied that the change in the procedure may have been made on the recommendation of Government officers and that there may be some justification for it. But it must not also be forgotten that this is a case a in which a positive provision of the law is being nullified by the executive order of Government. Even in cases where execution proceedings are held directly under the orders of Civil Courts, there is some laxity of procedure observable, but this is a matter that can be set right at once by a little more vigilance on the part of Subordinate and District Judges. The report of the Select Committee on the Civil Procedure Code Amendment Bill is now made public, and it is to be hoped that the amended Code, which has been on the legislative anvil for eight or ten years past, will cheapen and simplify the course of civil justice for litigants.

Education.

The Government of India and Mr. J. N. Tata's Research Institute.

Jám-e-Jamshed (60), 6th May, Eng. cols.

40. "The letter addressed by the Government of India to the Local Government about the Tata Institute of Science is one step forward in the direction of bringing the much-talked-of Institute into existence. Lord Curzon's Government have reviewed at great length the whole question, and tried to show that little blame attaches to them for the delay that has taken place in coming to a final settlement. They have besides pointed out that the attitude of the Government of India has been throughout sympathetic, that they were always anxious to expedite the scheme, and that they are prepared to deal liberally with its promoters. The strain in which this is conveyed would seem to indicate that there is a lurking suspicion in the mind of the Government about Mr. Tata's proposals being really 'put forward with a genuine desire to advance the progress of the negotiations.' In regard to the help which Government are prepared to give to the Institute we find that they undertake 'to increase their contribution in the same proportion as the Mysore Government increase theirs, thereby bringing the total income of the Institute to two lakhs and a quarter of rupees annually.' This will be something to go by, at any rate. The Government of India, moreover, offer a lakh of rupees towards the erection of the buildings, bringing the total at the disposal of the Committee for the purpose to six lakhs. There seems to have been some difference of opinion between Mr. Tata and Government with regard to the valuation of the properties proposed to be handed over for the founding of the Institute, for it is proposed to refer this to an arbitrator of high position with two assessors, one of whom is to be selected by Mr. Tata. After this has been done and 'the property vested in the Treasurer of Charitable Endowments, Government will proceed in consultation with Mr. Tata to consider the legislation necessary to bring the Institute into being, and to give it a constitution which will enable it to enter upon its work at once.' And finally, comes the parthian shot, conveying again the impression that the delay in settling the matter has been due to Mr. Tata and not to the Indian Government. 'The Governor General in Council hopes,' we read, 'that Mr. Tata and his advisers will now so expedite the transfer of the Trust properties as to enable the Government of India to proceed at once with the legislation which has been so long under consideration.' But we need not trouble ourselves with the history of the delay in the past, so long as Lord Curzon is anxious to make up for it by a promise of generous treatment in the future."

Voice of India (13), 9th May.

41. "The Government of India tells us that the delay in accepting Mr. Tata's properties for the Research Institute was due to various causes, one of them being 'Mr. Tata's endeavour to utilise the transaction as an occasion for

reviving the plan of a joint family settlement.' What were the other causes, for what fraction of the delay were they responsible, and why is Mr. Tata's endeavour prominently put forward? However, there is no need for the counting of causes now. The generosity of the Government is to be estimated according to its resources on the one hand, and, on the other, according to the measure of stability which it has ensured for the institution. A lakh of rupees towards the construction and equipment of the necessary buildings, and an annual grant, for ten years, of a sum which may be required to make up, together with the Mysore grant, one-third of the current expenditure of any year, or of Rs. 50,000 if the Mysore Government makes a similar grant—these are generous concessions for which Lord Curzon's Government should be very heartily thanked. But the paramount consideration being the permanency of the institution at the degree of efficiency with which it starts, not to speak of future developments, the ten years' limit, after which the grant will only be £2000, gives room for some anxiety. Ten years is a long enough period for the public to appreciate the value of such an institution and to come forward with sufficient contributions to place the Institute beyond need. Yet, if the public do not rise equal to the occasion, one can only hope that the additional grant will be continued as long as it may be necessary. For the present, the fixing of the limit is perhaps expedient, and especially so if it serves to stimulate private charity. About the valuation there cannot be much difficulty, and the arrangement proposed by the Government seems to be reasonable. We may, therefore, be sure that, in a year or so, the Trust and the legislation in that behalf will be complete."

Bombay Samáchár (51), 6th May; *Sánj Vartamán* (72), 6th May.

42. The contribution proposed to be made by the Government of India to Mr. J. N. Tata's Research Institute is, we are afraid, too meagre. The Government of India have publicly recognised the importance of Mr. Tata's project and its boundless potentialities for public good, and it is therefore inexplicable why they should have stinted their generosity in giving pecuniary support to the Institute. Surely it would not add to the dignity of the Indian Government to be outvied in its generosity by a feudatory State like Mysore. It is to be feared that the Government's contribution will set a low standard for donations from the general public. It is also likely that owing to lack of sufficient funds it will not be possible to attract to the Institute really first rate men from Europe, and this circumstance, we are afraid, would seriously hamper the success of the Institute. It is, therefore, to be hoped that Government will reconsider the matter and deal with Mr. Tata's scheme in a more liberal spirit. [The *Sánj Vartamán*, on the other hand, warmly thanks the Government of India for the liberal support they have extended to Mr. Tata's scheme.]

Circumstances which led to Dr. H. M. Masina's resignation of a Lecturership at the Grant Medical College.

Jám-e-Jamshed (60), 8th and 9th May.

43. We have received a copy of the correspondence carried on by Dr. H. M. Masina, F.R.C.S., with the Surgeon-General and the Bombay Government ending in his resignation of the post of Lecturer in diseases of the ear and throat at the Grant Medical College. The correspondence furnishes a sad commentary on the spirit in which officers of the Indian Medical Service try to repress the aspirations of native members of the profession. The case of Dr. Masina would seem to be on all fours with those of Dr. K. Vicaji, Dr. Deshmukh and the late Dr. K. N. Bahadurji, who, too, were obliged under similar circumstances to resign their respective posts at the Grant Medical College. The conditions on which Dr. Masina wanted to continue the Lecturership were not unreasonable, and were actually agreed to at first by Lieut.-Colonel Dimmock, Principal of the College, and his predecessor, Dr. Hatch. Dr. Masina only wanted that he should be allowed a free hand in dealing with cases relating to his special subject, and that he should be placed in direct subordination to the Principal and not be made to work under any other Medical Officer in charge of the wards. The Surgeon-General, however, was opposed to Dr. Masina's proposals, and the matter was eventually referred to Government, who sided with the former. Dr. Masina had in the circumstances no alternative, consistent with his high professional reputation but to resign.

Surely it is high time that Government should look into the merits of a system which provides no scope for the talents of independent members of the profession outside the charmed circle of the Indian Medical Service.

Railways.

Grievances of third-class railway passengers.
Gujarati (15), 3rd May, Eng. cols.

44. "Lord Curzon has interested himself in the grievances of third-class railway passengers, and the recommendations of the Special Railway Commissioner who also paid attention to the subject in the course of his inquiries are being awaited with keen interest by the Indian public. The Indian Railway Administrations depend for their prosperity almost solely upon third-class railway traffic and yet it is this very class of travellers that have so long been treated with the least consideration. The treatment that third-class passengers by sea and railway receive in this country would not be tolerated for a moment in a country like England. But in this land of monopolies and exploitation, the most elementary requirements of an humble class of passengers receive no consideration.......... We are, therefore, glad to learn from the *Pioneer* that the Oudh and Rohilkhand Railway Company has earnestly taken up the matter. It has been proposed to hold a Conference at Lucknow at which representatives of the districts crossed by the line have been invited to attend and express their views. This is a move in the right direction. The existing arrangements are in some respects not only heartless but altogether ill-suited to the condition, habits and feelings of the people. Although the passenger traffic has enormously increased, the Railway Administrations have remained obstinately blind to the necessities created by the new conditions and Government have hitherto not interfered to bring about better arrangements. We wish success to the commendable efforts of the Oudh and Rohilkhand Railway Company to ascertain the views of the native community and to treat native passengers as human beings with certain urgent wants and requirements of which at least considerations of humanity, if not ordinary commercial morality, demand a more considerate treatment."

Municipalities.

The new President of the Ahmedabad Municipality.
Praja Bandu (22), 3rd May., Eng. cols.

45. "It is with great pleasure that we congratulate Rao Bahadur Motilal Lalbhai on his appointment as President of the local Municipality in place of Rao Bahadur Himatlal Dhirajram, whose resignation tendered a few days ago has been accepted by the authorities. We have not the least desire to refer once more to the many serious blunders committed by Mr. Himatlal as President of the Municipality, for they must be within the recollection of our readers. But it must be said that his Municipal administration was a sad failure. If one thing more than any other was responsible for this result, it was his lack of tact in dealing with his colleagues on the Municipal Board. The local Municipality that had at one time the reputation of being a model Municipality in the Presidency has of late, owing to factions and party spirit, lost its past reputation and become a bye-word of reproach and scandal. As is well known, there are a number of discordant elements in the Corporation at present, and it is not an easy task to work harmoniously with them. Under these circumstances it is evident that the new President has before him a good deal of uphill work, and unless he has the support of his colleagues on the Board as well as that of the Government officials, we are afraid he will not be able to steer the Municipal bark successfully through the present stormy weather. To do this what is needed most is a good deal of tact and a spirit of conciliation on the part of the President. Rao Bahadur Motilal has had a good deal of administrative experience as Diwan of a first class and progressive Native State like Cutch for nearly fifteen years, which ought to stand him in good stead in his future work. The President's office is one of serious responsibility to a conscientious man, and one desiring to leave behind him a record of good work has to sacrifice a good

deal of his energy and time. Let us for the present hope that Rao Bahadur Motilal will be more fortunate than his immediate predecessor, and be able to leave behind him a record worthy of the reputation he has acquired."

Bombay Rate-payers' Association and the Bombay City Improvement Trust.

Jám-e-Jamshed (60), 6th May, Eng. cols.

46. "The representation of the Rate-payers' Association of Bombay, adopted by the public meeting held yesterday evening, focuses accurately and well the hardships and grievances which Bombay suffers from in consequence of the operations of the City Improvement Trust. He must be a bold man who hopes that the Bombay Government will lend a willing ear to all the complaints embodied in the memorial, or that all the suggestions made therein will be acted upon. But the fears that Government would not look eye to eye with them on the subject, have not deterred the people from bringing their grievances to the notice of the authorities. The house-owners in the city have become practically panic-stricken; and it was but right and proper that some of their grievances should be formally put on record with a view to their being redressed by the Government. No one can hold that the Improvement Trust has been either hastily judged or harshly dealt with. Its operations have been carefully watched, its vagaries have been repeatedly pointed out, the hardships caused by its methods have been already too long and patiently borne. Public feeling has found utterance only when these hardships could no longer be meekly put up with; and justice and prudence alike should dictate to the authorities a course of action which, while removing at least the more glaring grievances of the people, would help the Trust to obtain popular sympathy and support. The Bombay Government should not find this difficult to do, if they approach the consideration of the memorial submitted to them in a fair-minded and generous spirit."

Jám-e-Jamshed (60), 7th May, Eng. cols.

47. "The unanimity which prevailed at the meeting of the citizens of Bombay, held on Tuesday evening to protest against the methods and operations of the City Improvement Trust, may well be looked upon as an index of the public feeling which prevails in our midst in regard to the operations of that body.......... As has been pointed out in the memorial, the Improvement Trust Act was passed at a time of public panic; and it was, more or less, willingly accepted by the people in the hope that the insanitary condition of the city, which was held to be the main cause of the terrible disease that had overtaken them, would be remedied and the foundation of a new and happier Bombay laid. From the first the Act was held to be objectionable in some of its details; but so great was the public desire to assist Government in stamping out the plague that in spite of its obvious defects, a fair trial was decided to be given to the measure.......... After giving it a fair trial and a free hand for five years, it is found that the Trust has neither succeeded in stamping out plague nor in checking its spread. We might even go a step further and say that, for one reason or other, even nothing like an attempt has been made in certain localities to clear the insanitary areas. Instead of turning its attention to such plague spots first, the Trust has gone about disposing of the open spaces in the city for enhancing its income. Thousands upon thousands have been dying all these months owing to bad sanitation in overcrowded areas; but absolutely no efforts have been made as yet to grapple with the problem. With a larger popular element on the Board, saner views and better methods of doing work might have found favour with the Trust; but Government in their wisdom have thought it fit to so constitute the Trust that the rate-payers and the Municipality—the interests most concerned—out of whose pockets the expenditure of the Trust has to be met, have absolutely no control over the junta of officials who conduct its work. This is one of the points to which the memorialists have specially called the attention of the Government............. Then comes the question of the Tribunal of Appeal. It has been decided by the High Court that the Tribunal of Appeal, constituted under the Act, is not a legally constituted Court, and that therefore an aggrieved party cannot prefer an appeal to the High Court against its awards. 'It is possible, under the present Act,' says the memorial, 'to appoint as Special Collector a person who has not had regular legal training'; and that 'the

right of appeal which now exists, small as it is, is useless.' A number of instances have come to light, in which landlords in the city have been made to suffer heavy pecuniary losses; and there are a number of small property holders, including old, helpless widows, who have been irretrievably ruined by the present system. We do not mean to question the consideration and justice with which the present Special Collector deals with the claims of those whose properties are sought to be acquired. But howsoever well he may adjudge these claims, occasion must arise when a house-owner may feel himself not justly treated; and to prevent him from submitting his case to the arbitration of the highest tribunal in the land would be a hardship which might well become intolerable under certain circumstances."

Voice of India (13), 9th May.

48. "The dissatisfaction against the operations of the City of Bombay Improvement Trust has come to a head. A public meeting of the citizens of Bombay, on Tuesday last, approved of and adopted the petition of the Bombay Rate-payers' Association to Government in the matter of the City of Bombay Improvement Act, and resolved to forward it to His Excellency the Governor in Council. The petition is an able document, cogent in its arguments, moderate in its tone, reasonable in its suggestions, and convincing in the proof of its allegations....... The Trust was created at a time when plague was playing havoc in the city of Bombay, and the first thing expected of the Board was that they would take such measures as would mitigate the rigour of the scourge where it was most felt. It is the poor who live in overcrowded parts that succumb to the plague in the largest numbers and most readily. One would have thought that the Board would apply its energy and resources first to relieving the congestion in overcrowded localities. Lord Sandhurst had said: 'The re-housing of the poorer classes is one of the most important and attractive provisions of the Bill. These deserve our sympathy and assistance. We desire to place them in better houses, so that not only will it let the sun into their houses, but into their hearts and into their very existence, and thus terminate the sad state of things amongst them, which at present cannot but be one of unhappiness combined with toil'; and Sir Charles Ollivant had said that 'the first thing this new Board will have to face is the building of quarters for the artizan classes in the northern part of the Island.' What have the Board done in discharge of this its very first duty? At Agripada they have erected four chawls, apparently designed to house 612 persons, but actually accommodating 937 souls. According to the Association's calculations, about 8,000 persons must have been dislodged by the First Nagpada Scheme alone, but not a single chawl has been erected within the area comprised in that scheme. Thus, instead of diminishing the overcrowding, the Board have increased it. .... The Act provides that in preparing an improvement or street scheme, the Board shall, within the limits of the area comprised in the schedule, provide for 'the acquisition of any land which will in the opinion of the Board be necessary for, or *affected* by, the execution of the scheme.' The petition says that the word 'affected' is construed by the Board as being equivalent to 'bettered or improved,' but *not* 'depreciated or injured.'......... In a statute like the Improvement Act, which gives stringent powers to a public body to deprive men of their property, we should have thought that if the Legislature intended the acquisition of property benefited by a scheme, it would have used a word like 'benefited' and not 'affected.' In a statute of this kind we should so interpret the word as to cause the least hardship to the person whose property is acquired. Sir Charles Ollivant, indeed, seems to have thought otherwise, because he argued that 'if the profits of some of these improvements were to go into the pockets of the proprietor, who accidentally happened to have his house near the land improved, the result would be that the burden upon the rate-payers would be very much larger than under the provisions of the Bill.' But who are these rate-payers who would grudge one another the special benefit that might be derived from an improvement scheme? When a city is improved, is it possible to divide the advantages that might be derived from the improvement equally among all rate-payers? Some must necessarily benefit more than others. We can conceive nothing more illiberal than the proposition that if a public body,

while engaged in doing some general good to the community, happens accidentally, but inevitably, to do some special good to certain individuals, it must deprive them of that good. But supposing the value of some property is enhanced by an improvement scheme, the rate-payers may participate in the special advantage by increasing the taxation on that property. It is not necessary that the Improvement Board should acquire it and let it on a different tenure. The operations of the Board are intended to be more or less beneficial to the whole of Bombay: there is only a difference of degree between the benefits enjoyed by individual rate-payers. No man should unnecessarily suffer because a benefit is accidentally conferred upon him."

Native States.

A Bill to provide for the trial of Indian Princes and Chiefs by grand jury.
Kesari (108), 5th May.

49. The account published by the *Bengali* shows how autocratic the Indian Politicals are and how weak and helpless are their *protegés*. The London correspondent of the *Indian Mirror* publishes the draft of a Bill called the Princes and Chiefs' Grand Jury Bill which he says will be shortly introduced in the House of Commons. The Bill provides that a list of one thousand persons of note, such as Princes, Chiefs, Jahagirdars, Nawabs, Rajas, &c., shall be prepared in the proportion of 760 Hindus to 240 Muhammadans, and that no ruling chief or other person on the list shall be deprived of his rank or property without first being tried and found guilty by a jury of not less than 12 persons on the list, professing the same religion and of equal or higher rank than himself. It is satisfactory to note that the suggestions made by us at the time of the trial of the Maharaja of Panna have thus been viewed with approval by some members of Parliament. One discouraging feature of the new Bill is that its mover does not belong to the party in power and therefore it has no chance of being passed. Nevertheless, it is a good sign that a section of the British public should consider this Indian question to be worthy of serious consideration. We, therefore, request our Princes and Chiefs to avail themselves of this opportunity to place their views on the subject before the British public. The subjects of Native States as well as political associations in the country should not be slow to do their duty in the matter.

Alleged maladministration at Idar.
Shri Sayáji Vijay (25), 7th May; *Mahi Kántha Gazette* (63), 3rd May.

50. A correspondent of the *Shri Sayáji Vijay* writes from Idar:—His Highness Sir Pratapsinhji has removed from the State service a number of old and experienced officers on no other ground than that they were not natives of Idar. Their places have been filled by raw and incompetent persons, mostly Marwardis for whom the Maháraja betrays partiality. Taxes have been levied in the State on almost all articles of food and the miseries of the subjects know no bounds. His Highness has not as yet undertaken any measure calculated to promote the well-being of his subjects. The sole object he has in view is to enrich the State treasury at all cost. [The *Mahi Kántha Gazette* makes somewhat similar comments.]

The Thakor of Pálitána and the Jains.
Káthiáwár Times (6), 2nd May.

51. "A rumour has been circulated by several of our Bombay contemporaries to the effect that His Highness the Thakor Saheb of Pálitána intends blocking up a small entrance (*bari*) on the Shatrunjaya hills leading to the Jain temples on the top and that he has also consented to allow the Muhammadan community of the place to build a mosque on the hill. As far as we know, the rumour is quite unfounded, and seems to have been given currency to merely for the sake of rousing still further the already exasperated feelings of the Jain community against the Thakor."

Káthiáwár Times (6), 7th May.

52. A correspondent writes to the *Káthiáwár Times*:—"As the Shravaks have fomented much agitation by holding meetings at several places regarding the recent incident on the Shatrunja hill, the public must be naturally anxious to know what the actual facts are. It is only on rare occasions that His Highness the Thakor Saheb of Pálitána visits the Shatrunja hill. As a rich Shravak expressed a desire to construct a new temple on the hill, the Thakor Saheb together with some State officials including the Chief Karbhari went up the hill to fix the site on 11th February last. On Chaitra Shudi 15th a fair is held annually on the Shatrunja hill, and the State Police are sent there to keep order. This year also they were deputed there as usual on duty. It was first alleged by the Shravaks that His Highness the Thakor Saheb and the State Police entered the Jain temples with their leather shoes on, and that they smoked there with the intention of wounding the religious feelings of the community. The allegation of having entered the temple was denied by the *Durbar,* but it was admitted that the Police had entered the compound of the temples.......... It is urged on behalf of the State that visitors have often been allowed to go up the flight of steps leading to the temple inside the fort with their shoes on. The Durbar also relies on an order passed in 1880 by Mr. Fitzgerald, then Assistant Political Agent, Gohilvad Prant, to the effect that the State Police may enter the compound of the temples with their leather shoes on; and that it was while entering the temples that the shoes should be removed. In passing this order the practice prevailing in temples elsewhere had been considered. Against this order the Shravaks did not appeal at the time. Most of your readers must have seen Shett Hathishang's temple in Ahmedabad. It has a wall and a large compound. In the centre of the compound there is a big temple. It can hardly be urged by the Shravaks that no non-Jain visitor has been permitted to enter the compound with his leather shoes on. Even in many Shiva and Vaishnava temples, it is permissible to enter the compound with one's shoes on......... It would be obviously absurd to attribute bad motives to His Highness the Thakor Saheb. Before doing so the leading members of the Shravak community should not lose sight of the fact that the Thakor Saheb has sustained a loss of at least Rs. 35,000 annually in agreeing to accept a lump sum of Rs. 15,000 per year on account of the pilgrim tax. This concession was made in the most liberal spirit with a view to establish and continue amicable relations with the Shravaks. In the history of the disputes between the Shravaks and the State this is not the first time that sensational telegrams have been sent from Pálitána to Ahmedabad and Bombay. Before carrying on an agitation on the strength of such telegrams it was the duty of the responsible leaders of the community to have ascertained whether there was any standing order of the Agency in the matter and also what the practice was......... If the Shravaks think that non-Jains should not hereafter be permitted to go inside the compound of their temples with their shoes on, they should approach His Highness the Thakor Saheb in the first instance, and we are sure that the Thakor Saheb would meet their wishes. It is well known that Sir Mansinghji is a staunch orthodox Hindu. He has a regard for all Hindu religions. If the Shravaks were to refrain from attributing bad motives to him, the matter would be settled without any difficulty. The public will be extremely sorry to learn that the Thakor Saheb received a letter last Friday by post purporting to have been written by a Jain priest, with threatens to bring about the death of His Highness within 90 days by means of prayers to his deity. This is not the way of bringing about harmony. The Thakor Saheb deserves better treatment at the hands of those for whom he has made such large sacrifices."

The legislation contemplated by His Highness the Gaekwar for putting a stop to infant marriages in the Baroda State.

Shri Sayáji Vijay (25), 6th May.

53. The *Shri Sayáji Vijay* reports that His Highness the Gaekwar has published a draft of the Early Marriage Prevention Bill, and has invited the public to express their opinions on the measure within the next two months, after which period it is contemplated to pass the Bill into law either as it stands or in a revised form, if necessary. The paper dwells on the momentous and far-reaching effects which the proposed legislation is likely to produce on the Hindu social system, and hopes that the Baroda public will take the fullest advantage of the opportunity given to them by His Highness to discuss the Bill in all its bearings and aspects.

Praja Bandhu (22), 3rd May, Eng. cols.; *Deshi Mitra* (54), 7th May; *Deshabhakta* (14), 5th May.

54. "It appears that His Highness the Gaekwar of Baroda contemplates putting a stop to the very baneful practice of early marriage within his territories by passing an Act after consulting public opinion on the question. It is quite natural that a shrewd and enlightened ruler like His Highness should perceive in common with the educated Indians the necessity of raising the marriageable age of boys and girls, but we are afraid the course proposed to be adopted by His Highness is not the right one. It is well known that several progressive and educated communities of India have realized the evils of early marriages, and have during the last few years voluntarily raised the marriageable age both of boys and girls. This is due to the spread of general education among the people, and not to the efforts of social reformers, the conduct of some of whom at any rate is quite the reverse of what they preach in public. We are firmly of opinion that with the further spread of general education among the people this evil will in course of time be a thing of the past. It is an evil which is centuries old, and it is absurd to think of removing it at once by legislation. It need hardly be said that reforms in social matters, which are enforced by means of prosecutions in courts of law, are generally barren of results, and are mischievous, inasmuch as they substitute the fear of punishment for the voluntary motive forces that can alone strengthen and elevate national character. It is certainly far better that the people should, as a result of the spread of education and of liberal ideas, voluntarily take the initiative and effect their own salvation than that a zealous and well-meaning ruler like His Highness should attempt to achieve the same end with the aid of the Police and the Magistracy. We trust, therefore, His Highness the Gaekwar will give up the idea of attempting social reform by legislation and follow the only reasonable course open to him, *viz.*, educating the people at large and thereby strengthening and elevating their character." [The *Deshi Mitra* makes similar comments. The *Deshabhakta*, on the other hand, warmly approves of the proposed legislation, and remarks that it will tend to strengthen the hands of the reform party and also promote the social well-being of subjects of the State. The *Hitechchhu* makes similar comments, and hopes that the Gaekwar's example in undertaking legislation for the promotion of social reform may be soon followed by the Government of India.]

Intelligence extracted from the Press.

The Shivaji festival in Bombay.
Kesari (108), 5th May.

55. The Bombay correspondent of the *Kesari* writes:—The birth anniversary of Shivaji was publicly celebrated here in Vidyarambhai's *wadi*. The celebration, which commenced on the 29th April, lasted for three days and was as usual a complete success. The programme included a Harikirtan, a Puran reading, and a lecture on the last day by Mr. N. B. Ranade. In the absence of a suitable president on the day of the lecture, a portrait of Ramdas was installed in the chair. The lecturer said that the object of holding such national celebrations as the Shivaji festival was to perpetuate the memory of national heroes, and that it was the practice in all civilised countries, including England, to hold such celebrations. He combated the allegation that sedition lurked at the bottom of the Shivaji festival movement, and asserted that British rule was by no means so unpopular in India at the present day that people should openly preach sedition at such public celebrations. He next proceeded to describe the condition of Maharashtra at the time of Shivaji's birth and stated that the circumstances of those times badly required a saviour of the national religion like Shivaji and that the Mahratta Chief could take rank with the greatest of the world's worthies. Nay, the lecturer asserted that Shivaji was superior to some of the world's greatest soldiers and patriots, like Cromwell and Washington, Ranjitsinghji and Hyder Ali. He wound up with a detailed enumeration of the manifold virtues of Shivaji, and exhorted the audience to study their past history and to cherish the memory of their great countrymen like Shivaji. A vote of thanks to the lecturer and to others who had contributed to make the celebration a success terminated the proceedings.

Shivaji celebrations in the mofussil.

Prekshak (34), 5th May; *Samarth* (35), 6th May; *Indu Prakásh* (31), 4th and 7th May; *Arunodaya* (86), 3rd May; *Satya Shodhak* (128), 3rd May; *Belgaum Samáchár* (89), 4th May; *Kesari* (108), 5th May.

56. The papers noted in the margin contain accounts of Shivaji celebrations held on 29th April at the following places:—Sátára, Kolhápur, Miraj (Southern Marátha Country), Athni (Belgaum), Jalgaon (Khándesh), Bassein (Thána), &c. The programme of the festival at most of the places consisted of lectures, *Hari Kirtans*, Puran readings, gymnastic exercises and distribution of food to the poor. At Sátára there was besides an exhibition of articles of indigenous manufacture. At Miraj, Mr. N. C. Kelkar, editor of the *Mahrátta*, delivered an address inculcating upon his audience the importance of celebrating the festival. The *Dhárwár Vritta* regrets that although arrangements had been made for celebrating the festival at Dhárwár, it was not ultimately found possible to carry them out. The *Kesari* gives a brief account of the celebrations held at the following places:—Dáhánu (Thána), Kurundwad, Akalkot, Talegaon, Dashsaharra (Berar), Matunga (Bombay), Bina (Indian-Midland Railway), Sinnar (Násik), Nágpur, Báramati, &c., &c.

Exposures in connection with the Tilak defence fund.

Gujaráti (15), 3rd May.

57. A Calcutta correspondent writes to us:—A detailed account of the disbursements from the Tilak defence fund, Calcutta, has at last been published under the pressure of public opinion by the Secretaries of the fund. The correctness of the account, however, is doubted in many quarters. The *Hitavadi* has indited a series of articles on the subject in which it has conclusively proved that the account is grossly misleading, and that a much larger balance than is shown to the public should remain in the hands of Mr. Bhupendranath Bose. The paper promises to make further exposures in connection with the fund. The matter has created quite a sensation in Calcutta.

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,

Secretariat, Bombay, 10th May 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th May 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
43	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
51	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	[illegible] Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, i.e., a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

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	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
*96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 18.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáyá Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

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	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hirâchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálăbhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Brăhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpăwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Nárăyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Nărăyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilăs	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brăhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brăhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karăchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	.....	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	Maráthi and Urdu.				
154	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	Marathi and Sanskrit.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Nărăyan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	Portuguese-Konkani.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

Politics and the Public Administration.

His Majesty's tour on the Continent.

Gujaráti (15), 10th May, Eng. cols.

1. "His Majesty's Continental tour was exceptionally successful and may be expected to have far-reaching consequences. He was received in Portugal, Italy and France with sentiments of the utmost cordiality which he in his turn reciprocated in touching and graceful terms. His Majesty's visit to the Pope does credit to his head and heart and is an indication of the hold which the spirit of religious toleration and reverence for a pure and holy life is gaining everywhere. At the time of the King's accession to the throne his Catholic subjects were not a little dissatisfied by the terms of the oath he had to take. They will now see that His Majesty is well disposed towards all. The interview between the aged Pontiff and the Emperor of the largest Empire on earth must have been of special interest to the Catholic world. His Majesty met with very cordial reception in France and the noble sentiments to which expression was given on both sides ought to be a guarantee for better relations between the two countries."

Voice of India (13), 9th May.

2. "Of the three European potentates, who are the cynosures of the world's eyes at the present moment, King Edward VII of England is at once the most peace-loving and practical-minded sovereign. His Autocratic Majesty of Russia not only loves peace, but wishes to persuade all other Governments to spike their guns. But such is the irony of politics that the Government of the most pronounced peace-lover causes the greatest anxiety to the nations that have any interest at least in Asia. The Kaiser has a sublime contempt for sentiment. King Edward is a personification of the golden mean. With ideas as amiable and as progressive as the Tsar's, he is no visionary : with a common-sense even superior to that of His Teutonic Majesty, his accents do not ring with blood-dipped iron. No wonder he has captured the imagination, not only of Portugal and Italy, but even of France. To have brought to the lips of a French populace the cry *Vive le Roi* is nothing less than an achievement. The popular bias in European countries is a force which the statesman has to reckon with. By his no less cordial than earnest avowal of 'the friendship and admiration which we all feel for the French and their glorious traditions,' His Majesty has done more to strengthen the position of England and ensure the peace of the world than years of secret diplomacy on the part of the Foreign Office could have done."

Kesari (108), 12th May.

3. Under the representative system of government which prevails in England at present, there was little likelihood so long of the Sovereign succeeding in asserting his will in the counsels of the nation. But there are some who think that the democratic element in the constitution of England is now on the wane and that there are signs of power being concentrated in the hands of a few families. How far this change will affect the authority of the Sovereign for better or for worse it is impossible to say, but there are those who believe that King Edward has, since his accession to the throne, moulded British policy to a considerable extent. The conclusion of peace with the Boers, the visit of Mr. Chamberlain to South Africa to smoothen the differences between the two races, the formation of a friendly alliance with Japan, the recent attempt to remove agrarian discontent in Ireland, all these are said to be primarily due to the King's initiative. His Majesty has further, it is said, by his continental tour helped materially in allaying the feeling of animosity towards England on the Continent of Europe and thereby laid England under a debt of gratitude. If His Majesty has been able to impose his will upon his Cabinet in all these matters, it is difficult to see why he has not done the same thing in reference to India or why he should not do so in future. Why should not the people of India have obtained a new right or some important concession at the time of the Delhi Durbar? On the contrary, His Majesty's assent has been given to a law imposing a

capitation tax upon the boys and girls of Indian coolies in Natal. It is a blot upon England's name that she should deprive the Boers of their independence for enacting oppressive laws against Indians and keep the same laws in force after the conquest of the Boers. Is it not disgraceful to England that she should hesitate to oppose her Colonies lest they might become independent like America, while in the United States the North went to war with the South on the question of the emancipation of Negro slaves? Such a state of things shows that those who claim India to be a part of the Empire only when she subserves the interests of England are hypocrites, and that those who really think that India forms an important factor of the Empire are labouring under a foolish delusion.

Agitation in England for the abolition of the excise duty on cotton goods.
Mahrátta (7), 10th May.

4. "The Bombay Provincial Conference did well in passing a resolution on the subject of the excise duties on cotton goods. We hope public meetings will be held throughout this country to protest against the continuance of these duties in view of the big surpluses that have hitherto resulted and are expected to result hereafter from the financial operations of the Government. Mr. Tata has the credit of giving a fresh start to the discussion of this question by making an inquiry into the condition of our mill industry and publishing the results thereof in a pamphlet which has been already reviewed in these columns. Mr. Tata has also decided to move the members of the British Parliament in the matter....... But while Mr. Tata is agitating for the abolition of excise duties on cotton goods manufactured in Indian Mills, the Lancashire merchants are, by way of a countermove, as it were, agitating for the abolition of the import duties on cotton goods. In a way the abolition of the import duties would necessarily bring about the abolition of the excise duties. For the latter are brought into being on account of the former and must of course go away with them. But both on principle and on the merits of the case, we must urge the retention of the import duties and the abolition of the excise duties.......... If the cotton manufacturers of Lancashire feel aggrieved by the import duties levied at the gates of India, then the only legitimate remedy they can seek by way of a reprisal is the imposition of import duties on Indian goods at the gates of England. But an excise duty on Indian cotton goods is a measure which can be justified on no ground but the one of 'woe to the conquered.' The great difference between the realisations of the import duties and of the excise duties on cotton goods is a point to be further considered, and it shows the fallacy of the view that by the abolition of the import and the excise duties the cotton manufacturers in the two countries would be quits. The proceeds of the import duties amount to 98 lakhs of rupees as estimated in the budget for 1903-1904, while those from the excise duties amount only to 18 lakhs of rupees by the same estimate. The difference represents a proportionate difference between the trade as well as the profits of the Lancashire and the Indian cotton merchants. The excise duties, besides being unjust and injurious to the Indian cotton industry, bring in only a small revenue to Government by giving up which they cannot be losers to a great extent. On the other hand, the import duties are just and to repeal them would not only injure the Indian cotton industry but cause a loss of about a crore to the Indian Government every year. Then, again, the import duties are clearly paid by the consumers, while the excise duties being levied on production have to be paid by the producers in India, whether recouped or not afterwards from the customers. The Indian people pay the import duties indirectly but the excise duties directly; but both are ultimately paid by themselves. And when they say, therefore, that in the interest of an indigenous industry they are willing to tax themselves to the tune of a crore of rupees every year or even more, their prayer for the abolition of the comparatively smaller impost becomes irresistibly reasonable. The Indian people have, therefore, to carry on a double agitation simultaneously for the abolition of the excise and the retention, if not enhancement, of the import duties. In view of these facts it would be positively interesting to see what reply Lord George Hamilton gives to the proposed deputation from the joint Conference of cotton employers and the Parliamentary Association."

The Yate incident and the situation on the Frontier.

Kaiser-i-Hind (19), 10th May, Eng. cols.; *Sultán-ul-Akhbár* (151), 14th May.

5. "Though it is over a fortnight since Colonel Yate regained his freedom and returned to New Chaman, there prevails a studied reticence on the part of the Government of India as to the facts which led to his detention at Spin Baldak. Whether we shall ever learn the mystery or whether the Simla authorities will break their reserve and take the public into their confidence remains to be seen. All that has been said in some of the inspired official organs with regard to the incident is that the gallant officer had been asked to submit his official explanation in writing, but that he prayed that he might be allowed to offer it in person. That is no insignificant indication of the direction in which wrong-headedness primarily asserted itself in the matter. Unless there was some serious indiscretion on his part, a British Frontier officer is not the person to allow the grass to grow under his feet. Neither for that matter would the Service organs remain silent, specially those which are the sturdy spokesmen of the 'forward' policy. Putting these little links together it is possible to construct the true story. The very fact of the discreet silence of the militant newspapers is no inconclusive evidence of the presumption that the officer who wandered away from his Frontier boundary was in error. Otherwise, the world of India would have long since resounded with the blatant cry of these oracles and their vociferous appeals to demand redress and restitution and what not from the ruler of Kabul. But it is of no use indulging in further speculation. Perhaps when it suits the Foreign Office, we shall have a 'carefully edited' precis of the incident which will, of course, have to be accepted with no inconsiderable dose of salt. Or perchance the affair will be allowed by the efflux of time to recede into oblivion.......... This sphinx-like silence on the subject shows how far the Military authorities have taken precautions that not a syllable of the mystery shall be divulged. But that only aggravates the situation, keeps the popular mind in a state of anxious suspense, and adds largely to the vague suspicions entertained regarding the incident. Under any circumstances we are disposed to think that an incident of the greatest gravity has taken place which the Government of India, at the present critical juncture, with so much of unrest and bellicose excitement in Eastern Europe, and other factors, political and commercial, deems it prudent to suppress. We have also to consider two other facts, *viz.*, that Lord Kitchener has departed from Quetta only within the last three days after a stay prolonged beyond the date originally fixed, and that the Political Agent of British Beluchistan has just started on a visit to the capital of the Khan of Khelat. The two circumstances must be read together. They are a clear indication of something untoward brewing in the region of Seistan where three interests are contending for commercial supremacy and military strategy. It may be that these interests may be settled to the mutual satisfaction of the parties concerned, or perhaps they may lead to hostilities. In all probability, much will depend on the one hand on the attitude of the Amir of Kabul and the degree of sympathy he may display towards the British—he has some solid grievances which have been long awaiting redress—and on the other on the *pour parlers* at St. James's Court between the Minister at the head of the Foreign Office and the Ambassadors representing the Powers closely concerned in the present imbroglio. The Frontier horizon must be watched for some weeks to come with apprehension. Whether the dark clouds now massing there will soon disperse leaving the sky clear or whether they will bring forth thunder and lightning remains to be seen." [The *Sultán-ul-Akhbár* requests Government to publish an authoritative version of the incident with a view to allay public anxiety on the subject of the relations of the Amir with the British Government.]

Mahrátta (7), 10th May.

6. "The Government have not as yet chosen to throw any light on the mystery about the Yate incident. They seem to be brooding over the matter, determined perhaps to probe it to its very depth, and have already snubbed Colonel Yate who has been ordered to join his regiment and then to make a report through the ordinary official channel. But notwithstanding the ignorance of Government and the reticence of Colonel Yate himself, it has leaked out that the Colonel was

victimised by a treacherous Afghan Officer who is said to have come to him from the Afghan fort in the vicinity and invited him in a friendly way to cross the Frontier for sport. If this version be true, it shows that the unpleasant affair was purely a personal one. There might perhaps be no logical connection between the release of Colonel Yate and some other events that have happened subsequently. But it is reported that the Government will allow the Amir to take away the arms which he had imported but which were detained by the British authorities in transit and that the Amir has expressed his desire to accept the amount of his subsidy which has fallen into arrears."

Administration of India contrasted with that of Egypt.

Kaiser-i-Hind (19), 10th May, Eng. cols.

7. "Sixteen years have rolled by since Lord Cromer, then Sir Evelyn Baring, was first called by the Gladstone Ministry to the helm of British affairs in Egypt. And those sixteen years, which already occupy a bright and memorable page in history, are not a little remarkable for the far-reaching and beneficent influence they have exercised on the destinies of that hoary country. Both in its political and economic condition, Egypt seems to have made a progress which is as solid as it is exemplary......... Step by step Lord Cromer has been able to bring back prosperity to Egypt. He freed the country from the cormorants of bond-holders, he unified the State debt, he reduced the interest charge, he invited British capital to flow in freely for the purpose of constructing those large irrigation works which are now nearing completion and which have entirely changed the face of Egypt and wrought the amelioration of the impecunious fellaheen, he established agricultural banks, he introduced further reforms for the administration of justice, and initiated minor improvements all calculated to achieve the one object he had in view, namely, the greater good of the State and the people alike. Year after year we read of the progress, from stage to stage, which has marked Lord Cromer's administration of Egypt. The Administration Report of Egypt for last year, which has been just published, is indeed a brilliant record of which every British subject of His Majesty should be proud. For it is a record of good, solid and useful work done, which will live, without ostentation, without trumpeting, and without those accompaniments which some self-loving pro-consuls in other British dominions and dependencies are so prone to resort to for their own glorification. Taxation to a certain extent is admitted as a fair index of the condition of a people, and it may be observed that Lord Cromer has done a great deal to lighten the burden of the Egyptians oppressed by a variety of taxes, the legacy of former Khedival mismanagement and corruption. From 21 shillings in 1882, it has been brought down to 16 with further prospects of reduction. Poor India has not yet reached such a happy condition.......... Again, such has been the marvellous change in the harvest conditions of Egypt since the completion of many a colossal and costly work of irrigation, the value of which was held by Lord Cromer to be of the highest importance instead of being ignored or very breezily admitted as has been done by a succession of mediocrities at the helm of Indian affairs, that in spite of the reduction of taxes, the revenue has swelled. Already nine million Egyptian pounds have been expended on irrigation—an expenditure in ten years of which Indian Viceroys and administrators may take a note. Indeed the latter should blush for very shame that even during the last 50 years they have not been able to show for a country seven times larger than Egypt an expenditure on all kinds of irrigation works, major and minor, exceeding 40 crores of rupees; though meanwhile the country has suffered from half a dozen famines, three of a most severe and unprecedented character with a loss of lives which is appalling to contemplate. The contrast, however, does not end here. Let the reader carefully bear in mind the following sentence from the Administration Report:—'The beneficial results are everywhere apparent. The disastrous effects which would have otherwise issued from a series of low Niles have been averted. Stability has been given to the whole situation....... Financial equilibrium no longer depends on the vicissitudes of seasons.' And yet it is incessantly dinned into our ears that in India finances depend on the condition of the monsoon! The State has proclaimed times out of number from its lofty pinnacle that it cannot conquer Nature. While, here, before our very eyes we have seen what miracles have been wrought by Science in conquering

Nature......... We need not refer here to the other most far-sighted and beneficent measure which is now so vastly altering for the better the condition of the Egyptian cultivator, we mean the institution of the Land Bank. We have in these columns more than once described its mechanism and pointed out its admirable success. The scheme is simplicity itself and has been worked by private enterprise, well supported and encouraged by the Egyptian Government. It differs entirely from the unpractical scheme propounded after incubation for a quarter of a century by the wise heads of the Government of India. What a contrast again is to be here marked between Egypt and India! While we here have been crying in the wilderness since 1875, all that we have been able to record is a *paper* scheme which, we are bound to say, is not only cumbrous but almost impracticable. On the other hand, within the short space of seven years the Egyptian Government has shown to the world what private enterprise, guided by the State, can do; and how absolute success, leading to the most gratifying results, can be achieved. The fact is that we have not yet had the good fortune to have at the head of the Indian Government a practised and experienced economist and statesman of the type of Lord Cromer. Otherwise we have not the slightest doubt that the entire face of India would have long since been radically changed. Lord Cromer, we believe, was twice offered the Viceroyalty, but after his four years' experience, when intimately associated with Lord Ripon's Government, the only Government which honestly and practically strove to relieve agricultural indebtedness and bring back the lost tide of agricultural prosperity, he deemed it wise not to accept it and ruin his reputation. With, on the one hand, the masterful bureaucracy of the land which has monopolised the country in its own selfish interests, and on the other hand, its counterpart at Westminster, both blissfully ignorant of the very *a b c* of economics and practical finance, but withal insolent and conceited, it was absurd to expect that so superior a statesman as Lord Cromer could ever think of accepting the Viceroyalty. This single fact shows clearly what a mischievous anachronism is the antiquated and inflated Indian Civil Service and what a salutary reform, from top to bottom, is imperatively needed in the polity of the Indian Government. Unless this reform is seriously taken in hand the condition of India is destined to grow worse and worse as years roll on, despite the artificial surpluses. Famines of a type, severer than hitherto experienced, will be more frequent in the land, and the agricultural masses will be steeped in greater poverty and indebtedness ending, Heaven only knows, in what untold disasters to the British Empire at large.".

Ethics of political agitation.
Kál (104), 15th May.

8. The word agitation has come into general vogue since the advent of British rule in India. The ordinary Marathi equivalent for it is not at all appropriate as it expresses primarily only a languid and feeble movement as that of a reptile and not the strong and active movement of a nation engaged in the work of political agitation. But we may leave that point to be settled by lexicographers, and proceed to analyse the idea underlying the word agitation. We may say at the outset that we wish to confine ourselves here to political agitation. Now, why is political agitation necessary? The answer is that it is necessary when people want to obtain rights from their ruler and the latter is reluctant to grant these to them. But why should a ruler be reluctant to give rights to the people? Is he not merely the custodian of the rights and liberties of his people? Does he not, rightly speaking, hold the rights of the people in trust? Why should he make any difficulty about giving these back to the people when they wish to have them? A ruler is in the position of a banker, who keeps deposits of other persons with him, but is bound to restore the same on demand. Is it not dishonest on the part of a ruler to refuse rights to the people just as it is dishonest on the part of a banker to restore a sum deposited with him? This is so in theory, but rulers have in practice made themselves autocratic and generally rule the people at their sweet will. They think that it rests with them absolutely either to grant or refuse rights to the people. Some rulers, however, are cunning enough to perceive that it will not do to refuse rights to the people always and, therefore, ask the latter to demand such rights in a constitutional manner. If the rights belong to the people, why should the people be told to ask for them only in a particular way? It is as absurd as for a banker

to say that depositors should come to demand their money from him by a particular door of his house, which is guarded by all manner of sentries, who oppose ingress into the building. But it may be said that rulers should not be pestered with entreaties for the restoration of rights to the people by any one and at any time and that it is but right that some limitations should be imposed upon the people who may wish to obtain their rights from their ruler. Hence it has been laid down for instance that if a people wish to obtain a certain right from their ruler they should make it clear to him that the majority is in favour of obtaining the particular right. The ruler, when he has unmistakable evidence of such a desire on the part of the majority, can no longer refuse the right to them. Hence in countries like England, the main object of political agitation is to secure the voice of the majority in favour of any popular demand. The Parliament is the accredited representative of the nation, and when a majority of that body declares itself in favour of any proposal, the ruler is bound to bow to their wishes. But does this apply to a country like India, which does not enjoy the blessing of a representative Government? Why should then the Indians be told to follow the path of constitutional agitation? Such agitation is well suited to countries where there is a representative form of Government and where the people can in this manner hope to secure their object. But in India this is impossible. The Government is autocratic and is not bound by any constitutional restraints and safeguards. Why should it then try to impose constitutional restraints upon the agitation of the people? It is somewhat illogical to bind others by rules when one does not like to submit to any restraints himself so long as Government is not bound by any rules and is not prepared to respect the voice of public opinion in India, every kind of constitutional agitation by the people is futile. We do not, however, mean that because the Government is autocratic the people should resort to lawless conduct. We merely wish to point out that so long as the Government does not respect public opinion popular agitation in India can never bear any fruit.

Extension of British sway in India.
Samsher Bahádur (71), 15th May.

9. It is said that a European officer once showed to Maharaja Ranjitsing of Punjab a coloured map of India. On looking at the red and yellow patches in the map distinguishing British territory from Native States, Ranjitsing is reported to have exclaimed 'sab lál ho jáyagá' (the whole will become red). These words were uttered in a prophetic spirit and the time for their fulfilment has at last arrived. Already the independence of Native States is being crushed under the heavy roller of the authority of the Paramount Power. The cupidity of the British Government has increased beyond bounds, and its dealings with the subject people are marked by narrow-minded and selfish principles. In short, the British Empire in India resembles a huge alligator with an insatiable appetite for devouring all the smaller fry in the sea. The day is not distant when India will witness the complete collapse of Native States and the unrestricted establishment of British sway throughout the land. Such a consummation will, no doubt, be fraught with advantage to the country at large. If it is God's will that the Native States should fall, who will dare resist it?

Comments upon an alleged utterance of Sir W. Lee-Warner before a public meeting in England.
Moda Vritt (113), 4th May.

10. Those who are acquainted with Sir W. Lee-Warner's career in India need not be reminded of his attitude towards the natives of this country. He has by this time drawn a good round sum from the Indian Exchequer in the shape of salary, and it is comforting to learn that in his retirement he has not changed his attitude towards Indians and that he misses not a single opportunity of expressing his contempt for them. Recently he told his countrymen at a public meeting in England that Hindus were utterly wanting in veracity and straightforwardness. The assertion does not come upon us as a surprise, because it is an old habit with Westerners to call others liars in order to conceal their own untruthfulness. The habit is as old as Lord Clive who laid the foundation of the British Empire in this country by forging an important public document. No one needs to be told at the present day whether Clive or Umechand was

treacherous. Let Sir William and others like him hurl any dirty charges they please against Hindus, but the latter will not be affected by such accusations in the least.

The Bishop of Lahore on Indian character.
Prabhát (36), 9th May, Eng. cols.

11. "Dr. Lefroy, the Protestant Bishop of Lahore, has made a most malicious attack upon Indians in the columns of a Christian magazine. He has got hold of a few instances in which Indians have not shown regard for truth and justice, and made them a peg whereon to hang a sweeping accusation against Indians as a class. 'It is,' says this oracle, 'hard to find even a few men even in the highest classes who can be said to be in any really wide sense worthy of faith, of reliance and trust, who can be depended upon—in the same way as you can, broadly speaking, depend upon Englishmen, to adhere to truth and justice when they come, it may be, in conflict with their race or caste prejudices.' Does the Bishop know what charges may not be fastened upon his countrymen if they are judged as he has judged Indians? How many cases have we had of cowardly and brutal assaults committed by Europeans upon Natives—assaults resulting, in some cases, in the death of the victims? How many cases have we had of European Magistrates and jurors scattering all sense of justice to the winds and letting off European culprits? Are we, on that account, justified in saying that Englishmen as a class are a set of murderers or that they are dishonest and unjust?......... Such an onslaught as the one made by Dr. Lefroy upon the Indian people must not pass unnoticed by the Government. What can be more calculated than the Bishop's attack to create bad blood between the two races? The section in the Indian Criminal Procedure Code which makes it a criminal offence to excite bitterness between two sections of the population is applicable as much to Europeans as to Indians."

The Government of India and the forthcoming Exhibition at St. Louis.
Bombay Samáchár (51), 13th May.

12. It is announced that the Government of India have officially declined to take part in the St. Louis Exhibition. We cannot help saying that the step taken by Government is ill-considered and unwise. They have recklessly flung away a golden opportunity of giving an impetus to the decaying arts and industries of this country. The apathetic attitude of the Indian Government in the matter is in striking contrast with that of the British Government which is making preparations on a grand scale to represent British manufactures at the Exhibition. The Government of India have expressed their readiness to give pecuniary assistance to tea-planters desirous of sending samples of the products of their gardens to the Exhibition. Why should not similar encouragement be given to native manufacturers and artisans? The distinction is sure to be felt to be invidious by the latter who stand in much greater need of monetary help than the wealthy British planters.

The Government of India and the employment of natives in the Telegraph Department.
Praja Bandhu (22), 10th May, Eng. cols.

13. "The *Sanjibani*, a leading and influential vernacular paper of Calcutta, that was by the way the first to publish an account of the Delhi Railway Conference, has recently with commendable enterprise brought to light a circular, the recommendation made in which if carried out is sure to give rise to a scandal of no mean magnitude. Our contemporary publishes a letter dated 20th March last and addressed by the Director General of Telegraphs to the Superintendents of the Divisions under him. The letter in question commences as under:—'Sir, I have the honour to request that you will please take early steps with a view to obtaining candidates suitable for training as signallers. Owing to the proportion of natives to non-natives at present employed in the signalling establishment being much in excess of the percentage approved by Government, European or Eurasian candidates should, for the present, be examined.' The Director General cannot have taken the initiative of his own accord in this case, but has evidently carried out the instructions of the Government of India. His Excellency the Viceroy has publicly repudiated the

charge that a preference of this kind was being shown by his Government to the Eurasians. But the letter referred to above is as plain as it can possibly be, and the suggestion contained therein is calculated to debar the Indians from even minor appointments in the Telegraph Department. The spirit of the letter is also in direct violation of the terms of the memorable Proclamation of Queen Victoria. It will be, indeed, interesting to learn how this apparent discrepancy between action and profession is explained away by the responsible authorities."

The new Meteorological Reporter for India.
Hitechchhu (58), 14th May.

14. It is announced that Mr. Walker, a Fellow of Cambridge University, will succeed Sir John Elliot as Meteorological Reporter for India. Sir J. Elliot retires in December next, but Mr. Walker will join the Department in June and devote the interval to obtaining a familiarity with his new work. We do not quite see the necessity of importing for the post a new and inexperienced man from England. During the first year or so of his office he can hardly be expected to do solid original work, although he will nevertheless be drawing his fat salary regularly every month. A native expert already trained in the Department can, we think, with advantage be put at its head and that too on a much lower salary. But unfortunately the policy of our rulers is governed by selfishness and is opposed to giving free scope to native talent and aspirations. So long as this policy dominates the minds of our rulers, there is little hope of improvement in the deplorable condition to which India has at present been reduced.

Split in the Congress Camp.
Hitechchhu (58), 14th May.

15. It is much to be regretted that faction and party spirit should be in the ascendant in the Congress Camp. At the Ahmedabad Session of the Congress Punjáb had sent no delegate. The schism, it is understood, was due to the attitude of Messrs. Mehta and Wacha who wanted to have all arrangements in connection with the Congress made according to their sweet will. This was much to be deprecated, for the Congress has not yet reached that stage of advancement when it can afford to lose the allegiance of an important province like the Punjab. It must present a united front, if it is to be respected at all. The best course for the public under the circumstances is to compel Messrs. Mehta and Wacha to act in unison with publicists from other parts of the country. If they continue their present obstinate policy, the Congress had better do without their services. Surely the interests which the Congress has to serve are far too important to be sacrificed to the perversity of a few of its leaders. Why should the whole country be made to acquiesce in the whims and caprices of Messrs. Mehta, Wacha & Co.?

Allegations of high-handedness against a Deputy Collector and a Collector in Sind.
Prabhát (42), 9th May, Eng. cols.

16. "There is lying before us a copy of a petition made by a zamindar of Mehar Taluka, Bahadurkhan by name, to the Commissioner in Sind in which the said Bahadurkhan complains of a series of high-handed and illegal proceedings having been taken against him and others (including some female relations) by Khan Bahadur Sadakali, Deputy Collector in charge of Mehar Taluka, and Mr. Lucas, Collector of the Lárkhána District. The alleged proceedings are said to have been taken in connection with the possession and enjoyment of certain landed property, left by Isa Khan, a zamindar in Mehar Taluka. If the allegations are true—and most of them are, it would appear, based on official records—the least that can be said is, that both the Deputy Collector and the Collector must have forgotten themselves and their position, when acting in the manner alleged. The allegations made by Bahadurkhan in his petition are serious enough in all conscience, and certainly deserve to be investigated, as it is in this manner alone that their truth or falsehood can be ascertained........ Happily we have now at the helm of affairs in Sind, an officer who is the very soul of honour, and who hates all manner of *zooloom*; and he may be depended upon to do the needful."

Death of a native alleged to have been caused by some soldiers at Jalgaon (Khándesh).
Jám-e-Jamshed (60), 12th May.

17. On the 7th instant three soldiers of the Bedford Regiment, which is stationed at Mhow, had gone on a shooting excursion to Jalgaon (Khándesh). They fired at a deer, but the bullet struck a native who was sitting on the ground at a distance of 645 yards. It is a wonder how the bullet could cover such a long range. The poor native died the next day of the injuries he had sustained. The local authorities, we learn, are investigating the case.

A case of alleged assault by two Europeans on a native woman.
Shri Sayáji Vijay (25), 14th May.

18. Poor innocent whites in this country are often sent to jail on the trumpery charge of outraging the honour of native women. Recently two Eurasians, Messrs. Lawson and Collins, behaved with levity towards a native woman in a railway train in Bengal. Strange as it may seem, they were hauled up before a court of law on the charge of outraging the modesty of the woman and one of them was sentenced to a month's imprisonment and a fine of Rs. 60, while the other was fined Rs. 50. The Local Government was not satisfied with these heavy sentences and vindictively appealed against the same to a higher tribunal, with the result that the sentence passed upon Lawson was enhanced to one of imprisonment for a year and a half, while a warrant was issued for the arrest of Collins, who in the meanwhile had absconded. The sequel of the case gives rise to sad reflections in our mind. If the British have conquered India, have they not conquered Indian women, too? And if so, is it not sheer oppression to punish them heavily for occasionally taking liberties with native women? How can the accused in the above case put up with the trials and sufferings of the prison-cell? Is not their lot hard enough to excite pity? To send a European to jail is to strike a blow at the prestige of the European community in India. Our recommendation, therefore, to all courts of justice, is to make it a point never to inflict severe punishment upon European offenders.

Dacoities in Kaira District.
Punch Dánd (70), 10th May

19. In its column of mofussil news, the *Punch Dánd* reports:—Dacoities and thefts have once more become frequent on the highway between Kapadvanj and Dákore (Kaira). Only the other day a Bania was set upon by a band of dacoits and robbed of property worth Rs. 4,000. This was soon after followed by another equally daring dacoity, though the property carried away was comparatively small. It is believed that the closing of the Police *Thanas* along this road has emboldened the dacoits to pursue their nefarious trade.

Juvenile offenders in Bombay.
Rást Goftár (23), 10th May, Eng. cols.

20. "A correspondent of the *Times of India* has called the attention of the authorities and the Bombay public to the want of sufficient accommodation for juvenile offenders in Reformatory Schools. He has given instances of two boys who were convicted of theft, &c., by the Second Presidency Magistrate on the 2nd instant, both having previous convictions recorded against them, one having as many as three. Flogging had evidently lost its terrors for the two; and the Government having deprecated the practice of sending young boys to jail, the Magistrate passed an order for detaining them in the Reformatory for five years. But the Yerrowda Reformatory was too full, and the David Sassoon Institution would not depart from its rule of not receiving more than 225 boys at most. As under the law the Magistrate's order could not be altered, the result was that the two offenders were allowed to go away, 'a standing menace to the safety of person and property of the citizens of Bombay.' The correspondent of the *Times* rightly asks: 'What are the Magistrates to do with juvenile offenders coming before them, in whose case flogging is not deemed to be the proper punishment?' The authorities had better decide."

The question of appointing Justices of the Peace to serve as Honorary Magistrates for the City of Bombay.

Bombay Samáchár (51), 16th May; *Jám-e-Jamshed* (60), 16th May.

21. Commenting on the representation addressed to Government by the Justices of the Peace for the Town and Island of Bombay suggesting the desirability of appointing a Bench of Honorary Magistrates in the City, the *Bombay Samáchár* observes :—We are sorry to have to demur to the views expressed in the above memorial. We have no objection to entrusting the disposal of petty cases to Honorary Magistrates in mofussil towns. But we cannot commend the arrangement in a city like Bombay with large commercial interests and a population consisting of a heterogeneous swarm of castes and creeds. Besides the efficiency of such a Bench depends upon the time which the Honorary Magistrates are prepared to devote to their work, and we are not sure if Justices of the Peace in Bombay will have sufficient leisure or inclination to go minutely into the details of the cases coming before them. Similar Benches in Calcutta and Madras have not proved a success, and the attention of the Bengal Government was only recently drawn to the inefficiency of the Calcutta Bench by the local Chamber of Commerce. In view of these circumstances, we trust, the Local Government will not accept the proposal made in the memorial. [The *Jám-e-Jamshed*, however, takes a different view and thinks that the creation of a Bench of Honorary Magistrates out of the class of Justices of the Peace would tend to relieve the pressure of work in the Police Courts and to expedite the disposal of petty criminal cases.]

Levy of building fines by Government.

Gujaráti (15), 10th May, Eng. cols.

22. "It is now fully recognised that evacuation is the most effective practical remedy against the spread of plague. But Government by their illiberal and short-sighted policy of levying heavy building fines have effectually discouraged a resort to available building sites. The action of Government is as unintelligible as it is indefensible. Considerations of saving the lives of people and relieving congestion are of paramount importance. The yearly toll exacted by plague is heavy enough, and if its ravages are to be checked, considerations of land revenue ought not to be allowed to outweigh those of the safety of the people and the sanitation of overcrowded areas.......... If there is some sacrifice of revenue, that is more than made up by the comfort and security enjoyed by the people and by the diminution of pressure upon congested areas. At a time when the pestilence is exacting a toll of nearly thirty thousand lives per week, the toll exacted by Government ought to be smaller in proportion. It is not fiscal considerations but those of humanity that should influence the action of Government. It behoves an enlightened Government to intervene in time and not let the Land Revenue Department decide questions of supreme moment in such a manner as to provoke feelings of needless dissatisfaction and add to the already numerous hardships of the people."

An appeal to Government to encourage the population of Bombay City to migrate to the suburbs.

Jám-e-Jamshed (60), 11th May, Eng. cols.

23. " In view of the difficulty which the poorer classes and others feel in Bombay in finding cheep and healthy living accommodation for themselves, owing to the wholesale demolition of buildings in certain localities of the city by the Improvement Trust, we would fain support the resolution passed by that body the other day, at the instance of the Honourable Mr. Ibrahim Rahimtulla, about the schemes Nos. V and VI which have been curtailed by Government. Bombay would profit greatly by the laying out of a suburb near the city; and when there are prospects of the Trust doing so by the execution of one of its own schemes in its entirety, it would be a mistake for Government to intervene on purely sentimental grounds. The Bombay Government have been unfortunately extremely short-sighted in their policy about anything that affects the development of the suburbs howsoever anxious they might have been at times to help on the migration of the population from the congested localities to the suburbs. The building fines imposed by them in the Sálsette Táluka, for instance, have had

consequences which Government themselves cannot contemplate with satisfaction. But they had better consider whether in view of the benefits resulting from the steady expansion of the towns, it would not be the wiser policy not to insist upon their own pound of flesh by imposing heavy building charges and assessing rents. Without direct State co-operation on a liberal scale it is impossible that there would be a large influx of the population into the suburbs; and the authorities would be wise if they were to lend a helping hand to private enterprise in providing cheap and suitable dwellings for the poorer classes who, under present conditions, are dying in thousands every week in the city."

A complaint against the Bombay Steam Navigation Company.
Satya Shodhak (128), 10th May.

24. A correspondent writes to the *Satya Shodhak*:—Last Monday a number of passengers bound for Ratnágiri and other ports on the Goa side were set down by one of Messrs. Shepherd & Co.'s coasting steamers at Jaigad, where they had to remain a whole night for want of a fresh boat to take them to their respective destinations. Many of them, having pressing business and other engagements which brooked no delay, were required to perform the rest of the journey on foot. It is most regrettable that the Company should be so indifferent to the comfort and convenience of its customers. Will not Government be so good as to call upon the Company to explain the cause of such irregularity and mismanagement on their part and make them refund the passage money of those persons who were not taken to their destinations in a Company's steamer? Will the Reporter on the Native Press be pleased to lay this grievance before Government?

Alleged want of publicity to certain public sales in Khándesh.
Khándesh Chitragupta (109), 10th May.

25. For some time past it has become customary in the district of Khándesh to put up estates, in respect of which a decree has been issued by a civil court, to auction without giving due publicity to the proposed sales beforehand. The consequence of such an anomalous course is that the estates do not fetch adequate prices at the sales and are sold off much below their proper value. This gives an undue advantage to plaintiffs who generally belong to the sawkar class and who concert plans with the officers conducting sale for securing the property put up to sale at a very low price. A solitary notice on a wall of the Mamlatdar's Kacheri among a host of other standing notices is not likely to draw public attention to it. And thus the defendants who are mostly poor *rayats* are ruined, and many must be the complaints made by them to higher officers. The way to stop this evil is to advertise the sales a few days beforehand in some of the vernacular newspapers. We hear that auction sales of timber, fuel and other produce of the forest reserves is also not given proper publicity. A notice at the range offices cannot be expected to give them sufficient publicity. There was a time when all such transactions were previously notified in the local papers and we see no reason why the same should not be done now. We request that the Collector of the District will remove this cause of public complaint.

Plague measures in the Mahi Kántha Agency.
Hitechchhu (58), 14th May.

26. Our Sádra correspondent writes:—Very stringent plague measures are at present being enforced in the various talukas of this Agency, under orders from the Political Agent, who is anxious to prevent the spread of the disease to Mahi Kántha from Ahmedabad. At Dábhoda, for instance, all incoming passengers by rail are compelled to undergo a medical examination by an Hospital Assistant whose professional qualifications are indifferent. As all passengers travelling by the Prántij Railway are examined at Ahmedabad and Asarwa stations, the necessity of this fresh examination at Dábhoda is not quite clear. Suspected cases are detained in a camp which is not well protected from the heat of sun and where the inmates are put to no end of discomforts. Very recently a Borah was detained in the camp although he was not suffering from plague, and it is said that he subsequently died of heat apoplexy. Such of the passengers as are not detained are required to report themselves at the plague station for ten days consecutively after their

arrival. Similar stringent measures are also enforced at Mánsa. In short, the plague measures enforced in the Agency cause no end of hardships to the people and need to be considerably relaxed as they are but a survival of the now obsolete plague policy of Government during the earlier days of the epidemic.

'Bagatelle' gaming in Bombay City.
Kaiser-i-Hind (19), 10th May.

27. The evil of 'bagatelle' gaming which was put down with a stern hand by the late Police Commissioner, Mr. Hartley Kennedy, seems to have made head once more in the city. The number of 'bagatelle' rooms in the neighbourhood of Grant Road is increasing of late by leaps and bounds. These rooms are the rendezvous of *badmashes* and persons of low character. Stern measures are needed to put down the evil. Why should not the law relating to gambling be amended and made more so as to strengthen the hands of the Police and the Magistracy in elastic dealing with the evil."

A postal grievance at Bulsár (Surat).
Jám-e-Jamshed (60), 15th May, Eng. cols.

28. "Of all the big departments of the State in India, the Post Office is one against which the least is being said in the Press by way of complaint, and with good reason. It does so much, as a rule, to serve the people satisfactorily and well, and is usually so willing and anxious to consult their needs and convenience, that it is, naturally, with extreme reluctance that public utterance is given to the grievances that may now and then be locally felt. We have always shared this reluctance, knowing that a hardship or a complaint has only to be brought to the notice of the authorities of the Department to be promptly remedied. For some reason or other, which by the way has not been explained to the public, this golden rule of prompt attention to a legitimate public grievance has been, to our disappointment, so conspicuously departed from in the matter of the location of the Bulsár Post Office that we are constrained to draw the attention of the authorities that be to the subject once again, to-day. We have already referred to it in our Gujarati columns ere now; but it seems to have escaped notice, with the result that we have before us a letter from our Bulsár correspondent bitterly complaining about the inconvenience which is caused to the public by removing the Post Office from the central position, where it stood for a long time past, to the farthest end of the town. What the people at Bulsár cannot understand is how a building that was pronounced by the Engineering Department to be in a dilapidated condition, and therefore unsafe for the Post Office, could have without any repairs become safe for the occupation of that Department itself.......... The removal of the office to its present site has, it seems, not only inconvenienced the public by compelling those who have to make use of the Savings Bank or to send letters and money-orders to walk long distances, but delayed the delivery of letters, &c., by nearly four hours in certain adjoining villages. The local Telegraph Office also is, in consequence of its removal to its present site, taken very little advantage of by the people. To quote a sentence from the correspondence we have mentioned: 'Finding the inconvenience and hardship, at present felt by them, to be quite intolerable, the public of Bulsár have again submitted a petition to the Post Master General requesting him either to remove the Post Office back to its original central place or to abolish the Telegraph Office, and to utilize the saving thus made in opening a branch Post Office in the centre of the town to facilitate the despatch of business.' This will show that the grievance is genuine and that the public of the place have been sorely tried. Is it asking too much of the Postal authorities to urge that they should, without further delay, take such steps as they may deem necessary to save the people of Bulsár from further hardship in the matter?"

Education.

The Government of India and Mr. Tata's Research Institute.
Gujaráti (15), 10th May, Eng. cols.

29. "The letter addressed by the Government of India to the Government of Bombay in connection with Mr. Tata's Research Institute shows precisely the stage which the project has reached. Lord Curzon's speech on the Indian Budget had already dispelled all doubts and fears that were entertained by the public about the future of the proposed Institute and the present letter makes

the whole position clear. Its tone might perhaps strike some people as being less cordial and more peremptory than might have been expected. That is, however, a small matter. Mr. Tata's properties are expected to yield annually one lakh and a quarter and the Government of India and the Mysore Government are expected to contribute between them one lakh in equal parts. That will bring up the income of the Institute to two lakhs and a quarter which exceeds the expenditure estimated by Professor Ramsay. The present offer of Government is on a more generous scale than before, but it would have been better if it had been spontaneous and not prompted by the generosity of the Mysore State......... For four years Mr. Tata's project has been under consideration. It is at last in sight. We congratulate Mr. Tata, the Mysore Government and the Government of India on the result of their protracted negotiations, and let us hope that an institution which is to be the crown of the educational system in this country will be launched into existence at an early day and under the happiest auspices."

Mahrátta (7), 10th May.

30. "It is now nearly four years since Mr. Tata made the announcement of his intention to devote properties worth about 30 lakhs of rupees to the cause of an institute for post-graduate studies and scientific research. And only to-day we arrive at a stage when we may say that Mr. Tata's Institute has come in sight. The delay has certainly been unconscionable, and though in view of the pretty satisfactory solution that has been now nearly arrived at we need not rake up unpleasant memories, still we have no hesitation in pointing out the moral of the history of the Tata Institute. That moral is that though it is alleged that in India the fountain of private liberality does not flow in superabundance, the fact is that a private benefactor, when one is found, does not find it smooth sailing to realise his ideal. Take the very case of this Parsi philanthropist. It is but common knowledge that he not only found the Government cold and irresponsive at first, but that he was also charged with having selfish motives in his philanthropic undertaking. It took a long time to convince some of the uncharitable Anglo-Indian officers that Mr. Tata did not really want in return for his benefaction anything except the inward satisfaction of having devoted his fortune to a patriotic purpose. Others thought they saw evidence of Mr. Tata's desire to use the opportunity of his benefaction for a family settlement. And a third set of critics attributed to him a conscious puffing up or over-estimation of the value of his properties set apart for financing the Research Institute......... If Government had in the very beginning spared for the present undertaking a hundredth part of the liberality and attention which they can command for other, but not necessarily better, objects, we should have found Mr. Tata's offer embraced with eagerness and alacrity and a Research University brought into being within about 12 months from the time the idea was originally started......... Lord Curzon no doubt said that the history of the scheme during the four years would, when published, remove all doubts about the attitude of the Government. But we think that there is nothing in this history, as given in the Government of India's letter on the scheme, to alter the impression caused by the unconscionable delay in the realisation of Mr. Tata's project. We are not in a mood, however, to go into the merits of the past attitude of Government, since after all it is their co-operation that really makes the realisation of Mr. Tata's idea possible. We hope that the sweet fruit of the patriotic endeavours and self-sacrifice on the part of Mr. Tata would soon be available for enjoyment and promote the well-being of his countrymen."

Voice of India (13), 16th May.

31. "Much as we wish we had nothing to say against the Government of India's Resolution on the proposed Institute of Research, we cannot help expressing our regret that the Government should have thought fit to represent the munificent donor of thirty lakhs of rupees for a public purpose as an obstructionist, while trying to repel the charge of indifference and dilatoriness levelled in certain quarters against itself. It was perhaps not merely criticism in the Press that stung Lord Curzon to the quick, but also Mr. Tata's offer to transfer the whole of his properties for the purposes of an Educational Trust in the event of the Research Institute not being legally launched into being within

one year. Mr. Tata's offer might have lent itself to the construction that he was rather impatient at the tedious manner in which the negotiations were proceeding. But we doubt if the occasion required that the Government should, even in self-defence, pillory Mr. Tata, as the reader must feel he has been pilloried, in sentences like these: 'Government's efforts have from the first been directed to the one object of arriving at a practicable plan of operations which would admit of legislative recognition. They had in the beginning to insist on the abandonment of the impossible condition of a family settlement, and they were hampered down to a recent date by Mr. Tata's repeated endeavours to re-introduce this element of disturbance.' How often did Mr. Tata repeat this endeavour? So far as we can make out from the Resolution, he first made the proposal of a joint-family settlement to the Government here, and then apparently communicated with the Secretary of State. In April 1901 he informed the Government that he had received an assurance from the Secretary of State that his request would be granted by Government. The Government, however, adhered to its former decision, and the Resolution does not mention any attempt made by Mr. Tata to re-open the question after April 1901. At any rate, from the sequence of events set forth in the Resolution, it appears that since that time up till 19th February 1902, when the Government of India accepted the opinion of the Provisional Committee on all the larger questions raised in the report of Professor Mason and Colonel Clibborn, there was no delay worth complaining of either on the part of Mr. Tata or on the part of Government. After February 1902 all that the Government did was to communicate with the Mysore Durbar on certain questions. The Resolution does not state that Mr. Tata omitted to do anything that he was bound to do after that stage or that he endeavoured to offer any sort of obstruction. In these circumstances, the only justification that we can discover in the Resolution for the statement that the Government was hampered by Mr. Tata is that, instead of remaining satisfied with the Government's decision against the joint-family settlement, he endeavoured to obtain a mandate in his favour from the Secretary of State. And this was before April 1901.......... However, the Government's deed has been more generous than its word, and, when it has promised more help than it had led the public to expect, one can only regret that the word is not as gracious as the deed."

Kaiser-i-Hind (19), 10th May, Eng. cols.; *Hindi Punch* (18), 10th May; *Deshi Mitra* (54), 14th May; *Deshabhakta* (14), 12th May; *Hitechchhu* (58), 14th May.

32. "So the promised land is in sight! Can we believe it? Or is it again another delusion? Have the navigators who have been steering the bark of the Tata Research Institute made themselves quite sure that their observations are correct, their soundings accurate and their bearings free from all errors? We are prompted to put these questions to the Research Institute Committee, seeing that it has more than once been disappointed in compassing its object. Is it quite sure that the latest manifesto of the Indian Government on the subject amply meets its wishes? Or is it to be the case that there will again be a slip? Will the Resolution of Government prove a veritable *fata morgana* and will Mr. Tata and his Committee be doomed to further disappointment? We ask these questions for we are not quite sure that the official manifesto is quite frank and discloses the final intentions of the Government which, it is needless to say, has not viewed Mr. Tata's project with anything like favour. In saying so we believe we are doing the Government no injustice. We judge it only by its action. In the first place, its extraordinary dilatoriness has been not only puzzling but vexatious to the public. The Resolution gives us no inkling into this aspect of the matter. That some months may have been consumed in reference backwards and forwards may be admitted. That red tape and circumlocution prolonged the correspondence may also be admitted. But when these and other matters have been taken into account, the public still feel that something remains unaccounted for. It should be borne in mind that public impatience found full vent when Mr. Phipp's comparatively small donation of £20,000 was gushingly accepted without any delay by the Viceroy and magniloquently trumpeted. The contrast was too severe. And so too the criticism which followed in the Indian Press. 'Look here,' the papers said, 'here is an Englishman giving £20,000 and his gift is accepted at once. There are no hitches and no obstacles. But there

is Mr. Tata's donation 15 times larger in amount. It is hanging fire these four years and the Government are still incubating on it. Why? Can it be that there is a political object at the bottom of the delay? Can it be that deadly enemies as the Government are of higher education, they wish to see Indian intellect cramped and cribbed instead of finding its natural development to the permanent benefit to the country? If not, why all this delay, why all this higgling and haggling, why this ungenerous treatment, why those secret promptings to Mysore to back out of its own original magnanimous offer?' To these questions the Government Resolution gives no satisfactory reply. But let alone the past. What after all does the Government offer in aid of the Institute? As to Viceregal utterances we know what value to set upon them. Utterances coined in the Curzonic mint have to be rigorously tested by actual deeds. What is the actual measure of the Government's support in the present case? This only, that the mighty Government of India, with its 110 crores of revenue, is willing after four years' incubation to give a grant-in-aid for *only* ten years and that too not exceeding the magnificent sum of 50,000 or 75,000 rupees!!! Is this the measure of all the State aid the Government is going to give to Mr. Tata's noble benefaction? Why, compared with this donation, the sums spent by the poorest and meanest of German principalities on kindred institutions are like the haystack to the needle! Is the Committee going to accept this magnificent donation of the generous Government? Is Mr. Tata going to accept it? All that we can say is the sooner both thankfully decline this most parsimonious offer, the better. Let Mr. Tata dissolve the Committee. Let him paddle his own canoe and carry out *unofficially* and unhampered the object of his own heart in the way he is most anxious. We are sure, with the aid of Professor Ramsay, he can found the Institute *in Bombay* and achieve infinitely better results than could be accomplished with the aid of this grant which to us looks like a mockery than an honest and serious attempt to generously aid the Institute. We are sick unto death of the pedlar spirit in which the Government has throughout approached and considered this one benefaction so far-reaching in its effects on the intellectual and industrial regeneration of India in times to come. There is neither generosity nor sincerity in the offer. At the best the Government has been driven to its present action by the taunts and the criticism of the entire Indian public. And the result is this melancholy meanness of offering to help the Institute by half a lakh per annum or about 2½ months' salary of the Viceroy." [The *Hindi Punch* makes similarly adverse comments on the contribution promised by Government to the Tata Research Institute which, it remarks, compares very unfavourably with the contribution made by a small State like Mysore. The paper hints that the authorities at heart view the objects of the Institute with disfavour and that nothing but sheer stress of public opinion on the question has compelled them to extend a lukewarm support to Mr. Tata's project. *The Dèshi Mitra* and the *Deshabhakta* consider the grant-in-aid of Government to the Research Institute to be very inadequate. The *Hitechchhu* takes a similar view and objects to the proviso limiting the duration of the Government grant to a period of ten years.]

Kesari (108), 12th May.

33. We have become so excessively dependent upon others under the British rule that even if any one amongst us wishes to spend his money upon a philanthropic object, he must needs obtain the formal consent and approval of Government before he can carry out his idea. If the history of the Tata Research Institute serves to impress any lesson upon our minds, it is none other than that schemes of public beneficence in India are hampered and retarded by all manner of obstacles for want of State support. It is very rarely that one comes across wealthy philanthropists like Mr. Tata, who are willing to dedicate their wealth to noble purposes, and all his fellow-countrymen must no doubt be proud to acknowledge his large-hearted charity in setting aside the princely amount of thirty lakhs of rupees for the advancement of scientific research. There are others who waste their substance on a variety of useless and ignoble objects, such as keeping a stud of race horses or rearing princely mansions for the occasional entertainment of European guests. There are others again who delight in giving munificent contributions to memorial funds or are deluded into subscribing lakhs and lakhs of rupees

towards Famine Trusts started by our crafty Government. There are also those like Mr. Wadia who fritter away crores of rupees on the far too ambitious scheme of trying to alleviate the suffering caused by unforeseen calamities in any part of the globe. Mr. Tata stands far above such millionaires and his name will no doubt be inscribed in letters of gold in the history of this country. The paper next proceeds to give the history of Mr. Tata's scheme, criticises the attitude of Government towards it as not sufficiently liberal and adds:—The letter of the Government of India professes to give the history of Mr. Tata's scheme, but that history concerns itself with events and circumstances which are pretty well known. But there is an obscure and less known history of the movement which is not placed before the public, though it is far more interesting than the history given in the Government of India's letter. Some Anglo-Indians ascribed all sorts of unworthy motives to Mr. Tata in coming forward with his liberal offer and others tried to throw cold water upon it by raising a futile controversy over its aims and potentialities. Mr. Tata had great difficulty in silencing such unfriendly and ungenerous critics and even now he is not at liberty to unfold the whole history of his scheme lest its ultimate realisation might still be jeopardised by too much candour on his part. Does not all this afford an excellent illustration of our present position of servitude? Even an anti-native organ like the *Pioneer* has felt the injustice done to Mr. Tata by the Government of India and it has thought fit to express its sympathy with him. In truth, by far the larger share of the credit of starting the Institute belongs to Mr. Tata, who provided the necessary funds and Government can claim only as much share of the credit for launching the Institute upon its career as an ass can lay claim to in the manufacture of an earthen pot. Mr. Tata is the principal founder of the Institute, while Government are only an auxiliary medium which is necessary for giving effect to Mr. Tata's scheme. In spite of this, Government have gently hinted in their letter that the internal organisation of and control over the Institute must rest solely with them. If Government will really insist upon assuming this responsibility, we candidly confess to a feeling of apprehension in our minds that the Institute will merely serve to benefit Europeans. We shall postpone further comments till the publication of the draft of the Bill which Government wish to introduce into the Viceregal Council on the subject.

Akhbár-e-Soudágar (50), 12th May, Eng. cols.

34. "The Government of India deserve the best thanks of our countrymen for their handsome contribution to the proposed Tata Research Institute, and their general recognition of a scheme, which is calculated to develope the hidden resources of India. The Native Press accused the Government of India of unnecessarily delaying the matter, and some went even the length of stating that as the Government looked upon the scheme with disfavour a deliberate attempt had been made to throttle it by placing insuperable difficulties in the path of its promoters. The letter, however, of the Government of India to the Bombay Government clearly indicates that the delay was as much due to the Government as to the originators of the scheme. The delay on both sides seems to have been unavoidable. The Government had, in the first place, to acquaint themselves with the importance and the details of the scheme before they committed themselves to part with a large sum of public money, and it was also the interest of Mr. Tata that nothing more than what he was prepared to give towards the endowment of the Institute was asked by Government. The delay, about which the Native Press and political bodies had been clamouring so long appears, under the circumstances, to have been inevitable. We note that one native paper finds fault with Lord Curzon in that he has not made the contribution on behalf of Government with a liberal hand. The writer says that when the Government can afford to spend lakhs and crores of rupees for the maintenance of the army, their contribution towards the scheme is a very niggardly one. It is futile in the first place to compare the Indian army with a scheme which has to be tried for the first time in the history of the country, and secondly, it is neither fair nor proper to ask the Government to fritter away their resources in support of a new scheme, unless its success was assured beyond doubt. Should the scheme be fraught with results that it is expected to yield, pressure will not be wanting on the part of the public to

induce the Government to increase their annual contribution. Now that the Government have seen their way to support the project, let us hope that the excellent example set by the Maharaja of Mysore will be followed by other Native Princes and Chiefs of India."

Comments on the Honourable Mr. Khare's views on the eligibility of qualified natives to serve as Principals of Arts Colleges.
Akhbár-e-Soudágar (50), 9th May, Eng. cols.

35. "Though Mr. Khare's address at the Dhárwár Conference was a model of moderation there were some views expressed in it on matters of public importance, which cannot find favour with the educated section of the community. Mr. Khare seems to believe that the time has come when the posts of Principals of Colleges may be given to native gentlemen of proved ability. We, however, wish to enter our emphatic protest against the appointment of Indians as Principals of Colleges, and for obvious reasons. However clever and conscientious a teacher a native of India may be, he cannot for various reasons fill the post of Principal of a College, which requires a number of other qualifications than that of a capacity for teaching. The character of an Englishman is formed when he is at school, and if Indians are at all desirous that the younger generation should be mentally, morally and physically improved, they cannot do better than entrust their education to men, who are admittedly our superiors in every respect. We have not the least hesitation to state that some of our public men could never have been what they are if they had not had the good fortune to receive their education at the hands of Englishmen like the late Sir Alexander Grant, Principal Wordsworth, Professor Hughlings and others. Mr. Khare said 'We have before us the instance of the Fergusson College which has been efficiently conducted for so many years without an English Principal.' It may be that a man of great intelligence and high character like Professor Gokhale has been able to achieve satisfactory results, but there are not many self-sacrificing men in India like Professor Gokhale and his colleagues, and it will be an evil day for India if higher educational posts were given to Indians to the exclusion of Englishmen, who have during the comparatively short period of three quarters of a century been able to accomplish so much. Education may be made cheaper by the employment of Indian teachers, but the sacrifice in efficiency would be too great to be undertaken. If the Indians have anything like a desire to form their character on Western ideals, they must for at least half a century more import cultured Englishmen to conduct their schools and colleges. Such education will undoubtedly be dear at first but will be cheap in the long run."

Resignation by Dr. Masina of his Lectureship at the Grant Medical College.
Jám-e-Jamshed (60), 11th May, Eng. cols.

36. "The Indian Medical Service has been of late years looked upon, more or less, as a close preserve for Europeans; and as if this were not enough, the best native talent in the medical profession is contemptuously treated when occasion arises for the Government to do justice to it. The public are well aware how the late Dr. Bahadurji was shabbily treated by the Bombay Government for the glorification of a service mainly composed of mediocrities. We have spoken enough in our Gujarati columns on the fresh instance of injustice and narrow-mindedness on the part of Government in the matter of the treatment of so distinguished and capable a member of the profession as Dr. Masina......... It had better be remembered that trivial as such acts of injustice may seem in themselves, they go far to damp the sentiments of loyalty and affection which the Indians entertain towards the British *raj*......... How can the invidious and insulting treatment meted out by Government to deserving Indians be expected to be patiently borne? Does the Government believe that specious promises at Durbars, and Proclamations in rounded periods from the Throne are enough to satisfy our legitimate and withal exceedingly reasonable and moderate aspirations and ambitions? Has any people been fed on promises and protestations of good faith for long? Far be it from us to say that efforts have not been made by the Government to act up to their promises of fair and equal treatment to the children of the soil; but such efforts have been spasmodic, and the impression left by the conduct of Government so far on the minds of the people, is that no amount of intelligence, no measure of education and ability would ever suffice to persuade it to break down the invidious barriers of

racial distinction which have been raised up between Europeans and natives in India. If Government is not prepared to afford suitable openings to able and aspiring natives for the display of their talents in the service of their own country, where are the latter to go to find a free scope for their abilities? Are they to migrate to foreign lands and under other flags? And when they begin doing so—as, for certain, they will on finding but few prospects of getting suitable employment in their own country—will it reflect credit either on British foresight or British statesmanship?"

Railways.

Report of Mr. Robertson, Special Railway Commissioner.

Jám-e-Jamshed (60), 12th May, Eng. cols.

37. "Mr. Robertson, the Special Railway Commissioner, may be said to have justified the expectations of the Government and the public alike, in more respects than one. His report, which is just out, deals with almost every important point of Railway extension and management; and it will, for long, be appealed to as a standard authority on the subject in the country. The question of administration is dealt with first, his opinion being that the administrations of company-worked systems in India have 'not been always as careful in their management or as considerate of the interests, either of the Government or the companies, as they might have been.'......... Mr. Robertson holds that it is excess of official zeal that prevents the officers of the various companies 'from performing their duties in a manner which would conduce most to the benefit of the public, the shareholders and the Government.' Turning to the State Railways, Mr. Robertson has certain valuable suggestions to offer, pointing out the directions in which reforms could be carried out, with a view to securing greater economy and efficiency. The existing system of control by the Supreme Government has come in for some adverse criticism, the Commissioner rightly pointing out that a highly technical department, like the Railway, alone has at its head an officer who has never had any previous training on Railways. This is one of the points, however, on which Lord Curzon may be relied upon to turn his attention first; for his views on the subject of having experts at the head of important State Departments are well known.......... More officers and better pay are also insisted upon. Will this make an opening for capable and educated Indians in the higher grades of Railway service? We should scarcely believe it to be possible, for what the Government of India seem most anxious about, at present, is to consider the ways and means by which a still larger number of Anglo-Indians and Eurasians may find employment on the Railways.......... It is very often complained that the cost of railway management in India is excessively heavy, and that on the guaranteed and other railways sufficient care is not taken to secure economy in administration. But how is economy to be secured when the Railways are saddled with the services of a too costly agency, when equally able and efficient men could be had on a cheaper salary? Lord Curzon has done much for India, and his sympathy for the Indians is unquestioned. But it will always be remembered with regret that, even during the administration of so just and sympathetic a ruler, no attempt has been made for a larger employment of the natives of India in the public service and in Departments under the control of the State. It is to be wished that the suggestion that members of the Railway Boards in London should visit India would be taken up, for we are sure that such periodical inspection tours by unbiased men would help to remove certain anomalies which exist in the administration and management of our railway lines. The acceleration of the speed of passenger trains; the running of more through trains; better carriage accommodation, especially for third class passengers; better treatment of third class passengers; establishment of native refreshment rooms on railway stations; more dining cars; necessity of keeping booking offices continuously open; establishment of communication between passengers and guards; better lighting of trains by electricity; reduction in the fares and rates of traffic; the issuing of what are called villa and excursion tickets and low rates for coolies' and traders' tickets; and better adaptation of the rolling stock, both in point of design and utility, to the requirements of the traffic, are some of the more important suggestions that Mr. Robertson has made; and it will be seen from this that Mr. Robertson's survey of the whole system of railway management and adminis-

tration is both comprehensive and exhaustive. The questions of gauge, financial arrangements, and the linking up of certain important lines has also been discussed. But how long will the Government now take to act upon the recommendations put forth in Mr. Robertson's report? Will the present generation see at least the more important of them taken up in right earnest by an administration by no means remarkable for its energy or decision, save and except at lucid intervals, when there is a strong and capable man at the helm of affairs like Lord Curzon? The fact that there are but few chances of Lord Curzon being soon succeeded by a man of his abilities and energy makes the question all the more pertinent."

Voice of India (13), 16th May.

38. "Mr. Robertson's report on Indian Railways is out. If the Government will thank him for the detailed and masterly manner in which he has discussed and pronounced his opinions on the various questions referred to him, the public will thank him no less for his outspoken criticism of the defects which have too long been allowed to exist in the working of the Indian railways. 'All the railways in India,' runs his indictment, 'without exception are, in some respect or other, very much behindhand in the provision of adequate protection and facilities for their traffic. On railways where trains are fast and frequent, the interlocking of the stations has been neglected, to the no small danger of the travelling public, and the introduction of some safe system of train-signalling with block instruments has only reached the experimental stage; on some railways carrying a large passenger traffic trains are still lighted with only vegetable oil-lamps, to the great discomfort of the passengers; and the use of automatic brakes on passenger-trains is not nearly as far advanced as it should be if the safety of the travelling public is to receive that attention to which it is entitled.' Third class passengers will be especially thankful to Mr. Robertson for his vigorous and weighty plea on their behalf:—'Railways in India are insufficiently appreciative of the value of their third class passenger traffic. The less paying first and second class traffic appears to receive all the attention whereas the traffic that really needs to be fostered is that represented by the third class passengers, who are the back-bone of the passenger business of every railway in India. Overcrowding should be avoided. The system of conveying pilgrims in cattle trucks also points to the same absence of proper facilities. Generally speaking, the amount of stock provided on trains for third class passengers is inadequate; moreover, third class passengers are subjected to gross incivility, annoyance, abuse, extortion, and even personal violence by the subordinate station staff and by the police. This is a matter which calls for very special attention. All third class carriages should have lavatory accommodation, and all carriages should be widened.' The average speed of the trains is not as high as might be expected. The speed of the fastest trains ranges from 22 to 30 miles an hour, and that of the slow passenger trains from 7 to 17 miles an hour. This cannot be justified by the poverty of the traffic, says Mr. Robertson, for the average number of passengers per train is greater in India than in any other country in the world. Fares and rates are too high. Taking the cost of construction and working of railways in the two countries, the fares and rates in India should be only about one-sixth those charged in England, whereas this rate is greatly exceeded. So Mr. Robertson recommends that the reduction should be made for passengers by 18 to 40 per cent., for merchandise by 30 to 60 per cent., and for coal by 40 to 60 per cent. Why are we so backward in railway matters? Partly, we suppose, because those who deal with railways in this country are not clamant enough, partly because the officers under whose management and direction the railways are placed do not acquaint themselves with the latest developments and improvements in other countries, and also because railways are regarded more as Government departments than as commercial concerns. Lord Curzon has several times stated that the principal reform which he wishes to see carried out in connection with railways is to conduct them on thoroughly commercial principles. At present the railways are under the direction of a Public Works Officer with no practical experience of railways. Mr. Robertson recommends that the direction of all railways should be under a Board of experts. To begin with, the Board should consist of men trained in Eng-

land, not because suitable men cannot be available in this country, but because, in the initial stage, while the Department is being put into proper working order, they should be free from local traditions and prejudices. It is proposed that the President of this Board should have a thoroughly practical commercial knowledge of railway working and should be a Member of the Viceroy's Council for railway matters. The authority now vested in and exercised by the Government of India should be transferred to the Board, and, subject to the Governor-General in Council, they should have entire control over all railway matters, including the administration and working of railways, the construction of additional lines, and all financial arrangements connected with railways. This is a bold proposal and the Government may not accept it without modification."

Káthiáwár Times (6), 14th May; *Kál* (104), 15th May.

39. "Mr. Robertson's report on the working of Indian Railways promises to be an epoch-making event in the history of railway administration in our country.......... We are glad to note that the grievances of third class passengers have attracted the notice of Mr. Robertson. The great hardship to which they are subjected from the time that they go to a railway station until they reach their destination beggars all description. At almost every stage, from waiting for the arrival of his intended train to his leaving the station yard at the place of destination, the conduct of the third class passenger is the subject of the most minute scrutiny by subordinate railway officials and every time that he is attended to, he gets his full share of official snubbing for doing this or omitting to do that. Packed up like a herd of cattle in trucks with wooden planks to sit upon, third class passengers feel it a great relief when they leave their temporary hell.......... With the adoption of reforms in the directions Mr. Robertson has suggested, railway expenditure is bound to rise, and we think that the recommendations of Mr. Robertson, conceived as they are in the best interests of India, will not fail to secure to his countrymen a few more berths and fatter salaries than are at present enjoyed by them. We do not envy them these advantages, but we must respectfully press upon the attention of the reforming angels that Indians are the main contributors to the profits of Indian Railways, and they naturally claim the right to work them. The Eurasian interest is already menacing the lower grades of Railway Service, and when in order to secure greater efficiency higher salaries and better prospects will be determined upon—the danger rather is that the natives will again have to make room for the whites. It is India's great misfortune that she should have so little to do with the administration of her concerns. Let us ask Government to particularly note this aspect of the matter." [The *Kál* writes :—It is satisfactory to note that in Mr. Robertson's report special attention is paid to the convenience of the people. From the present working of the Indian Railways it seems that they exist solely for the convenience of the Europeans and that the grievances of natives who support the railways have attracted little notice in the past. Mr. Robertson's report, however, raises hopes that many of these grievances will disappear in future. The adoption of his recommendations will lead to much good.]

Grievances of third class passengers and the proposed Conference of the authorities of the Oudh and Rohilkhand Railway to consider the question.

Satya Mitra (127), 12th May.

40. The grievances of third class passengers on railways will, it appears, be redressed at an early date. A Conference of the authorities of the Oudh and Rohilkhand Railway will meet at Lucknow on the 25th instant to consider the matter and it is proposed to invite prominent leaders of the native community to represent the grievances of third class passengers at the Conference. The Traffic Superintendent of the Railway thinks that one way of removing the grievances of third class passengers is to run separate trains for Europeans and natives. It is also proposed to run the trains conveying native passengers solely with the aid of native agency. Perhaps it would not be amiss to add one suggestion to those indicated above. The carriages conveying native and European passengers may be painted black and white respectively. To talk seriously, however, it is not by any means necessary to emphasise the distinction between blacks and whites in removing the grievances of third class passengers. What is wanted is that there should be

lavartoies attached to all third class carriages, that there should be refreshment rooms for natives at important stations and that there should be no overcrowding in third class carriages. It is possible to introduce all these reforms without going to the length of running separate trains for natives and Europeans.

Municipalities.

The Bombay City Improvement Trust and the Bombay Rate-payers' Association.

Gujaráti (15), 10th May, Eng. cols.

41. "A public meeting was held on Tuesday last under the auspices of the Bombay Rate-payers' Association to adopt a memorial to the Bombay Government with reference to the operations of the City Improvement Board. The memorialists commit themselves to certain statements at the very beginning which we cannot accept. It is not correct to say that the inhabitants of Bombay were enthusiastic over the City Improvement Bill and that delay in carrying it through the Council was regarded by them as dangerous. From the beginning many have looked upon the measure with suspicion and it was only Lord Sandhurst's assurance about the protection of the interests of the poor that reconciled the public to the measure. The Bill, with its far-reaching provisions, could not at the time be subjected by the rate-payers to close scrutiny, as there was general panic in the city, and those who clamoured for more time were then treated as enemies of the best interests of the city. The champions of the measure could not brook delay, as plague was to be stamped out immediately after the Board set themselves to work. The plague has not been stamped out and the Board has during the last four years done nothing to relieve the congested parts of the city or diminish overcrowding. On the contrary, houses have been demolished without making provision for the people thus ousted. Such an extraordinary and irrational procedure which has aggravated the already existing evils of overcrowding is possible only in this country. It would not be tolerated in England or Scotland. The Board, instead of improving the most insanitary or pestilential parts of the city has first entered upon ambitious projects for its beautification or in the interests of the more influential class of its inhabitants. We ourselves gave expression in these columns, whilst the Bill was on the legislative anvil, to the apprehension entertained by many shrewd people that the measure would be administered in the interests of the more wealthy and influential sections of the communities in Bombay. These apprehensions have not turned out altogether baseless. Instead of first attacking the centres of plague, the Board is engaged in the very pleasant task of augmenting its resources by acquiring all sorts of properties, notifying incomplete schemes and thus making properties almost useless to their owners. The operations of the Board have given rise to general dissatisfaction and it is this feeling which found expression at the public meeting held at the Novelty Theatre......... The house-owners are not much to blame if they have begun to look upon the City Improvement Trust Act more in the light of a confiscatory than an ameliorative measure. Government have incurred hardly any sacrifices worth the name. The Corporation bears a large portion of the financial burden and the house-owners are made to undergo heavy sacrifices by being compelled to part with their properties at low prices. Sanitary improvement of the city is, no doubt, a very important consideration. But as yet there are no signs of such improvement being undertaken. The course of plague has remained *wholly* unaffected by the ambitious projects of the Board, and the only result of its operations so far has been to create dissatisfaction amongst house-owners and alienate the sympathy of the public. This is, indeed, to be deplored. But where public opinion is treated with persistent disregard, no one need expect any other result."

Voice of India (13), 16th May.

42. "The petition **'in the matter of the City of Bombay Improvement Act', which was noticed in our last issue, is entitled 'The Humble Petition of the President and Members of the Bombay Rate-payers' Association, adopted at a Public Meeting of the Citizens of Bombay.' That Association may consist of three, thirty, or three hundred members; the credentials of that body are of**

no material consequence if their views have been adopted by a public meeting of the citizens and if that meeting was as well attended as meetings for such purposes generally are. It is understood that the petition received its final shape from a European Barrister of learning and repute, and the judiciousness and the ability with which legal questions have been handled in the document strike the reader at once with the respectability of its authorship. The criticism of the details of the Improvement Board's operations bears upon it a stamp of familiarity with the subject, which invests the representation with no mean value. It is well known that the operations of the Board have long been criticised in the Press and the friction between the Corporation and the Board has ever been notorious. In these circumstances a petition adopted at a public meeting, even if it emanated originally from a single injured rate-payer, would be worthy of the attention of Government. The Improvement Act was passed at a time when the public mind was under influence of a panic and was not disposed to consider the rights of the individual as against the supposed exigencies of public good. It will be difficult to maintain that the operations of the Improvement Board are producing on the health of Bombay an influence at all commensurate with the sense of injury to private rights which they are alleged to cause. The time is now ripe to realise the nature of the legislation passed in a hurry and of the acts supposed to be authorised by it, and to carry on the improvement of the city with greater regard to the actual needs of the city, on the one hand, and to the rights of the individual on the other. To ask for an amendment of the law is not to cast any reflections on the persons who have done their best under the existing law. We may waive the questions how far certain hardships might have been avoided, and what more improvements might have been taken in hand if the Board had construed the law differently and if the board had been differently advised as to the relative utility and urgency of certain schemes, and yet we may ask juster and more really useful measures to be adopted in future. Rough and ready methods of acquiring property from private citizens can be justified only by the most urgent necessity. The suggestions that have been made in the Rate-payers' Association are consistent with every reasonable view of public interest."

A complaint about the alleged arbitrary conduct of Mr. A. W. G. Chuckerbutty, I. C. S., President of the Karád Municipality.

Prekshak (34), 12th May.

43. In December last, when Karád was being scourged by plague, Mr. Chuckerbutty, in his capacity as President of the local Municipality, issued a notification calling upon the residents of infected quarters to evacuate their houses. The order was found to be faulty inasmuch as no time was specified therein for which the houses were to be kept vacant. In spite of this, Mr. Chuckerbutty directed the Municipal Secretary to prosecute those, who failed to evacuate their houses, under Section 188 of the Indian Penal Code. In obedience to this order, the Secretary went to Sátára and filed complaints against five persons in the Mamlatdars Court and preferred a bill of his travelling expenses. The Managing Committee of the Karád Municipality refused to pass the bill on the ground that the complaints were lodged without the sanction of that body. The matter then went before Mr. Chuckerbutty who wrote:—"The Secretary must go to Sátára and I sanction the expenditure. This is a matter over which the President is bound to exercise control and is beyond the scope of the Managing Committee." At a general meeting of the Municipality held on 6th March, the matter came up for consideration. Mr. Chuckerbutty was in the chair, but the meeting after a prolonged discussion resolved that the Municipality should not defray the expenses of plague prosecutions instituted without their consent. Three days after the meeting Mr. Chuckerbutty ordered the Vice-President to pay the bill under Section 24, Clause C, of the District Municipal Act. The Managing Committee respectfully informed him that he could not issue an order in contravention of a resolution of the general body. Mr. Chuckerbutty next sent for the cheque-book of the Municipality but at a general meeting of the board held on 30th April, it was resolved that the cheque-book should not be sent to Mr. Chuckerbutty and that the Secretary should not be allowed to go to Sátára for conducting the prosecutions. We await the future developments of the case and reserve our comments.

Native States.

The Chiefs' Grand Jury Bill.

Samartha (35), 13th May, Eng. cols.

44. "We learn from our contemporary of the *Indian Mirror* that some members of the British House of Commons are going to introduce a Bill for the better security of the Indian Princes and Chiefs. We are glad to see that the cause of the unfortunate Native Chiefs is taken up by persons who *can* do something at least for improving the present anomalous position of Native Princes.......... A Native Prince is in a worse condition than the meanest subject of the King-Emperor. When once a Native Chief or a Prince is represented by a Resident or Political Agent as unfit to rule his State, he is doomed for ever. No petition to the Governor or Viceroy can change the heavenly decree of the Resident or Political Agent. The case of the Raja of Nagode, full particulars of which have recently been given by the *Bengalee,* is an instance in point. This case is simply one of many of its kind. The recent voluntary (?) retirement of His Highness Shivajirao Holkar, we think, has attracted the attention of the British public to the present position of Native Chiefs. And now we see the House of Commons coming forward to provide safeguards against the arbitrary treatment of persons of rank, dignity and title in India when accused of maladministration, disloyalty, cruelty, injustice and other serious offences. From and after the passing of the Act no Prince or Chief will be injured in his person or property without first having been tried and found guilty of some offence by a jury of at least 12 persons, as far as may be, of the same religion and of equal or higher rank than himself, each such jury being fairly selected by ballot. The draft that is now published is vague and ambiguous in certain respects. But as it is subject to revision, we hope the ambiguities will be cleared when the Bill is sent to the Select Committee before it finally passes into law. We sincerely thank those members of the House of Commons who have undertaken to introduce this Bill.......... We are sure that some good at least will result from their present attempt even though the Bill is not passed into law in the immediate future. For, Residents and Political Agents will now see that their arbitrary conduct has reached the ears of the Imperial Parliament and they will in future act with great caution." [In its Vernacular columns the paper publishes full particulars of the case of the Raja of Nagode as given by the *Bengalee* and comments adversely on the alleged arbitrary conduct of the Resident and characterises the policy of the British Government towards Native Chiefs generally as fickle and unsettled.]

Káthiáwár Times (6), 8th May.

45. "The Indian Princes' and Chiefs' Grand Jury Bill, which is about to be introduced into the House of Commons, is of entirely unofficial origin and there is not the slightest probability of its being passed into law. The provisions it embodies are opposed to the long recognised principle that ruling Chiefs in this country are answerable for their acts not to any jury of their peers but to the Paramount Power which guarantees them the unique position of independence and influence they at present enjoy. It is on this account that the Governor General in Council, who represents the King, is empowered to appoint such tribunals as may be necessary in the fortunately very rare cases in which a ruing Chief has to be tried on a criminal charge. The object of the Bill, therefore, seems to be to deprive the Native Chiefs of that rare privilege and to bring them down to the level of ordinary persons who are liable to be tried by common juries."

Deshi Mitra (54), 14th May; *Shri Sayáji Vijay* (25), 14th May.

46. The *Deshi Mitra* warmly approves of the objects of the Chiefs' Grand Jury Bill and is confident that the arrangements contemplated in the measure will leave no reasonable ground of complaint to Chiefs who may happen to be charged with offences. It is particularly gratifying to find that the authors of the Bill have taken care to provide that a Chief should be tried only by such of his peers as are of equal or higher rank and besides profess the same faith. [The *Shri Sayáji Vijay* makes similar comments.]

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Present position of Native Chiefs and alleged arbitrary authority exercised over the Raja of Nagode by the Resident.

Mahrátta (7), 10th May.

47. "We do not know how the case has been discovered after so many years, but it is as pathetic as any that the public have come across for many years past. The case, we mean, is of the Raja of Nagode, the facts of which the *Bengalee* has recently given in its columns, and it illustrates the great power for evil which Political Agents and Residents are allowed to wield to the injury of our Native Princes. The House of Nagode is said to be one that remained faithful in its allegiance to the British Government at the time of the Mutiny. The present Raja ascended the *gadi* in 1874 and was in 1882 invested with full powers of administration, the investiture having been deferred through 'oversight rather than by intention.' The people under his rule were described in official reports as being contented and happy and his ministers as being equal to their duties and acting in harmony. But soon afterwards the Raja incurred the displeasure of the Resident for not appointing a nominee of the latter as minister, and this sufficed to complete his ruin. The Resident reported against the Raja and while the latter was tending his wife on her death-bed at Benares he was deprived of his powers behind his back and converted into a pensioner. This the Raja did not like, and being spirited and possessed of self-respect he chose to remain at Benares rather than return to his capital as a mere annuitant. Four years ago he is said to have appealed to the Government in these words:—'Descended from a long line of ancestors who have always enjoyed the power and privilege of the rulers of the State and having myself occupied the position of a ruling Chief within the limits of my territory, small though it be, I appeal to you as an old and generous friend whether consistently with the preservation of my former rank and dignity, not to speak of my sense of self-respect, I can consent to occupy the position of an annuitant in my own State, deprived of all power and authority and whether under the conditions proposed I can possibly expect to command the respect of my people or of the so called Dewan of my State who virtually will exercise all authority and will be the almoner from whose hands I shall have to receive my allowance at stated periods. Death before dishonour, as you know, is the motto of every high-caste Rajput, and I ask you to judge in all sympathy if the life I shall have to lead under the circumstances can be called honourable.' The Raja assured the Government that he is prepared to carry out what the Government considers to be administrative reforms, but only wants a fair trial. But he is denied even that."

Legislation contemplated by His Highness the Gaekwar of Baroda for putting a stop to infant marriages in the State.

Voice of India (13), 16th May.

48. "His Highness the Gaekwar of Baroda is to be congratulated on his resolve to discourage the marriage of boys and girls at an unduly and unnecessarily early age. The law proposed to be enacted in Baroda differs from the Mysore Infant-Marriage Prevention Law in one important respect. The Mysore Act prescribes an age-limit below which a marriage shall under no circumstances be performed, but that limit is very low. The proposed Baroda regulation prescribes a higher limit—14 years for girls and 18 for boys—but it allows marriages at an earlier age provided that they are sanctioned by a magisterial license. The Magistrate to whom an application is made for the license shall invite three assessors from the applicant's community and appoint a day for the hearing. He shall consider the reasons given and evidence adduced by the applicant, with the aid of the assessors, and shall issue a license for the marriage, provided that at least two of the assessors and himself are convinced (*a*) that the postponement of the marriage would involve risk of excommunication, or (*b*) that the intended bride or bridegroom will have no chance of marriage for another twelve years if the intended alliance is not allowed, or (*c*) that the parent or guardian cannot expect to live until the boy or the girl reaches the legal age-limit, or (*d*) that similar other reasons for granting the license exist. If the Magistrate disagree with the assessors, the case is to be referred to the District Magistrate for disposal. Thus it is proposed to make allowance not only for the requirements of custom, but also for the reasonable wishes of aged parents. As an enunciation of the duty of parents towards their children, the

proposed law may be said to be rational, if not perfect. But it is not every moral obligation that can be conveniently enforced under a legal sanction. Where the marriage of a girl is obligatory before the incipience of womanhood, parents will in ninety-nine cases out of a hundred wish to marry their girls before the age of 14. Among such communities, therefore, a license will have to be obtained for almost every marriage; and in every case the probability of the girl attaining her womanhood at a given age will have to be proved by evidence to the satisfaction of a Magistrate and two assessors. But no decent parent can give evidence of that nature, and no decent tribunal can listen to it. It is desirable, therefore, that a lower limit than 14—say 11 or 12—should be fixed for communities among whom the marriage of a girl is obligatory before the incipience of womanhood. The obtaining of a license ought to be quite an exceptional procedure; in the majority of cases the law must work automatically. Even in the exceptional cases the Magistrates and the assessors should be prohibited from asking questions or requiring evidence as to the habits or constitutional tendencies of a girl or woman. Anything like annoyance caused to parties should be severely punished. Even in Mysore, where the age-limit is only eight years in the case of girls, the law is sometimes evaded, it is said, with impunity by the parties crossing over into British India and performing the prohibited marriage there. It is believed that the Mysore Government cannot punish such infractions of the law; at any rate it has not yet taken steps to punish such defiance of the law. .... A law at which any one that chooses may snap his fingers with impunity is not worth enacting. The Mysore Government has belittled its own law by not prosecuting even its own servants who have evaded the provisions of the Infant-Marriage Prevention Act. It is to be hoped that Baroda will not allow its law to be trifled with."

Kal (104), 15th May.

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A complaint against the present Karbhari of the Aundh State (Sátára).
Prekshak (34), 12th May.

50. An Aundh correspondent writes to the *Prekshak*:—Mr. Jacob Bapuji, the present Karbhari of Aundh, has sown the seeds of discord in the family of the Chief. The eldest son of the Chief and heir-apparent to the *gádi* of Aundh has left the State and gone to reside in British territory as he could not bear the disrespectful conduct of the

Present position of Native Chiefs and alleged arbitrary authority exercised over the Raja of Nagode by the Resident.

Mahrátta (7), 10th May.

47. "We do not know how the case has been discovered after so many years, but it is as pathetic as any that the public have come across for many years past. The case, we mean, is of the Raja of Nagode, the facts of which the *Bengalee* has recently given in its columns, and it illustrates the great power for evil which Political Agents and Residents are allowed to wield to the injury of our Native Princes. The House of Nagode is said to be one that remained faithful in its allegiance to the British Government at the time of the Mutiny. The present Raja ascended the *gadi* in 1874 and was in 1882 invested with full powers of administration, the investiture having been deferred through 'oversight rather than by intention.' The people under his rule were described in official reports as being contented and happy and his ministers as being equal to their duties and acting in harmony. But soon afterwards the Raja incurred the displeasure of the Resident for not appointing a nominee of the latter as minister, and this sufficed to complete his ruin. The Resident reported against the Raja and while the latter was tending his wife on her death-bed at Benares he was deprived of his powers behind his back and converted into a pensioner. This the Raja did not like, and being spirited and possessed of self-respect he chose to remain at Benares rather than return to his capital as a mere annuitant. Four years ago he is said to have appealed to the Government in these words:—'Descended from a long line of ancestors who have always enjoyed the power and privilege of the rulers of the State and having myself occupied the position of a ruling Chief within the limits of my territory, small though it be, I appeal to you as an old and generous friend whether consistently with the preservation of my former rank and dignity, not to speak of my sense of self-respect, I can consent to occupy the position of an annuitant in my own State, deprived of all power and authority and whether under the conditions proposed I can possibly expect to command the respect of my people or of the so called Dewan of my State who virtually will exercise all authority and will be the almoner from whose hands I shall have to receive my allowance at stated periods. Death before dishonour, as you know, is the motto of every high-caste Rajput, and I ask you to judge in all sympathy if the life I shall have to lead under the circumstances can be called honourable.' The Raja assured the Government that he is prepared to carry out what the Government considers to be administrative reforms, but only wants a fair trial. But he is denied even that."

Legislation contemplated by His Highness the Gaekwar of Baroda for putting a stop to infant marriages in the State.

Voice of India (13), 16th May.

48. "His Highness the Gaekwar of Baroda is to be congratulated on his resolve to discourage the marriage of boys and girls at an unduly and unnecessarily early age. The law proposed to be enacted in Baroda differs from the Mysore Infant-Marriage Prevention Law in one important respect. The Mysore Act prescribes an age-limit below which a marriage shall under no circumstances be performed, but that limit is very low. The proposed Baroda regulation prescribes a higher limit—14 years for girls and 18 for boys—but it allows marriages at an earlier age provided that they are sanctioned by a magisterial license. The Magistrate to whom an application is made for the license shall invite three assessors from the applicant's community and appoint a day for the hearing. He shall consider the reasons given and evidence adduced by the applicant, with the aid of the assessors, and shall issue a license for the marriage, provided that at least two of the assessors and himself are convinced (*a*) that the postponement of the marriage would involve risk of excommunication, or (*b*) that the intended bride or bridegroom will have no chance of marriage for another twelve years if the intended alliance is not allowed, or (*c*) that the parent or guardian cannot expect to live until the boy or the girl reaches the legal age-limit, or (*d*) that similar other reasons for granting the license exist. If the Magistrate disagree with the assessors, the case is to be referred to the District Magistrate for disposal. Thus it is proposed to make allowance not only for the requirements of custom, but also for the reasonable wishes of aged parents. As an enunciation of the duty of parents towards their children, the

proposed law may be said to be rational, if not perfect. But it is not every moral obligation that can be conveniently enforced under a legal sanction. Where the marriage of a girl is obligatory before the incipience of womanhood, parents will in ninety-nine cases out of a hundred wish to marry their girls before the age of 14. Among such communities, therefore, a license will have to be obtained for almost every marriage; and in every case the probability of the girl attaining her womanhood at a given age will have to be proved by evidence to the satisfaction of a Magistrate and two assessors. But no decent parent can give evidence of that nature, and no decent tribunal can listen to it. It is desirable, therefore, that a lower limit than 14—say 11 or 12—should be fixed for communities among whom the marriage of a girl is obligatory before the incipience of womanhood. The obtaining of a license ought to be quite an exceptional procedure; in the majority of cases the law must work automatically. Even in the exceptional cases the Magistrates and the assessors should be prohibited from asking questions or requiring evidence as to the habits or constitutional tendencies of a girl or woman. Anything like annoyance caused to parties should be severely punished. Even in Mysore, where the age-limit is only eight years in the case of girls, the law is sometimes evaded, it is said, with impunity by the parties crossing over into British India and performing the prohibited marriage there. It is believed that the Mysore Government cannot punish such infractions of the law; at any rate it has not yet taken steps to punish such defiance of the law. .... A law at which any one that chooses may snap his fingers with impunity is not worth enacting. The Mysore Government has belittled its own law by not prosecuting even its own servants who have evaded the provisions of the Infant-Marriage Prevention Act. It is to be hoped that Baroda will not allow its law to be trifled with."

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Karbhari towards him. We hear the Chief's wife, too, is shortly going to follow suit, being disgusted with domestic disputes. Since the appointment of the present Karbhari not only has the administration of the State gone from bad to worse, but even the domestic happiness of the Chief has been marred in consequence of the regrettable tendency on the part of the Karbhari to foster dissensions in the Chief's family. In short, the appointment has turned out a failure and does not by any means redound to the credit of the British Government. A complaint will no doubt be made to the Political Agent in the matter and it is to be hoped that he will give his decision thereon after giving a full hearing to all parties concerned. The Karbhari, I am aware, owes his appointment to Mr. Atkins, but as he has proved himself to be unworthy of the confidence placed in him, he should be dealt with according to his deserts.

The Porebunder defamation case.
Gujaráti (15), 10th May.

51. Mr. Watson, Deputy Political Agent, Hálár Prant, has given his decision in the Porebunder defamation case in which one Musa Yakub was accused of defamation by Mr. Manilal, Dewan of Porebunder. The allegations made by Musa Yakub against the Dewan were held by the Court to have been substantially proved and he was consequently acquitted. The sequel of the case has created quite a sensation in Porebunder. The imputations made by Mr. Musa against Mr. Manilal were grave, but most likely the matter would have been hushed up, had not Mr. Quin compelled the Dewan to institute a prosecution against Musa so as to clear his character. This the Dewan has not been able to do and it becomes now a question whether he should be allowed to continue in office any longer. It is necessary that the responsible office of Dewan should be held by a person whose character is quite above suspicion and we would, therefore, suggest that Mr. Quin should order a departmental enquiry to be made into Mr. Manilal's conduct and remove him from office if he is not able to give a satisfactory explanation of the allegations made against him.

Intelligence extracted from the Press.

Shivaji celebrations in the Presidency.
Kesari (108), 12th May; *Satya Shodhak* (128), 10th May; *Marátha Deen Bandhu* (32), 12th May; *Vidya Vilás* (139), 8th May; *Moda Vritta* (113), 4th May.

52. As announced previously, the inhabitants of Mahád celebrated the birth anniversary of Shivaji at Raigad (Kolába) on 26th April. Four to five persons from Mahád, Náte, Goregaon, Borevádi and other neighbouring villages took part in the celebration. A *mandap* was erected in the open quadrangle facing the dilapidated palace and the portraits of Shivaji and Ramdas were duly installed there. There was a *Hari Kirtan*, which was followed by a distribution of food to all who had assembled on the fort. The important sites and temples on the fort were next visited in procession. The Mamlatdar and the Chief Constable were present on the fort and kept excellent order throughout. The paper elsewhere publishes a list of places where similar celebrations were held this year, together with a brief account of the celebration at each place. The more important of these places are:—Hyderabad (Deccan), Mangalvedhe (Sángli State), Sháhápur (near Belgaum), Jalgaon, Vashim (Berar), Bhandara, Pratápgad, Kolhápur, Igatpuri, Khed, Jalnápur, &c. [The *Satya Shodhak* contains accounts of Shivaji celebrations held at four villages in the Ratnágiri District, *viz.*, Bhelsai, Khed, Ombali and Kasop. The *Marátha Deen Bandhu* gives a detailed account of the celebration at Bhelsai and observes that the Marathas of that place took a leading part in it. The *Vidya Vilás* publishes a letter from its Sángli correspondent describing the details of the celebration at Sángli, which included a lecture on 'Union' by Mr. Vishnu Moreshwar Mahajani, under the presidency of the Administrator, Mr. A. B. Desai. The *Moda Vritta* writes that the Shivaji celebration at Wai passed off successfully.]

A *salaaming* incident at the Rajaram College, Kolhápur.
Daily Telegraph and Deccan Herald (2), 11th May; *Vidya Vilás* (139), 18th May.

53. A Kolhápur correspondent writes to the *Deccan Herald*:—"A funny *salaaming* incident occurred here on Monday. It is nothing very serious; but I chronicle it here for what it is worth. It appears that while the students of the Matriculation Class were trooping down in a body from their class-room on the first floor to the laboratory on the ground floor, they met on the landing

the Principal, whom they forgot or omitted to salute. This was certainly reprehensible on their part, and had the Principal resorted to some more dignified way of correcting them, the incident would have passed off unnoticed. He, however, ordered the youngsters back to their class-room, where he followed them, and angrily asked them their reason for not saluting him. No reply was forthcoming, and the learned Principal, watch in hand, is said to have ordered them to salute him for some minutes without interruption. This *salaam* drill over, the thoughtless youths were dismissed to the laboratory room down below." [The *Vidya Vilás* refers to the incident and adversely comments on the action of the Principal in enforcing discipline upon students in the manner stated above.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th May 1903.

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CONFIDENTIAL.] [No. 21 OF 1903.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd May 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Mara'thi—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	Anglo-Portuguese.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	English, Portuguese and Concanium.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	Anglo-Sindi.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	Anglo-Urdu.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	English, Mara'thi and Gujara'ti.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	English, Maráthi and Kánarese.				
46	Karnátak Patrā	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	Gujara'ti.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrā	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrā	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, i.e., a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelabhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annáchárya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
*96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

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	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
154	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur	Fortnightly ...	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Imperialism and free trade.
Voice of India (13), 23rd May.

1. "Imperialism and free trade make an unstable combination. The key-note of the one is competition: of the other co-operation. Mr. Chamberlain protests that the teachings of Bright and Cobden are not suited to the Colonies. But protectionism in favour of the Colonies will only be the thin end of the wedge. When once the technical definition of free trade is set aside, and England begins to retaliate where the interests of herself and her children are threatened by others, the doctrine of free trade in general will have to try conclusions with the opposite heresy. The working man of Britain will insist upon his getting cheap bread: if any measure sends up the price of his necessaries, he will begin to growl. But barring that one condition, England's policy in the future is likely to depend not on any rigid doctrine of trade but on the attitude of other countries and the effect which it produces on the industries of the various parts of the Empire—at least those parts that will not allow their interests to be neglected. The Colonies now constitute the tail that wags the dog. What is the position of India?"

Australia and the employment of coloured labour on mail steamers.
Rást Goftár (23), 17th May, Eng. cols.

2. "India feels deeply grateful to Mr. Austin Chamberlain for refusing to listen to the extremely unreasonable demand of the Australian Post Office to boycott coloured labour on mail steamers............. That Mr. Chamberlain's attitude will serve to bring the militant Colonists to reason it would be hazardous to say. The chances are that the Colonists will not give up the point till the mail contract is settled, and that they will carry their opposition to the lascars to an extent which might ultimately compel the P. & O. Company and the British Government to make concessions prejudicial to our interests. England has never thought of ill-treating India in the way the Colonists have taken it into their heads to do; and we still hope that the Balfour Ministry will, by adopting a firm and resolute attitude, show that there are limits beyond which it will not allow one class of the King's subjects to be ill-treated and unjustly dealt with by another. In the eyes of us Indians, the Colonists do not count for much as the arbiters of our destinies. It is to England that we look for the preservation and maintenance of our just rights and privileges as British subjects, and if she, for one reason or other, refuses to act as the guardian of our interests, the consequences would be injurious both to her and India. India was not saved from the tyranny and oppression of her native masters by England, to be sold in slavery, in one shape or other, to her own children, a hundred years later. And what does the present attitude of the whites towards the blacks virtually amount to than the adoption of a policy of enlightened enslavement? To make use of India as best they like; to exploit the country as it best suits them; to employ her children to develop their industries; to call upon her army to defend their stores, and to prevent even her more intelligent and enlightened children from approaching their shores is something that to us seems but akin to slavery."

Lord Milner on the present relations between the Colonists and the Indian settlers in South Africa.
Jám-e-Jamshed (60), 21st May, Eng. cols.

3. "Reuter has a gratifying announcement to make about the position and prospects of the Indians in the Transvaal. It would seem as if the Colonists have decided to relax their attitude of 'blind hostility to colour,' and to be a little more discreet and considerate in their treatment of their Indian fellow-subjects. The draft of the Municipal ordinance for submission to the Transvaal Legislative Council grants, it is reported, Municipal franchise to educated and socially qualified coloured persons. This will affect about 250 Indians in Johannesburg alone—rather a big number for the Colonists to contemplate with equanimity. Lord Milner, the High Commissioner of South Africa, according to the same cablegram, in addressing the Congress of the Transvaal Municipal Delegates assembled at Pretoria, has appealed for a more liberal treatment of educated coloured persons; but it is not known how his advice was received by his hearers. Lord Milner could not but sympathise with the feelings of the whites against an indiscriminate influx of Asiatics as

traders and settlers in the Colonies; but he urged that the opposition to the immigration of coloured persons should be based on sound economic and social reasons. May we say that this is not enough, and that it was Lord Milner's duty to ask his hearers to discriminate between Asiatics who are their fellow-subjects and those who are not? Reuter says that Lord Milner protested strongly against the 'blind hostility to colour' which would deny educated and civilised Asiatics, already living in the country, not only political rights but also other privileges which white men enjoy. The Indians have, in fact, never asked for any extensive political rights in South Africa. What they have been always clamouring for is the right to live and trade unmolested in the Colonies; and this given we do not suppose they will ask for more. At any rate they will have little ambition to plunge into the vortex of political strife in a country where they can never possess any political influence."

Questions about India in Parliament.
Mahrátta (7), 17th May;
Samarth (35), 20th May.

4. "We are glad to see that some members of Parliament are taking a real interest in Indian problems this session. The list of questions and answers in the Parliament, which the last English Mail has brought us, shows that at least some of the M. P.'s have got an insight into the position of the natives of this soil. For instance, Mr. MacNeil asked the Secretary of State for India, to submit to the House a table showing 'what proportions of the all-India Victoria Memorial funds have been contributed by Princes and Chiefs who are under the supervision of Agents to the Governor General or other officers of the Political Department, by zamindars or other privileged or wealthy classes, and by the general public respectively.' The reply to this question of Mr. MacNeil was of course consistent with the Secretary of State's usual line of policy. Lord George had 'no information as to the proportions contributed to the fund by the different classes mentioned in the question.' To cite another instance, Mr. Weir asked the Secretary of State to state the number of Native States indebted to the Government of India on account of advances, the total amount of that indebtedness, the average rate of interest, and the amount by which the debt is being reduced annually. In this case, too, the Secretary of State was unable to supply Mr. Weir with the information wanted. However, according to the information that had reached Lord George, 201 Native States were indebted to the British Government, and owed to it not less than Rs. 4,10,45,506. Out of the amount nearly 48 lakhs were recovered from these States. The question is of much importance, inasmuch as it has been instrumental in bringing the present deplorable condition of the finances of Native States prominently to the notice of the British public. It furnishes a good commentary on the Delhi Durbar." [The *Samarth* writes that the figures recently furnished by Lord George Hamilton to Parliament, while replying to a question of Mr. Weir, of the present liabilities of Native Chiefs, clearly show that the gorgeous *tamasha* held by Lord Curzon at Delhi has increased the indebtedness of several Native rulers.]

Alleged unsympathetic attitude of the Anglo-Indians towards the natives.
Kál (104), 22nd May.

5. Mr. H. C. Richards, M. P., recently asked the Secretary of State for India whether he was aware of the assignment of land revenue sanctioned by the Government of India to a retiring Native Judge of the Madras High Court, Sir Bhashyam Aingar, and enquired why similar assignments should not be made to the European Judges of that Court upon their retirement. Lord George explained at length the circumstances which made the assignment necessary, but the question asked by Mr. Richards shows how closely any concessions made to natives are watched by Englishmen and how jealous they are if natives ever obtain anything which is denied to Europeans. Why should they be so jealous? Are natives and Europeans generally treated on the principle of equality? Is it not rather the fact that Europeans at present enjoy several advantages which are denied to natives? Why should Englishmen then cast a wistful glance at any petty concessions made to natives? In the intoxication of the pride of authority, Englishmen think themselves to be masters of the whole country and look upon the sons of the soil as 'rank outsiders' in the characteristic phrase quoted by Mr. Blair, Editor of the *Englishman* newspaper, in his recent lecture at Calcutta on the relations between natives and Europeans. Englishmen, forsooth, are the masters of the country, while the natives are intruders! A Frenchman, who recently

visited India with the object of writing a book upon this country, remarks that he was warned against mixing freely with natives lest he might find his reception in Anglo-Indian households to be the reverse of hospitable. Would it be wrong to infer that the Anglo-Indians, who gave the warning, feared that contact with natives might make the Frenchman acquainted with the true condition and grievances of the latter? But let our rulers bear in mind that their policy of preserving an unsympathetic attitude towards natives is not safe and prudent in the long run, although they may take the utmost care to conceal their feelings towards natives from the world. In spite of the warnings of men like Mr. Blair to the effect that 'unless the present want of harmony is redressed, the British *raj* must follow the Moghul into Limbo,' Englishmen persist in treating natives with hauteur and indifference, which are fatal to the interests of both.

Comments on Mr. Birdwood's paper on Sind read recently before the Indian Section of the Society of Arts, London.
Kál (104), 22nd May.

6. Mr. H. M. Birdwood recently read a paper in England on the Province of Sind in which he tried to show how that province had prospered and advanced under British rule. No doubt, the blessings of roads and canals, railways and telegraphs have been extended to Sind like other provinces with a political object in view, but men like Mr. Birdwood would have us believe that everything the British have done in Sind was done with no other object than to promote the prosperity of the province. Says Mr. Birdwood: "In the days of our immediate predecessors, articles of food may have been cheaper than they are now, and the peasantry may have been more truthful, as old men lately living were fond of saying, but there were no good roads and no proper postal arrangements." Good roads and postal arrangements may indicate progress in the eyes of men like Mr. Birdwood though articles of food may have become dearer and the people less truthful than before, but there are others who would prefer the simple path of rectitude to macadamised roads, and would rather have cheaper food than enjoy all the comforts of modern civilisation. Mr. Birdwood proceeds to observe that better protection of life and property, an impartial administration of justice, an improved system of land revenue, the spread of education and the opening of dispensaries have not only justified the existence of British rule in Sind but have also endeared it to the hearts of the people. Now an alien can never be dear to the sons of the soil. Further a justification of alien rule by measures adopted to smooth the work of administration is tantamount to an indirect admission that it cannot be really justified. Thirdly, measures taken after the establishment of foreign rule cannot justify the establishment of such rule. The greed of the East India Company, Lord Clive's act of forgery, the treatment meted out by Hastings to the Begums of Oudh, the dissensions fostered among Native Chiefs, the silly advice given to Native Sepoys that fidelity to their masters should be the supreme guiding principle of their conduct, and the treachery of some among the people themselves have contributed to the foundation of British rule in India, and if these things be just, then the rule itself is just, indeed. But, to be plain, Indians are aware that a superstructure raised on a foundation of greed and selfishness can never be said to be founded on justice. Even charitable dispensaries are, it is said, opened in India to secure a political object. Sir W. Lee Warner, who presided at Mr. Birdwood's lecture, remarked that 'another agency used was that of the dispensaries which helped greatly to tame our neighbours.' By a charitable distribution of pennyworths of medicines, British doctors have succeeded in gaining a political object and made the country give them fat salaries. Under the scourge of foreign exploitation the country is reduced to utter destitution and still we are being incessantly assured by men like Mr. Birdwood that all provinces in the country are making giant strides in prosperity.

Lord George Hamilton and the cotton duties in India.
Jám-e-Jamshed (60), 23rd May, Eng. cols.

7. "For the time being, at least, there does not seem to be any chance of the Government yielding to the agitation of Lancashire in the matter of the cotton duties. Lord George Hamilton has so far maintained a courageous attitude in refusing to yield to the pressure of the English manufacturers to abolish the cotton import duty. To a deputation which waited upon him, day before

yesterday, urging the abolition of both the cotton import and the countervailing duties, the Secretary of State has 'pointed out the ever-present possibilities of famine and lack of reserve of resources on which the Indian Government could draw.' Lord George Hamilton has distinctly stated that he is 'unable to afford to relinquish any of the existing resources of taxation.' Even if there were not an ever-present fear of famine in the land, we should believe there would be little justification for the Government to give the benefit of any possible surplus in the country's Treasury to the British manufacturer instead of to the Indian tax-payer. If there is any unjust duty, which needs removal at the present moment, it is the countervailing duty which was imposed on Indian cotton goods to protect the British manufacturer. Mr. Chamberlain and the British public speak of protecting Colonial trade even at the cost of sacrificing some of the trade of Great Britain. Why should not the British Government mete out equally fair and generous treatment to India? Is it because she is so meek, and is given to bear injustice patiently? It is time now that British statesmen gave up the policy of treating India as the Cinderella of the Empire. At any rate we should have been thankful if the Secretary of State, as the guardian of India's interests, had called the attention of the deputation to the injustice which is being done to India by the continuance of this countervailing duty."

The Government of India and the Exhibition at St. Louise.

Jám-e-Jamshed (60), 23rd May, Eng. cols.; *Praja Bandhu* (22), 17th May.

8. "The Indian Government remain obdurate in the matter of the St. Louise Exhibition. In their reply to the further representation of the Bengal Chamber of Commerce on the subject, they have stated that they see no reason to alter their decision in the matter. This is much to be regretted. The Indian Government are proverbially penny-wise and pound-foolish, and this has been never more conspicuously demonstrated than in this matter. Surely they cannot be under the apprehension that the expense they would incur by taking part in the Exhibition would not be amply repaid. The decision would have been disappointing under any circumstances; but it is more so when it comes from a statesman of such remarkable foresight and breadth of view as Lord Curzon." [The *Praja Bandhu* taxes Government with having lost a unique opportunity of giving an impetus to the indigenous arts and industries of the country by declining to take part officially in the St. Louise Exhibition. It remarks that the Viceroy's attitude in the matter is inconsistent with His Excellency's repeated and emphatic declarations regarding the duties of Government towards the decaying arts and industries of India.]

Lord George Hamilton and the salt tax in India.

Bombay Samáchár (51), 21st May.

9. The speech made by Lord George Hamilton in connection with Dr. J. H. Hutchinson's lecture on leprosy is very encouraging and is indicative of the sympathetic interest which His Lordship has been latterly evincing in Indian affairs. His Lordship's assurance of a further reduction in the salt tax cannot be too warmly welcomed. A substantial reduction of the salt duty is bound to be followed by an increased consumption of salt and thus add to the happiness and prosperity of the people. His Lordship's ignorance of the connection between a high salt tax and leprosy is apt to strike one as curious, but it furnishes one more instance of the stolid ignorance of India's needs and requirements which unfortunately prevails among British statesmen generally. We hope the friends of India in England will leave no stone unturned to bring about at an early date a further reduction of the duty on salt.

Politics and Patriotism.

Voice of India (13), 23rd May.

10. "Why should the word Patriotism be exclusively associated with politics? Are the press and the platform the only breeding-grounds of the patriotic spirit? The lawyer, the school-master, the medical man, the merchant, even the shopkeeper—each of these can be, and often in practice is, a better patriot than the professional platformist. Further, the patriot must be patient, long-suffering, self-effacing. He must *work* more than he *talks*. He must not be ashamed of the humblest *rôle*. If he has removed a single stone from the by-ways of life, planted a single tree, staunched a single wound, healed a single sore, has held up one single lamp before his fellows

groping in the dark—that man is entitled to our respect as a patriot and philanthropist. Before launching on a definite policy or course of action, the patriot in the larger sense must ask himself 'Will my country gain by this? Will my people benefit by it?' Above all, the true patriot must give of his best to the cause, keeping the goal constantly before his eye. For us in India this highest ideal, the goal of our political ambition, seems to be a self-contained, self-governing community under British overlordship—to be accurate, a series of such communities, each independent of the other, yet all more or less interdependent. This was apparently Shivaji's ideal at the start—a jealously-guarded independence for his own *Rashtra* with a policy of live-and-let-live for the rest of the country. Let us glance at Shivaji's inner patriotism; the patriotism personal to the man himself. Apart from his life-long mother-worship, contemplate his love of land, his simplicity, austerity, frugality—making shift at times on a handful of parched gram and a mouthful of water. Look, above all, at the intense reality of his life and mission. It may not be possible for us, in the altered conditions of the world, to have Shivaji's great qualities. But we can all be real in our life-work. Are we in earnest, as Shivaji and his motley compatriots were? Surely, the patriotic career has not become closed in India, nor has the race of patriots ceased to exist! If we but revise our ideal and extend our scope of observation, we shall find hundreds and thousands of patriots over the country, though not scattered thick in the haunts of professional patriotism. These silent workers on behalf of the poor, loving all, fearing none, will be seen in every walk of life, seen most where they are least expected. And though their names are not on everybody's lips, their work will remain ever enshrined in the hearts of a grateful people. Such are the officials and the non-officials working away for dear life in the fields and the forests, in the famine camps and the plague sheds, in the laboratories and the prison-cells—high-souled men and women with an all-daring, all-defying courage. As to patriots of the other sort, of the platform and the press, we must never belittle their services. It would be impossible to carry on public work without their aid. But the man who professes patriotism, and lives upon that profession, is to be distrusted. Watch that platform patriot there, for instance, eructating his annual oration, as he exhorts his audience to 'awake, arise, or be for ever fallen!' What has he done for the public during the year? What has he suffered for them? Look, again, at that male prostitute of the press yonder, posturing as a perfervid patriot! How much of their brains or purse have these creatures given to the cause which they profess to advocate with such vehemence? Not to ask for blood—which is the true test of self-sacrifice—have they foregone a single meal in the service of their country? These be the idols of our rising generation! How long is their claptrap to pass for patriotism, their loquacity for eloquence, their servile imitations for independence? No country can live and thrive on such yawning emptiness of pretensions."

Analysis of the sentiment of loyalty.
Voice of India (13), 23rd May.

11. "Loyalty, like love, shines the best as a mutually cherished sentiment. It binds together in silken bonds the different members of a tribe, a caste, a community, a race, and culminates finally in the most sacred, and perhaps the most exacting co-relation, that between the sovereign and the subject.......... In official parlance, unfortunately, the word Loyalty has become too hackneyed to reflect its original meaning, especially in India. I am ready to lay down my life for the permanence of British rule in this country—how many of the paid officers of the Crown can say this? Yet, deeply as I am attached to Great Britain and the British rule, I must first be loyal to my own country. Can an Indian be loyal to England without being loyal to India? And being loyal to the King, the Crown and the Constitution, must an Indian be loyal also to the officials? Certainly, so long as they represent the Sovereign faithfully and are worthy servants of the Crown and members of the Constitution: that is, so long as they are loyal to the Sovereign and the people. If the officials wish the people to be loyal to them, they must themselves be loyal to the people, must treat the people as fellow-subjects and fellow-citizens, not as slaves or a herd of cattle. It is true that the officials work for the people; but do not the people pay for the work? There is nothing in

the relation to suggest the idea of patronage on either side. In India, the official class, both native and European—the native more than the European—seem to forget that they owe a certain amount of loyalty to the subjects of the King. In failing to render this, their due, to the subjects, they fail to prove themselves loyal so far to the Sovereign. And if the people in turn withhold their personal loyalty from such officials, they are none the less loyal to the Sovereign and the Crown. The two attitudes seem logical and consistent with each other. It may be a case of distinction without a difference; but with the spread of education the people are sure to ask by-and-by for courtesy and consideration as much as for justice. And the sooner the official class in India reconsider their attitude in this respect towards the people, the pleasanter will be the relations of the two. Is that official loyal to his Sovereign who treats His Majesty's subjects as slaves to be driven about at will? Nothing could be more destructive of the sentiment of loyalty than this 'insolence of office,' exhibited more or less wantonly at the railway stations, the courts of law, on the thoroughfares: in short, wherever the King's subjects come in contact with His Majesty's paid servants—paid not only to administer the law, but also to be civil and sympathetic to the population in general."

Request to Government to make salt more largely available as a manure and a medicine for cattle.
Voice of India (13), 23rd May.

12. "Are His Excellency the Viceroy and his Finance Minister aware that the Government of India once advertised a reward of Rs. 1,000 for the best method of making salt unfit for human consumption without destroying its utility as a manure and as medicine for cattle? We are led to ask what came of this advertisement in view of the concession recently made to manufacturers of salt in India. If the manufacturer deserves special consideration, how much more do the rayat and his cattle? Can nothing be done for these and for improving the quality of land by larger use of salt-earth? Government need hardly be reminded that this special case—of the rayat, the cattle and the land—is not covered by the recent general reduction of the duty on salt."

Abolition of *ex-officio* titles by the Bombay Government.
Voice of India (13), 23rd May; *Jám-e-Jamshed* (60), 23rd May, Eng. cols.; *Jám-e-Jamshed* (60), 21st May.

13. "The Government of Bombay has passed a Resolution declaring that the only genuine Khan Bahadurs, Rao Bahadurs, Khan Sahebs and Rao Sahebs are those on whom these titles are conferred by His Excellency the Viceroy. Counterfeit titles of a similar sound have hitherto been appended to the names of native officials and others. This practice is ordered to be discontinued, and it is believed that the restricted use of these titles will commend itself to the native community as a whole. What compensation does the Government propose to allow to the gentlemen who have so unceremoniously been shorn of the titles with which their names were adorned from time immemorial? In the North a native gentleman may be a Lala, in the East a Babu, in the South an M. R. Ry.: what is he to be in the West? A plain Mr.? The whole scheme of these *ex-officio* titles seems to need revision and resettlement. Various will be the suggestions made if a Commission enquires into the subject. [The *Jám-e-Jamshed* approves of the abolition of the *ex-officio* titles. In its vernacular columns the paper writes that in some parts of the Presidency these titles are held in such low esteem that they are applied to *khansamas* and other menial servants. It, therefore, suggests that the bestowal of such titles even by means of a *sanad* should be discontinued and new honorific titles created to take their place.]

The Yate incident.
Kesari (108), 19th May.

14. If there is any source of anxiety which constantly haunts the minds of the British rulers, who exercise sway over a vast country like India, it is the situation on the North-Western Frontier and the possibility of an invasion of India by Russia. Frontier politics interest our rulers more than the contentment of the people and they are more vigilantly watchful of the course of events in Afghanistan than of the miserable condition of the people or of their grievances. The profound sensation created by the indiscretion of

Colonel Yate affords a sufficient proof of our assertion. Representatives of the public Press are eager to learn the correct version of the incident, but they were plainly given to understand that an authoritative version thereof cannot be made public for the present! The *Simla News*, however, publishes a latest version of the incident, but considering the strict reticence observed by the authorities in the matter we cannot say how far it is true. The paper proceeds to give in full the version published by the *Simla News* and disbelieves the statement made by that paper that Colonel Yate obstinately crossed over the border. It surmises there is some mystery at the bottom of Colonel Yate's intrusion, which, in its opinion, cannot have been wholly spontaneous or unauthorised. In conclusion, it observes that Government probably intend to probe the matter thoroughly and to bring the really guilty party to book.

Re-election of the Honourable Mr. Gokhale to the Supreme Legislative Council.
Jám-e-Jehánooma (59), 16th May, Eng. cols.

15. "The Honourable Mr. Gokhale has been once more unanimously elected to represent Bombay in the Viceregal Council. We offer our most sincere congratulations to the young Maratha politician on his success. A man of lofty ideals and sturdy patriotism, he has already won a place in the hearts of his countrymen, and this renewed expression of confidence will go a great way towards cheering him in his fight for the land of his birth."

Cases of ill-treatment of natives by Europeans.
Prakáshak (48), 15th May.

16. Instances of the ill-treatment of natives by Europeans are much more frequent in Bengal or Madras than in this Presidency. Recently a couple of soldiers named Martin and Robert killed the driver of a hackney conveyance because he refused to take them to a certain place. They were prosecuted and tried on a charge of murder, but the jury being evidently partial to the accused,—one of them referred in the course of the trial to the counsel for the defence as 'our' counsel—the trial ended in an acquittal. The jury believed the bare statements of the accused in preference to the evidence of half a dozen eye-witnesses cited by the prosecution. Are not our rulers indirectly responsible for the brutal conduct of their fellow-countrymen? Is it not the duty of Government to prevent miscarriages of justice? If the present administration of justice is to undergo no improvement, judicial tribunals had better be closed than allowed to remain open. [Elsewhere the paper refers to an article contributed by Sir John Jardine to *India* in which Sir John is alleged to exhort the natives of India to act on the principle of 'tit for tat' when they are assaulted by Europeans, and observes:—The people of India are so weak and patient that they are not likely to act upon the advice of Sir John Jardine under any circumstances. But this does not of course mean that they are absolutely devoid of spirit. Their spirit lurks within them as fire lurks beneath the ashes of smouldering embers, and is ready to manifest itself at a favourable opportunity.]

Proposal to form a Bench of Honorary Magistrates in Bombay from the ranks of Justices of the Peace.
Rást Goftár (23), 17th May, Eng. cols.; *Kaiser-i-Hind* (19), 17th May.

17. "We are glad to note that the idea of utilising the services of the Justices of the Peace has been steadily adhered to, and that steps are being taken to draw up a practical scheme for the purpose. A memorandum has already been submitted to the Government of Bombay 'regarding the proposal to create a proportion of the local Justices of the Peace as Honorary Presidency Magistrates, with power to try minor offences.'......... From what His Excellency the Governor had to say on the subject in the Legislative Council, in reply to Sir Bhalchandra Krishna, it is hoped that Government will offer every assistance and encouragement in their power to make the scheme feasible." [The *Kaiser-i-Hind* in its vernacular columns makes similar comments.]

Gujaráti (15), 17th May, Eng. cols.

18. "The memorandum submitted to the Government of Bombay regarding the proposal to create a proportion of the local Justices of the Peace as Honorary Presidency Magistrates to try minor offences, together with the replies of Government to certain interpellations in the local Legislative Council, shows that, though Government are not prepared to empower Justices to decide

applications for license to open liquor-shops, they are in sympathy with the idea of utilising their services as Magistrates......... There is little doubt that the Magisterial Courts in this city suffer from block of work. Petty cases are to a large extent responsible for this. As pointed out in the memorandum, centralisation of magisterial work in two places causes a good deal of inconvenience and hardship to the Police and the public. The authors of the memorandum propose the establishment of four or five Courts at convenient centres which must result in a suitable distribution of minor cases. We doubt if morning sittings at 8 or 9 would be convenient to all, as suggested in the memorandum. The magisterial work of the Justices has not given satisfaction even in England. The Justices in Bombay are not all qualified for the work and it is to be hoped Government will not sanction any scheme without providing adequate safeguards for protecting the interests of the public."

Sánj Vartamán (72), 19th May.

19. We must enter our emphatic protest against the proposal to invest J. P.'s in Bombay with powers to try petty cases. Most of our J. P.'s are ill educated and command but little influence among the people. It would be dangerous to entrust them with the trial of cases which require some legal knowledge and acumen. Besides, such of the J. P.'s as are aspirants to seats on the local Municipal Corporation cannot be relied upon to give an impartial decision in Municipal cases. They are sure to show a bias in favour of the Municipal officials, in anticipation of receiving help from them at Municipal elections. Taking all these circumstances into consideration, Government, we think, would do wisely not to accept the proposal in question. If there is heavy pressure of work in the Police Courts, the best way to cope with the difficulty is to appoint an additional stipendiary Magistrate to clear off the arrears.

Sutta speculation in Surat.
Jám-e-Jamshed (60), 22nd May.

20. It appears that in spite of the vigorous efforts made by the Surat Police, Sutta speculations have not as yet ceased in the city. Recently one Narottam Motiram and another Gangadas Surajram were prosecuted before the City Magistrate of Surat for indulging in this form of gambling. The Magistrate found the charge against the accused proved but was obliged to acquit them as the law relating to gambling was not elastic enough to secure their conviction. In the course of his judgment he strongly urged upon Government the necessity of amending the law so as to declare Sutta transactions, which have ruined the happiness of many a home in Surat, penal. It is hoped Government will soon take steps to bring these pernicious speculations within the purview of the Penal Code.

Alleged miserable condition of the talukdars of Gujarát.
Gujaráti (15), 17th May.

21. A correspondent writes to the *Gujaráti*:—The Bombay Government have done wisely in appointing Mr. L. Robertson, I. C. S., to enquire into and suggest remedies for ameliorating the condition of the talukdars of Gujarát. These talukdars are at present in a very woeful plight. Their lands have greatly deteriorated, but the amount which they have to pay to Government is increasing by leaps and bounds. The Government demand is fixed for the total area of land occupied by a talukdar and no exemption is allowed for land which yields no crops. This is not fair to the talukdars whose right to such exemption cannot be reasonably disputed. Prántij Taluka has received perhaps the worst treatment from Government. The Government dues for 1901-1902 were remitted in all the Gujarát Talukas except Prántij, although the latter had not fared much better than the rest during the recent years of famine. Most of the talukdars are steeped over head and ears in debt. It is time for Government to lend them a helping hand so as to enable them to regain their lost prosperity.

Comments upon the abolition of the Provincial Civil Service Examination.
Arunodaya (86), 7th May; *Sudhárak* (38), 18th May; *Pratod* (125), 18th May.

22. When the natives of India found themselves entirely debarred from the higher grades of the public service they raised an outcry against such exclusion, whereupon some posts were specially reserved for the sons of the soil. But as these were given away by nomination, pure and simple, and in total disregard of intrinsic merit, men of inferior ability occasionally got into the

service. The people thereupon became apprehensive lest the incapacity of a few would be made the pretext for the exclusion of all, and urged upon Government the expediency of holding competitive examinations and of conferring the posts specially set apart for natives in accordance with the results of such examinations. The Provincial Civil Service Examination was then introduced and was held thrice with satisfactory results. But we are sorry to hear that it has now been abolished. The only door by which natives of ability could hope to rise with certainty to a few coveted posts in the public service has thus been closed against them. We do not wish Government to show our people any undue favour, but would be quite contented if their merit received recognition. We hope Government will reconsider their decision in the matter. [The *Sudhárak* surmises, from the notification in the *Bombay Government Gazette* inviting applications for a post in the Executive Branch of the Provincial Civil Service, that the Local Government has done away with the system of holding a competitive examination every year to fill such posts. The paper fears that favouritism and not merit will be the ruling consideration in the bestowal of such appointments in future and considers that the new arrangement is in no way an improvement upon the old system of a competitive test. The *Pratod* makes similar comments and exhorts the public to make a timely agitation in the matter.]

Adverse comments on a medical appointment at Ahmedabad.
Praja Bandhu (22), 17th May, Eng. cols.

23. "Our readers will be surprised to learn that during the short absence of Colonel Anderson, Civil Surgeon of Ahmedabad, Dr. Millingen is appointed to act for him and not Dr. Nanavaty, senior Assistant Surgeon. The attainments of Dr. Nanavaty are of a high order, and it is, therefore, inexplicable why he has been passed over in favour of one who does not even belong to the Indian Medical Service. Here is a subject for an interpellation at the next Council meeting."

Retirement of Mr. Steele, Collector of Hyderabad.
Karáchi Chronicle (5), 17th May; *Prabhát* (42), 16th May, Eng. cols.

24. "Elsewhere we publish copy of an appeal made by Mr. Thakurdas Khemsing, a local merchant and Municipal Commissioner, to the citizens of Hyderabad for funds to erect a permanent memorial to Mr. Steele in the shape of a marble bust, a statue or a tower. The amount needed is only Rs. 3,000 and it is to be hoped that the appeal will be liberally responded to. Not that we for a moment imagine that services like those of Mr. Steele can ever be adequately repaid, but some token, however humble, of the public appreciation of such services needs to be preserved. In honouring Mr. Steele we shall simply be honouring ourselves. It is well known how popular Mr. Steele has made himself in Hyderabad by his desire to mix with the people, and his constant assiduity in promoting their well-being and happiness. His meritorious services have secured for him a warm corner in the grateful hearts of the people. Mr. Steele retires from the service on the 20th instant, and will be succeeded by Mr. Mules, Collector of Sukkur, who has, during the time he has been Collector in Shikárpur and Sukkur, endeared himself to the people by his integrity, his sympathy for the people and his uniform courtesy towards those with whom he has come in contact. Mr. Mules' transfer is regretted by the entire public of the Upper Sind District. What is Sukkur's loss, however, is Hyderabad's gain." [The *Prabhát* writes in a eulogistic strain of Mr. Steele's career as Collector of Hyderabad (Sind) and observes that he succeeded in endearing himself to all classes of people with whom he was officially brought into contact during the prevalence of plague in Hyderabad.]

An alleged instance of oppression by Revenue officials in Sind.
Karáchi Chronicle (5), 17th May.

25. The *Karáchi Chronicle* gives the details of the case of a zamindar in Sind (*vide* paragraph 16 of the last Weekly Report) and hopes that the petition submitted by the zamindar to the Commissioner in Sind will receive due attention. In the course of its remarks the paper writes:—"The mind of the Collector of Larkhana, it seems, had been poisoned by the Deputy Collector in charge of the Mehar Táluka against the petitioner. The Collector sent for the petitioner from his camp and upon his arrival is said to have struck him

with a stick which broke into two pieces. He gave the pieces to the Deputy Collector. Think of a Collector committing such a cowardly assault on a zamindar whom he had sent for. But this was not all. The Collector told the petitioner that he was acting against the wishes of his worthy Deputy, that he should go with him from camp to camp, and after subjecting him to such punishment for days together without avail threatened him to the following effect:—'I would see that you do not get a clod of the land in dispute.' The matter was referred to the Council of Elders, who made a Star Chamber affair of it. The Collector has been as good as his word and the petitioner has not got a clod of the land in dispute. To add insult to injury his arms have been seized and taken away from him. The Council of Elders had, of course, too holy a horror of the Collector's displeasure to dare go against his wishes, and they have merely acted up to his hint and thrown justice and fair-play to the winds. But the Commissioner enjoys a reputation for his high sense of justice and generosity. He is never likely to be a party to the high-handed proceedings which have been perpetrated by his subordinates in the seclusion of out-of-the-way places in the mofussil, and we are sure he will put his foot down, and prove to the world that justice is still the dominating factor of British rule in this Province."

A street danger in Bombay.
Indu Prakásh (37), 21st May, Eng. cols.

26. "A peculiar and grievous form of danger has been for years noticed in Bombay but no attempt is made, so far as we are aware, to avert it. On Monday morning the Coroner held an inquest over the body of a Hindu lad who, it was ascertained, died from his skull being crushed by a heavy wheel passing over it while he lay asleep on the pavement of the road on the previous night. Nobody knew how and at what time the carriage passed over him, but it is evident that while the lad was asleep in so dangerous a situation he must have been crushed to death. The Coroner does not seem to have made any more remark on the case than the passing of a technical verdict. But, in our opinion, the accident calls for the interference of the Police urgently. For the habit of using the pavements of broad thoroughfares for sleeping purposes by the poorer classes of people in Bombay has been for a long time a public nuisance, alike inconvenient to the traffic and dangerous to the careless sleepers. It is unaccountable why the Police as well as the general public have so long tolerated the objectionable practice except it be out of sympathy for the houseless poor who, during the day, wander about the streets in search of livelihood, but have no place to go to at night."

Alleged mismanagement of a temple endowment at Belgaum.
Belgaum Samáchár (89), 18th May.

27. A correspondent of the *Belgaum Samáchár* writes:—The present management of the endowment in connection with the local Maruti temple is utterly unsatisfactory. The temple funds were at one time administered by a Panch consisting of some leading townsmen of Belgaum. Some of the Trustees are long since dead, while those who are alive are incapacitated by old age for exercising effective supervision over the affairs of the temple. A considerable amount of jewelry is dedicated to the idol and was formerly in the hands of the Panch. But owing to the circumstances mentioned above, it has come into the hands of the worshippers, who have misappropriated a large portion thereof. It is to be hoped that the Collector of Belgaum will look into the matter and appoint a fresh body of Trustees to manage the endowment.

Grievances of passengers sailing by Messrs. Shepherd & Co.'s steamers.
Din Mitra (27), 18th May.

28. A correspondent writes to the *Din Mitra*:—I wish to call attention to a number of grievances which passengers travelling by Messrs. Shepherd & Co.'s coasting steamers are labouring under at present. Tickets for all classes are sold at one window, which is so small that there is a regular scramble among the passengers, and respectable persons are forced to rub shoulders with dirty and low-class people while buying tickets, although they pay a higher fare to the Company. This grievance can be easily removed by opening a separate window for the sale of 1st and 2nd class tickets. As regards the condition of the Company's steamers, the less said about it the better. Most of the

steamers are old and almost unseaworthy and their machinery frequently gets out of gear even in the fair season involving frequent stoppages on the voyage for the necessary repairs. As regards speed, even country craft can keep pace with the steamers when the sea is calm. In spite of this, the Company takes credit to itself that it offers to the passengers the advantages of speed, safety, comfort and economy. Happy will be the day when the Company discards its present old and useless steamers and replaces them by new and up-to-date vessels. Boats of a heavier tonnage are also necessary for the rainy season. There is one other matter to which attention can be usefully drawn and that is the medical examination of passengers sailing by these steamers at the *bundar*. Passengers sailing across the harbour by Messrs. Vishram Ibrahim & Co.'s steamers are not subjected to any medical examination while those sailing by Messrs. Shepherd & Co.'s are. If Government merely wish to patronise the medical staff engaged for conducting the examination at the *bundar*, the passengers would be very happy to raise among themselves the sum required to pay the staff by means of subscriptions, provided they escape the worry and bother of the medical examination.

Pollution of a well at Jalálpur (Surat).

Navsári Prakásh (64), 17th May; *Praja Pokár* (68), 20th May; *Sánj Vartamán* (72), 18th May; *Shri Sayáji Vijay* (25), 21st May.

29. The Hindu villagers of Jalálpur (Surat District) have been much irritated at the wilful conduct of one Bahadursing, a Native Christian teacher at the local Government school. In August last Bahadursing got his servant, a Dhed by caste, to fetch water from a well used by the Hindus for drinking purposes. The religious susceptibilities of the Hindus being wounded at this they stopped sending their children to the school. The matter was brought to the notice of the Collector of Surat, whereupon Mr. Wales, Assistant Collector, went to Jalálpur and asked Bahadursing to employ a *Dubla* to draw water. The Hindus were satisfied with this arrangement and spent a large sum in purifying the well which had been polluted by the Dhed. For some time things went on smoothly but lately the Christian school-master has again taken it into his head to injure the religious feelings of the villagers. On the 13th instant he drew water from the well himself and poured it back therein. Next day his servant tried to pollute a well used by the Muhammadans but without success, as the latter stoutly resisted the attempt. The Hindu residents of the village have sent telegrams to Their Excellencies the Governor and the Viceroy protesting against the conduct of the Christian teacher. They are put to no end of inconvenience owing to the absence of another well in the village suitable for drinking purposes. [The *Praja Pokár*, the *Sánj Vartamán* and the *Shri Sayáji Vijay* publish similar versions of the incident.]

Legislation.

Suggestions for the amendment of the Indian Limitation Act.

Khair Khah (145), 9th May.

30. The period of limitation prescribed by the law in respect of debts is very short, being only three years. This is very harmful to the people in general. Owing to this limit, the creditor is sometimes tempted to falsify his accounts, so that his suit may not be time-barred. It is, therefore, necessary to double the period, if it is desired that there should be honesty in the land and that the creditors may not lose their just dues. The doubling of the period is good even from the point of view of the debtor who will get more time within which to discharge his debt. It is to be hoped that the members of the Supreme Legislative Council will be pleased to give the matter their consideration and remedy the grievance. In this connection we may also state that debtors with a view to evade the payment of debts sometimes leave British territory and go to reside in Native States, until the period of limitation expires. It is only fair to the creditor that the period of such residence should not count for purposes of limitation. It is hoped that this matter, too, will receive due consideration.

Education.

Coopers Hill Engineering College.

Jám-e-Jamshed (60), 22nd May, Eng. cols.

31. "The Secretary of State for India has appointed a Committee to enquire into the question of the expediency of maintaining the Engineering College at Coopers Hill, as a large amount of expenditure will have to be incurred if it is to be thoroughly equipped according to modern requirements. There are few institutions which have been so frequently meddled with by the present Secretary of State as the Coopers Hill Engineering College; and this interference has been carried to such a length that it has become a question whether it would be at all worth while to maintain the institution. Indians will have little to complain of if the College is closed any day, for Lord George Hamilton has put such arbitrary restrictions in admitting them to the College that they would be practically gainers if it is decided to do away with the institution altogether. It will mean so much less expense to the country, at any rate."

The Government of India and the Tata Research Institute.

Indian Social Reformer (4), 17th May.

32. "Speaking on the Budget debate in the Supreme Legislative Council in March last, the Viceroy promised that an official history of the Research Institute would be shortly published. His Excellency has been as good as his word, and the *Gazette of India* of the 9th instant contains the full text of a letter reviewing the scheme addressed to the Government of Bombay by the Government of India in the Home Department.........We regret we are unable to congratulate Government on the contents of their letter. We do not propose to follow the course generally adopted by our contemporaries in regard to it: thanking Government for the money, and shrugging their shoulders at the reasons given in the Resolution for the delay in bringing the Institute into existence. The assumption which they have taken so little pains to conceal, that any scrutiny of the reasons adduced might lead to further delay and embarrassment, is one which is wholly unjust to and inconsistent with the spirit of the present *regime*. At any rate, we do not feel responsible to such an extent for the success of the scheme as the assumption implies. Indeed, it seems to us of prime importance that Government should be in the right whether the Institute of Science comes into existence immediately or after the next fifteen years. In the first place, we object to the tone of the Resolution towards Mr. Tata personally. We have no doubt that the facts as regards the negotiations are correctly stated in the Resolution, though we are equally certain that if Mr. Tata's version of them comes to be ever published, they will not appear in quite the same light as that in which they are now presented. Taking them as they are, the worst that can be implied against Mr. Tata is that he wanted to ensure the administration of his private estate, along with the properties made over to the Institute, under the authority of Government, and that he thinks that his property is worth fourteen per cent. more than the Government experts value it at. Neither of these strikes us as an enormity deserving of reprobation. Family trusts have been accepted in the past for reasons of no very exceptional cogency and without any connection with an endowment of public utility. We write the more freely on this point, because we are of opinion that, as a general policy, Government have done wisely in declining to undertake similar responsibilities now and in the future. But Mr. Tata might have thought that the unprecedented munificence of his gift would justify an exception being made. If Government had taken the same view, especially after the precedents already established in the case of the two Indian baronetcies, it would have been pedantic to condemn their conduct. So far, we have not taken into consideration the advantages which, it was intended, should accrue to the scheme from the associated trust. We wish the Resolution had not been reticent as to these. It speaks, indeed, of the financial advantages which the joint trust had been intended to confer, but it would have been more just to Mr. Tata and have better enabled the public to understand his motives, if it had been

explained what these were. Writing from memory, we think that the idea was that any depreciation of income from the properties allotted to the scheme was to be made a first charge on the family estate, that the larger part of any increment in the income was to go to the Institute, and that the whole of the property was to go to the scheme in default of heirs in the male line. The joint trust, in fact, was meant evidently as much to ensure the income of the Institute as the management of the family property.......... The Government have raised their grant to Rs. 50,000 per annum because it is understood that the Mysore Government will do likewise. We may be pardoned for saying that this reason does not seem to be exceptionally cogent. Cannot the Government of India decide on the needs of a scheme of this kind without the help of the Mysore Durbar? Why not be liberal, if you think there is need to be liberal and you have the means of being so, without waiting for the Mysore or any other Durbar? There are two other points which call for comment. The limit of ten years for the grant is too short, but we may be sure that if the Institute shows signs of progress, no future Government will find itself fettered by it. As regards the request of Mr. Tata's Committee that scientific and educational appointments should be thrown open to the Fellows of the Institute, we should have thought that the request was premature but for the startling announcement in the Resolution that appointments which are recruited from England could in no case be thus disposed of. Coming from a Government which is anxious and, as we have always believed, genuinely anxious for the advancement of higher education in India, this authoritative pronouncement for all time is incomprehensible. Without knowing what kind of men the Institute would turn out, whether they will ever be the equals of England-trained men or not, Government commit themselves to a proposition which is a slur by anticipation on all educational efforts present and future in India, including their own. Are we to understand that a certain number of appointments even in scientific departments must always be given to persons in England even though equally capable men be available in India? We wonder whether the winds are more communicative to an English meteorologist than to an Indian; whether earth whispers to the English geologist secrets which she conceals from the Indian; whether the laws of Chemistry and Physics yield better results in the hands of an Englishman than in those of an Indian. In all these matters, local knowledge and familiarity, we should think, is a recommendation and not a disqualification. We hope Government will see their way to an early retractation of this eternal anathema on men trained in this country."

Alleged necessity of an official inquiry into the moral surroundings of educational institutions.

Voice of India (13), 23rd May.

33. "The Director of Public Instruction, Bengal, has issued an important circular to the Principals of Government Colleges and to Inspectors of Schools inquiring whether any of the educational institutions under their control have immoral surroundings, and, if so, whether it can be stated to what extent such surroundings have any influence upon the students. It is further asked if any steps have been taken to get rid of such surroundings, and suggestions are invited for the accomplishment of that end. It would be good if similar enquiries were instituted in all the larger cities in the country where schools and colleges are located in the midst of undesirable surroundings. The inquiry should not be confined to the geographical situation of the institutions, but also to the environments of students and of their boarding-houses. Cases are not unknown where students find themselves compelled to occupy rooms in the same building with dancing-girls."

Resignation by Dr. Masina of his lectureship at the Grant Medical College.

Rást Goftár (23), 17th May, Eng. cols.

34. "May we confess to a sense of disappointment on reading the correspondence which passed between Dr. Masina and the Government and the authorities of the Grant Medical College? We have gone carefully through the papers and have observed, to our regret, that in the whole mass of correspondence there is not a single line which could give us a favourable impression of the conduct of Government and its advisers. There is absolutely nothing to show that there was even in the remotest degree a desire evinced at any time

to do justice to the talents and abilities of Dr. Masina. On the contrary, the impression left upon our mind is that the Government and their advisers were haunted by the fear lest a recognition of the just rights of Dr. Masina may trespass on any of the written and unwritten privileges of the members of the Indian Medical Service. No one can have more genuine respect for those who belong to that distinguished service than ourselves. But we should be sorry to see Government losing what might be called a sense of proportion in their estimate of the very creditable record of the Service men.......... Our regret is all the greater when we find the authorities committing themselves to a line of action which could be defended neither on grounds of justice nor of policy, and which even its own apologists can never find it easy to defend or explain away. The correspondence to which we have referred has left an extremely painful impression on our mind; and it is impossible that public sympathy should not go out to Dr. Masina in the matter. Without regard either for his abilities and his qualifications, or for his record of splendid practical work, Government have chosen to treat him with less than scant courtesy, and deprived the students of the Grant Medical College of the opportunity of receiving instruction in an important branch of therapeutics at the hands of a thoroughly tried and capable teacher."

Appointments in the Educational Department, Sind.

Phœnix (8), 16th and 20th May.

35. A correspondent writes to the *Phœnix* :—" Mr. Wright, Educational Inspector, is not perhaps aware that some six or seven years ago when he was only prosecuting his studies in the University of Cambridge, the Educational Department in Sind was manned by graduates of a very high order of merit and distinction. And it is also a matter of common notoriety that the reason why they left the Educational Department and chose some other walk of life was that their merit was not duly recognised by the responsible authorities. The promotion in the department was so slow and the opportunities given them for the display of their talents so few that no other alternative was left to them but to leave the department. The same kind of stagnancy of promotion prevails in the Educational Department just now. There are persons who have served as assistant teachers in the high schools, or as Assistant Deputy Inspectors for a period ranging between 25 or 30 years and they are drawing only about a hundred rupees......... The last issue of the *Bombay Government Gazette* notifies that Mr. Wright goes on three months' leave from the 1st June. The same *Gazette* also notifies the appointment of Rao Bahadur Alumal Trikumdas as Educational Inspector during the absence of Mr. Wright. Nothing is said about the appointment of Head Master, Karáchi High School. If precedents established by long practice have any value in this ephemeral world, the First Assistant in the Karáchi High School should be appointed Head Master during the short period of three months. But there is a rumour in high quarters that Mr. Premchand has been recommended for the Head Mastership of the Karáchi High School and that Mr. Sobhraj, Curator, Government Central Book Depôt, Karáchi, will be appointed Deputy Educational Inspector, Karáchi. Can anything be more scandalous than this? Is this not nepotism of the highest order? Who is Mr. Sobhraj? What are his qualifications? What sort of experience has he acquired? Are these not questions that will strike an impartial inquirer before he acquiesces in the exercise of this underhand and backdoor influence? Are you aware of the number of persons whose claims will be set aside by this most injudicious arrangement?.............. There is another matter which I must lose no time in bringing before the public. During the last 12 months or so, the Educational Inspector has been making appointments or making recommendations for appointments which are undoubtedly very prejudicial to the interests of the parties who have got stronger claims and are much better entitled to those places than his nominees. And when the aggrieved parties submit representations through legitimate channels, he gets awfully wild, sends for them, and browbeats them. Nay, he keeps those representations with him instead of forwarding them to the Director of Public Instruction to whom they are addressed. Is this right or equitable?" The correspondent concludes his letter by citing a number of instances in which the claims of deserving men are alleged to have been passed over by Mr. Wright in making appointments in the Educational Department, Sind.

[Another correspondent of the paper writes in a subsequent issue :—"There is another reason why graduates and undergraduates consider the Educational Department as a scare-crow. It is the haughty demeanour coupled with the uncivil treatment which Mr. Wright extends to the teachers. He goes so far as not to return their *salams* and perforce makes them stand up all the time in the presence of their pupils while he is engaged in inspecting their classes. If the Educational Inspector himself does not pay due respect to the teachers, who else will? What a strange contrast does Mr. Wright present in this respect to the late Mr. Jacob."]

Railways.

Report of Mr. Robertson, Special Railway Commissioner.
Gujaráti (15), 17th May, Eng. cols.

36. "Mr. Robertson, who was the Special Commissioner appointed to inquire into the working of the Indian Railway system, has sent in a report which is refreshingly candid. Even Commissions love to play the courtier. But Mr. Robertson conceals nothing and minces nothing. He takes each defect, lays it bare and suggests a remedy. His conclusion is that the present administration of the Indian railways is unsatisfactory. Lord Curzon in his great speech on the Indian Budget remarked that it was his aim to introduce the commercial element into the administration of railways in India and that is precisely the object which Mr. Robertson has in making his recommendations. There is, he complains, too much of Government control even in small matters and there are also too many harassing restrictions. If railways, which have attained to a position of vast importance in India, are to be raised to and maintained at the standard of usefulness to which they could attain, their direction by a Public Works Officer with no practical experience must be replaced by a thoroughly expert Railway Board. The present system is undoubtedly anomalous. Mr. Robertson recommends that the Board should be allowed to manage the railways entirely on commercial lines as such a course would relieve the Home and Indian Governments of much complex work. The proposed change, he observes, would lead to no increase of expenditure but result in an annual saving of five lakhs of rupees......... Mr. Robertson exhibits in his report refreshing candour at times in combination with aphoristic wisdom. 'A great railway system,' he observes, 'cannot be satisfactorily controlled by means of pen and ink alone.' This is absolutely true. Some of the gross anomalies in connection with the administration of Indian railways are due to the absence of 'outdoor supervision' and to a belief in the virtues of 'desk work.' If responsible Government officials had ever cared to see with their own eyes the scandalous and disgraceful treatment meted out to third class passengers, their sense of justice and humanity would not have allowed the present stigma on railway administration in India to continue for so many years. The portion of the Report which will attract universal attention throughout India is Mr. Robertson's denunciation of the treatment of third class passengers. Lord Curzon is known to hold sympathetic views on this subject and if the Special Commissioner's emphatic condemnation of the present system brings about an improvement in the lot of these voiceless and helpless third class travellers who, as Mr. Robertson justly says, constitute the back bone of the passenger traffic of every railway in India, Lord Curzon's railway reform will be more widely appreciated by the Indian population than any of his other reforms."

Mahratta (7), 17th May.

37. "The report made by Mr. Robertson, the special railway expert, affords interesting reading. Mr. Robertson shows great insight into the intricate working of the Railway Department and the suggestions he has made for reform in railway administration are highly practical. Confining ourselves to his recommendations, we think some of them are valuable and deserve to be carried out at once. Mr. Robertson of course advocates an extension of railways. But railways being his special department of study and inquiry, his suggestion for their extension is not to be supposed to negative or conflict with the popular demand for an extension of irrigation. It is perfectly true that in some parts of the

country railway extension is greatly needed, and provided the extension of irrigation is not neglected there would be no objection to public money being spent upon constructing some of the trunk lines and feeder lines suggested by Mr. Robertson. The question of guarantee is a difficult one, and we do not think the financial interests of the country would allow of a 4 per cent. guarantee. The Government have so far lost heavily upon these guarantees, and though there can be no objection to the period of purchase being extended by some years, still the guarantee as to interest is a thing to which we must object. Further, if guarantees are to be given, there should be an effort to induce native capitalists to undertake railway construction. Mr. Robertson's other recommendations, however, are mostly acceptable. Thus the speed of railway trains, both for goods and passenger traffic, should be greatly increased. At present this speed in the case of fastest trains ranges from 22 to 30 miles an hour; and that of slow trains from 7 to 17 miles. Mr. Robertson thinks this is unjustifiable and that poverty of traffic cannot be pleaded as an excuse, for, as a matter of fact, the number of passengers per train is greater in India than in any other country in the world. He thinks the trains could be run much faster than now with safety as well as with only the existing scale of the working staff.......... Then, again, Mr. Robertson bears out the popular contention that railways in India insufficiently appreciate the value of the third class passenger traffic. 'The less paying first class and second class traffic appears to receive all the attention whereas the traffic which really needs to be fostered is that represented by the third class passengers who are the backbone of the passenger business of every railway in India.' Mr. Robertson proposes to reduce overcrowding in third class compartments, to put a stop to the system of conveying pilgrims in cattle trucks and to put down the subjection of third class passengers to gross incivility, annoyance, abuse, extortion and even personal violence by the subordinate station staff and the Police. An increase in the speed of goods trains will undoubtedly be of great help to merchants. The reduction of passenger fares by 18 to 40 per cent. will be greatly welcomed. The proposed villa tickets intended to expand suburban traffic would be a distinct inprovement but the building fine rules of Government will perhaps render the use of such tickets nugatory.......... As regards improvement in the block system and signalling the suggestion is of course valuable in its own way. But the travelling public not being directly concerned in it we need not pass that portion of the report in review. There is only one point in the report to which we might usefully draw public attention. Mr. Robertson proposes to take away the Railway Department from the control of the Government Public Works Department and to put it under that of a Board of Railway experts. We think such a change may not only help to temper the strictly official tone of railway management and lead to a more prompt and careful inquiry into public grievances relating to railways, but that the general efficiency of railway management will also be distinctly improved thereby. It would be interesting to see what the Government thinks about Mr. Robertson's proposal."

Kaiser-i-Hind (19), 17th May, Eng. cols.; *Deshabhakta* (14), 19th May; *Shri Sayáji Vijay* (25), 21st May.

38. "We have seldom read so remarkable a report as the one on Indian Railways recently published by Mr. Robertson....... To us indeed it is a miracle that the Secretary of State for India, who is nothing if not an incarnation in his own person of the official and selfish hierarchy which rules this unhappy country, should have taken the courageous step of appointing a Special Commissioner and given him the widest berth in investigating all questions relating to Indian Railways. But necessity knows no law. Even those most thickly saturated with the omniscience and omnipotence of the Anglo-Indian bureaucracy have at critical times to submit to the inevitable......... The deaf ear which the uncompromising men of Lombard Street and Stock Exchange have turned to the repeated solicitations of Simla and Westminster to give them enough capital to construct more railways, has at last driven the Secretary of State to appoint an independent and thoroughly qualified expert in railway matters with the view of making an exhaustive report which would inform him *why* British capitalists, who advance millions elsewhere, are so shy in investing their capital in Indian railways......... Lord

Curzon found on his arrival in India at what snail's pace the wheels of Indian railway administration were running. He set about finding evidence of the long-standing complaints of the British capitalists willing to invest their moneys in railways, but absolutely scared away by the antics of men who never had in their life-time a commercial training and were, therefore, incapable of handling the subject in a businesslike and commercial spirit. Convinced of the charge of these capitalists he urged on the self-sufficient Secretary of State to set his house in order if the country was to get the money it really wanted for further railway construction. .... This, then, may be taken to be the genesis of the appointment of Mr. Robertson. Lord Curzon would never have had the co-operation of the Indian railway bureaucracy (we mean the one attached to the Government of India) to initiate the reform needed—a reform which is certainly preliminary to the re-introduction of British capital in the country for this specific purpose. Even if he had appointed a Commission he might have never had that assistance and that report he wished. He would have been obstructed and thwarted at every turn. It was no doubt an act of great wisdom on his part that he made this practical suggestion of bringing out an independent expert from home to turn inside out the rottenness of official railway administration. Needless to say, Mr. Robertson has accomplished his onerous and most responsible task with a thoughtfulness, freedom, and above all a penetration which leave nothing to be desired. He seems to have mercilessly turned his search-light upon every nook and corner of the railway administration, and revealed to the public gaze so many deformities and defects, so many screws loose, and so much of ignorant official insolence, and official conceit, and that too with such remarkable incisiveness and such refreshing candour that verily there must be raging at this moment quite a tempest in the secret shrine of the official railway gods who have hitherto been the arbiters of the destinies of all railway organisations in the country......... Mr. Robertson has proved himself not only a destructive critic but also a constructive one. His report is indeed most welcome and is a fair augury of what we may later on expect by way of railway reform." [The *Deshabhakta*, the *Shri Sayáji Vijay* as well as several other papers of the week write approvingly of Mr. Robertson's Report and particularly welcome the recommendations made by him with a view to remove the long-standing grievances of third class passengers.]

39. Mr. Robertson's report on the working of the Indian Railways is a refreshingly frank and candid document. It is said that Lord Curzon, according to his wont, granted an interview to Mr. Robertson prior to the latter's setting about the task appointed for him and after delivering to him a speech of an hour's duration on the subject of Railway reform asked 'Well, Mr. Robertson, what reforms, in your opinion, are necessary in the working of Indian railways?' Mr. Robertson, who is evidently not versed in the ways of official flattery and abject subserviency to the will of the bigwigs in power, is said to have made the following straightforward reply to the Viceregal query:—'Your Excellency is very clever. You have already made yourself conversant with all the details of the administration of railways. But before I hazard any opinion of my own on the subject, I would like to go over all the railways and see things for myself.' Whether this reported exchange of repartee between the Viceroy and the Railway Commissioner has any foundation in fact or is purely a myth, there is no doubt that Mr. Robertson speaks with rare outspokenness throughout his report and has fearlessly pointed out the defects in the present working of the Indian railways and suggested remedies for removing the same. We shall not follow Mr. Robertson into such matters as the question of guarantee, the apportionment of profits between the Government and the Railway Companies, the control and management of the railways by a Board of Railway experts, &c., because these are subjects with which the masses have no direct concern. We shall, therefore, turn to that part of Mr. Robertson's report in which he deals with the grievances of third class passengers. These grievances are not of recent date but of very old standing, and public bodies like the Indian National Congress and the Provincial Conferences have been passing resolutions annually praying for a redress thereof. But they have remained unredressed so long through the negligence, indiffer-

Kesari (108), 19th May.

ence and obstinacy of Government. How far the popular outcry against the execrable treatment of third class passengers by the Railway Companies is well founded is clear from Mr. Robertson's observations on the subject. He has described in detail the misery and annoyance and even the extortion, indignity and torture to which third class passengers are subjected, and has specially requested Government to take measures to put a stop to these evils. He has also suggested a number of reforms with a view to ensure the comfort and convenience of third class passengers, who really form the backbone of railway traffic and bring the largest share of the profits to the Railway Companies. We hope Mr. Robertson's recommendations will not be allowed to remain a dead letter. There are, we are glad to say, good grounds for believing that they will be carried out. We hear that the authorities of the Oudh and Rohilkhand Railways have convened a Conference with a view to ascertain the grievances of third class passengers directly from their mouths. Other Companies like the G. I. P. and the Madras Railways are also reported to be concerting measures with a view to ensure increased comfort to third class passengers. If this be true, we must congratulate the Railway authorities concerned on what they intend doing. But it is rather curious that the subject should have escaped their attention altogether until Mr. Robertson castigated them in his Report! As regards the specific grievances of third class passengers, which require to be urgently remedied, it is difficult to enumerate them because they are so numerous and, indeed, one does not know which to admire more, the patience of third class passengers in meekly submitting to the harassment and indignity to which they are constantly exposed or the heartlessness and indifference of the Railway authorities and the Government in openly conniving at such a deplorable state of things, which will not be tolerated for a single year in any country except India. Unfortunately it has prevailed in this country so long because the people are over-submissive and ignorant of their rights and the administration is practically carried on in the interests of the rulers and not of the ruled. It is a matter for satisfaction that this state of things will probably cease to exist in future.

Native States.

The Chiefs' Grand Jury Bill.
Karnátak Patra (46), 18th May, Eng. cols.

40. "While writing in connection with the abdication or deposition of the Maharaja of Indore in our issue of March 2nd last we said: 'For these reasons we sincerely hope that our shrewd Viceroy will see that the time has come to start an institution where the Chiefs can freely open their hearts.' With this preface we proposed the constitution of an assembly of Princes on the model of the British Parliament, whose duty it should be to look after the management of all Native States, and serve generally as a medium between the Government and the Princes and Chiefs. Our readers will be exceedingly glad to learn that something of this nature has made its appearance on the horizon of Indian politics. The *Indian Mirror* publishes the text of a 'Bill for the better security of Indian Princes and Chiefs' which is soon to be brought before the House of Commons.......... We are not informed who has drafted the Bill and when it is to be brought before Parliament. Some of our contemporaries surmise that the Bill betrays the hand of His Excellency Lord Curzon himself. This may be true. Very few of India's former Viceroys took the trouble of acquiring a correct knowledge of the real condition of native rulers, and fewer still personally visited as many States as Lord Curzon has. The further fact that no less than three important rulers had to be deposed and one first class ruler had to be saved from disgrace with much difficulty during His Excellency's regime must have led him to think seriously of these unfortunate Princes. Lord George Hamilton is entirely incapable of extending his thought to such internal affairs, which are altogether insignificant to him, and he would scarcely have allowed such a Bill to come into existence, if there were any other Viceroy but Lord Curzon at the head of the Indian administration. Lord Curzon has devoted much thought to a consideration of the important position held by the Native Chiefs under British rule in a book on the Indian Empire written many years before he became the Viceroy of India. He has been taking an unusual interest in the welfare of these rulers and has

often called them the pillars of the British Indian Empire. His sympathy for our Princes and sagacity as an Indian administrator are further manifested in the formation of the Imperial Cadet Corps. These facts scarcely leave any doubt as to the Bill being the product of His Excellency's fertile brain. Its scope is, no doubt, limited, and it may require a thorough revision before making its appearance in the House of Commons. But for all that nobody can deny that it is an excellent beginning."

Jám-e-Jamshed (60), 18th May; *Prabhát* (42), 16th May, Eng. cols.

41. Very conflicting methods of procedure have hitherto been followed in India in the trial of Native Chiefs charged with serious offences such as treason, murder, gross mal-administration, &c. The Maharaja of Panna was tried by a Commission, the *personnel* of which was exclusively official and did not command the confidence of the public. In the case of the Chiefs of Bharatpur and Jháláwád there was not even the show of a public trial. A desultory departmental inquiry was made into their conduct just as if they had been petty clerks or peons in Government service, and as a result both the Chiefs were removed from their *gádi*. Such arbitrary proceedings in the trial of Chiefs have naturally given rise to dissatisfaction in the minds of the Indian Princes and public; and the Chiefs' Grand Jury Bill, therefore, which provides that a Chief shall be tried only by his peers, is sure to meet with general approval. The measure will be especially appreciated by those Chiefs, who are known for their independence and have often to come into conflict with haughty Political Agents and Residents. There are one or two features in the Bill which seem to us to be open to objection. Why should a Chief be tried only by such of his peers as profess the same religion as himself? The provision is calculated to defeat the ends of justice in some cases. Again, the number of 1,000 persons whose names will be enrolled on the jury list is unwieldy and needs to be considerably curtailed, if the jury is to consist of really able Chiefs whose opinions can command the confidence of the public. The proportion of Muhammadan Chiefs on the list can also with advantage be increased. [The *Prabhát* makes similar remarks.]

The Berars settlement.
Kaiser-i-Hind (19), 17th May, Eng. cols.

42. "While the incorporation of the Berars with British India is an accomplished fact, it will be many a year before we are told the true, not the apocryphal, story of the method and influence secretly employed to bring about an acquiescence on the part of the Nizam in the proposal of the Government of India. Mr. Gribble, however, has attempted in the pages of *East and West* for the current month, to give us a glimpse of what he takes as not an inaccurate version of this latest peaceful exploitation of the fairest province owned by England's 'Faithful Ally.'......... He says: 'The negotiations preliminary to the arrangement were conducted with the utmost secrecy. They were first of all carried on between the Resident and the Nizam, without even the knowledge of the Minister. No accounts were shown to the Nizam, and he was not even furnished with the joint report recently submitted by Colonel Fordyce and Mr. Brunyate.' These statements, if true, are alarming enough and inform us of the devious way in which the Indian Foreign Office carries on important communications with the Native Chiefs who, unfortunately, by the very position in which the Paramount Power has placed them, are helpless to say one word of protest or remonstrance. But alarming as these statements are, what follows is even more sensational. 'The preliminary negotiations over, the Viceroy came to Hyderabad and spent three weeks—shooting—during the month of April 1902. Before he went to his *shikar* camp Lord Curzon had a private interview with the Nizam, in which he orally repeated the same proposition. The Nizam at first asked whether it was not possible for him to get the province back, or that the treaty should be annulled. On being told "No," he expressed his consent to the proposed arrangement (orally), and the same evening was eulogised by the Viceroy at a banquet as a Prince who never went back from his word. Lord Curzon then went to his shooting camp, and a fortnight later wrote the letter of 25th April which is published with the other papers in the *Gazette of India* of 20th December last. Lord Curzon's *shikar* bag was most certainly not an empty one.' Much may be read between the lines in the above

extract. And the reader will inquire why all this secrecy was observed. Why was the Nizam not even permitted to have his Prime Minister by his side to advise him in a matter which involved the bartering away of a rich and fertile province for ever for what was a great deal less than its intrinsic worth? For, it should be further noted here, on the authority of Mr. Gribble, who enters into minute details about the Berar revenue and expenditure, that the amount of the annual payment should at the very least be 36 instead of 25 lakhs! Even if the preliminary negotiations were thus conducted in secrecy between the Viceroy and the Nizam, why was not the latter allowed even a few hours for considering the offer? And why, poor Prince, was he kept ignorant of the true state of the finances of his own province? Lastly, why was so important a diplomatic *pour parlers* not eventually committed to writing in the usual form of a Treaty, as has been the procedure of the British Indian Government since the days of Clive and Hastings? It was indeed a most extraordinary and inexplicable diplomatic *coup* on the part of the representative of His Imperial Majesty the King-Emperor. No wonder the helpless and powerless Prince acquiesced, and no wonder that he was patronisingly accorded a flaming certificate of good faith at the grand banquet the same evening.......... The whole transaction from first to last appears to us to be most suspicious and opposed to all our notions of equity and fair play. And the sooner therefore Parliament takes up this question and revises the entire agreement, in the light of the events which have now transpired, the better for British honour and British diplomacy."

Legislation contemplated by His Highness the Gaekwar of Baroda for putting a stop to infant marriages in the State.

Voice of India (13), 23rd May.

43. "It is satisfactory to note that the opinions expressed in the Native Press on the Baroda Early Marriage Prevention Bill have not so far been aggressively hostile; and the reason obviously is that the Bill does not fix an inflexible age-limit for the marriage of girls; it only seeks to raise that limit as high as custom and certain other considerations permit, but not higher than fourteen years......... Educated opinion is generally in full sympathy with the object with which the age-limit is sought to be raised, but under the policy of the Bill, which is to provide for the exigencies of custom, that object would be more certainly attained by raising the age of consent really, and not of marriage nominally, to 14 years in cases where excommunication has to be avoided, the age of marriage being fixed at a point which may make a recourse to the Magistrate generally unnecessary. The punishment for infringing the law of consent in such cases may be mild. A law, so framed, would be just to parents, and in consonance alike with the principles of the Bill and the requirements of society."

Kesari (108), 19th May.

44. Among the hobby-horses which the Maharaja of Baroda occasionally loves to ride, we may include his idea of social and religious reform. The Maharaja has, in his enthusiasm for advancing the progress of social reform in his State, promulgated the draft of a Bill for the prevention of early marriages. The British Government has grown wise after its experience of the Age of Consent Bill and will now hesitate to force social reform upon an unwilling people by means of legislation. If it is impolitic for the British Government to force social legislation upon the people, it must be equally so for a native ruler to do likewise; but our impetuous social reformers are too dull-witted to perceive this. The Mysore Government did pass an Early Marriage Act some years ago, but the Baroda Bill differs vastly from the Mysore Act and is far too ambitious in its aims as is evident from the high age-limits proposed therein for the marriage of boys and girls. There are several inconsistencies in the proposed measure. The authors of the Bill admit that, social legislation ought to proceed with caution and circumspection but in the same breath, they propose to bring the Bill into force immediately and limit its operation to ten years. One would rather expect that the measure would be brought into force gradually and after the people had been first educated up to it. But the Baroda legislators apparently think otherwise. They want to enforce their measure at once and to withdraw it after ten years! Do they expect that the necessary reform in the social views of the people would take place in the

interim and that there would be no necessity for the present measure thereafter? The fine prescribed for infringing the new law is to be levied not only from the guardians of the married parties but from persons taking part in bringing about the marriage. Who are to be included in this category is nowhere made clear in the Bill. It is not also clear whether the Act penalises marriages solemnised outside Baroda. The penalty laid down in the measure is utterly inadequate as many men would not mind paying the fine prescribed. The measure is on the whole utterly useless and merely places a handle of oppression in the hands of Magistrates.

Affairs in the Aundh State.
Native Opinion (33), 17th May; *Satya Shodhak* (128), 17th May.

45. It is reported that ill-feeling has recently grown up between the Chief of Aundh and his son Nana Sahib, and the State Karbhari, Mr. Jacob Bapuji, is said to be at the bottom of it. Our contemporary the *Prekshak* at any rate throws the whole blame upon the Karbhari. We are very sorry to see that such an imputation should be cast against a Karbhari specially appointed to improve the general tone of the administration of the State. We hope Mr. Jacob Bapuji will do his utmost to reconcile the differences between the Chief and his heir-apparent and not give cause to the critics in the Press to find fault with his administration. [The *Satya Shodhak* makes somewhat similar comments.]

Agricultural indebtedness and a request to the Bombay Government to follow the example of the Chief of Kurundwad in attempting to cope with it.
Pratod (125), 18th May.

46. The Chief of Kurundwad is said to have brought about an amicable arrangement between the indebted agriculturists in his State and their Sowkars. The lands have been freed from all encumbrance and restored to the agriculturists, while the mortgagees are promised a re-payment by instalments of the sums advanced by them to the mortgagors on the security of their holdings. The Chief guarantees the recovery of the amount of each instalment from the parties concerned as it falls due, and it has been directed that the instalments should be paid by the rayats along with the assessments on their lands. Cannot such a wise course be followed with advantage by the British Government in the interests of the indebted agriculturists living in British territory? The agriculturists can never do without the Sowkars, and any measure which tends to produce a conflict between the interests of the two classes is sure to prove disastrous to both in the long run. This is the opinion not only of the lay public but of an expert like Mr. Rogers, who was once a Member of the Bombay Government. He wrote a few days ago that the so-called measures taken by the Bombay Government for the relief of the agriculturists do not secure their object but only tend to damage the credit of the agriculturists with the Sowkars and to transfer the holdings of the former to the latter. The well-known money-lender of Sholápur, Rao Saheb Apasaheb Warad, has expressed his willingness to advance loans to agriculturists at a moderate rate of interest, provided Government undertake the recovery thereof. Government have been ill advised in attempting to ameliorate the condition of the agriculturists by amending the Land Revenue Code in such a way as to make its provisions weigh oppressively upon the Sowkars. Let them rather follow the example of the Chief of Kurundwad.

Intelligence extracted from the Press.

Correction of a mistake in connection with the Shivaji festival at Sángli (Southern Marátha Country).
Vidya Viläs (139), 15th May; *Kesari* (108), 19th May.

47. Our Sángli correspondent, who sent us an account last week of the celebration of the Shivaji festival in that town (*vide* paragraph 52 of the last Weekly Report), made a mistake in connecting Mr. V. M. Mahajani's lecture with the programme of the Shivaji festival. We now learn on excellent authority that Mr. Mahajani's lecture was delivered quite independently of the festival and our correspondent presumably fell into the mistake he did because the lecture happened to be delivered on the day of the festival. [The Secretary of the Native General Library, Sángli, writes to the *Kesari* that Mr. Mahajani's lecture at which the Administrator presided had nothing to do with the Shivaji festival.]

Birth-day Durbar at Kabul.
Sultan-ul-Akhbar (151), 21st May.

48. Amir Habibullah held a grand Birth-day Durbar at Kabul on the 24th April last. The assembly though fairly representative in character was not large owing to the distress which at present prevails in many parts of Afghanistan. *Nazaranas* were duly laid before the throne after which the Amir delivered an impressive speech. He praised those assembled for their valour and patriotism and declared that he was proud of their loyalty to the Afghan throne. Turning to the Mullahs he acknowledged the debt of gratitude which Afghanistan owed to them for their inestimable services. In conclusion, the Amir assured his hearers that he would do all in his power to promote and facilitate the spread of religious education in Afghanistan.

An organ of the Indian settlers at Durban.
Jám-e-Jamshed (60), 19th May.

49. A correspondent of the *Jám-e-Jamshed* writes from Ladysmith:—It is under contemplation to start at Durban an organ of the Indian settlers in South Africa. The name of the new paper will be '*Indian Opinion.*' The prospectus has already been issued and distributed broadcast both here and in India. The paper will contain articles in four different languages, *viz.*, English, Gujarati, Hindi and Tamil. There is every likelihood of the venture proving a success provided cordial support is extended to it from India.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th May 1903.

CONFIDENTIAL.] [No. 22 OF 1903.

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REPORT

ON

NATIVE PAPERS

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For the Week ending 30th May 1903.

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- Desirability of keeping foreigners acquainted with the grievances of the people of India 2
- Lord George Hamilton's remarks on the prospect of a further reduction of the duty on salt 7
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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamsbedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrā	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnatak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrā	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrā	Surat	Do.	Káshidas Bhagvándás; Hindu (K áchia, *i.e.*, a vegetable seller); 44.	1,200

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	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

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	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon ...	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly ...	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
125	Pratod	Islámpur ...	Weekly... ...	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41...	80
127	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár ...	Sholápur ...	Do.	Narsappa Abanna; Hindu (Kámáti); 44 ...	375
131	Shrigonda Vritta... ...	Shrigonda ...	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan...	Ahmednagar ...	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur ...	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár ...	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár ...	Bombay	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karáchi... ...	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
	URDU.				
149	Ajaibat-i-Bambai ...	Bombay ...	Monthly ...	.....	...
150	Bombay Punch Bahádur .	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár ...	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
152	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot ...	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi and Urdu.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus;. Hindu (Bráhman); 44.	350
	Marathi and Sanskrit.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	Portuguese-Konkani.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on the atrocities committed by Belgian traders upon the natives of the Congo Free State.
Mahrátta (7), 24th May.

1. The *Mahrátta* refers to the Belgian atrocities upon the natives of the Congo Free State as described in the columns of the *Bombay Gazette* and remarks:—"The atrocities laid to the charge of the Belgian traders are by no means inconceivable; at least they do not appear so to us. We have had enough experience of foreign traders during the last century not to doubt the existence of such atrocious practices, as the Belgians have been charged with. The practices of these traders exactly correspond with the illegal and immoral practices of the commercial agents of the East India Company. The amputation of thumbs was a common practice in India during the last century. The commercial residents and agents of the Company paid the native weavers almost the same wages as have been reported to be given by the Belgian traders to the natives of the Congo State. The Company's agents, too, used to flog those weavers who did not perform the tasks imposed upon them. Nay, laws were then framed with the object of forcing the weavers to work for the Company. Mr. Dutt in his 'Economic History of India' has devoted a chapter to the recital of all the abovementioned atrocities, and our readers, on referring to the book, will find that every charge now levelled at the heads of the Belgian traders might as well be brought against the British merchants of the last century. If the Belgians are to be pitied or blamed, it is only because they are behind the time. Moreover, the alleged Belgian atrocities are represented by a non-Belgian, and these, therefore, are not clothed in the language of justice and civilisation. Had a Belgian been questioned on the point of the alleged inhuman conduct of the Belgian traders towards the natives of the Congo State, he would certainly have repudiated the charge and remarked that they were only following the advice of Mr. Chamberlain in compelling the natives of the soil to work and trying to develop the latent resources of the Congo State. When Mr. Chamberlain advised the Colonists to compel the Kaffirs to work, because, in his opinion, they were very idle men, and would not toil hard for the white Colonists, like the Indian coolies, did our contemporary condemn the utterances of the Colonial Secretary as uncompromisingly as he has condemned the Belgian atrocities? We resent the brutal conduct of the Belgian traders as much as the ill-treatment of the natives in South Africa by the Colonists. If our contemporary cannot bear the sight of wrong and injustice we request him to turn his eyes to those parts of the world, the observation of which would be useful both to himself and his other fellow-subjects. If our Anglo-Indian contemporaries resolve to write with impartiality on all questions whether they affect their selfish interests or not, we are quite sure that they will be the most powerful agents in bringing about the material advancement of the country."

Desirability of keeping foreigners acquainted with the grievances of the people of India.
Kál (104), 29th May.

2. A gentleman from Calcutta, writing over the *nom de plume* 'India,' has contributed an article to an American newspaper on the subject of Lord Curzon's administration. Apart from the contents of the article, to which we shall advert later on, we shall consider in the first place whether it is in any way advantageous to lay our complaints and grievances before foreigners. Why should they not be laid before our rulers, in the first instance? But the fact that some of our countrymen are writing to foreign newspapers about our grievances shows that they despair of obtaining a hearing from their rulers. Let the latter see to this and make such a thing as an Indian's appeal to the Press of a foreign country impossible in future. It is customary at present to carry on an agitation in England in order to obtain a redress of our grievances. But we think that we should rather place our grievances before the people of France, Russia, Germany, &c. Let our people learn French, German, &c., in order that they may enlighten the people of France, Germany and other civilised countries on the present condition of India and her people. Some of us learn English as a means of getting a living. Let others learn foreign languages so that they may acquaint foreigners with the condition of India. If news

from Russia is published in an Indian journal, why should not Indian news be published likewise in a Russian organ? It is our duty to enlighten foreigners upon our present condition and there is nothing that should prevent us from discharging that duty. The revelations about the Belgian atrocities in the Congo State have been instrumental in exciting the sympathy of European nations towards the oppressed population. We should similarly let foreigners know how, while some Englishmen in India are engaged in *shikar*, human beings fall victims to their rifles like wild beasts and how man-slaughter entails no severer penalty on the person guilty of it than is entailed by the slaughter of an animal. If such things are placed before foreigners by our countrymen, our grievances are sure to meet with at least partial redress. Whether the redress is brought about by the agency of these foreigners or whether it is spotaneously granted by our own rulers is not a very material point. Let us, therefore, cultivate intercourse with foreigners. Even our own rulers appeal to foreigners for pecuniary help when there is a famine in India. What is there to prevent our people then from seeking the help of foreigners in educational and other matters in an open though constitutional manner? Let us now turn to the contents of the article in the American newspaper referred above. What is the estimate formed of the present Viceroy by the gentleman from Calcutta, who has sought the hospitability of an American journal to ventilate his views? He says that the effect of Lord Curzon's *regime* is to make the yoke of alien rule utterly unbearable to the people of India and that His Lordship has, by the magic of his eloquence, fixed more firmly the fetters of servitude round the feet of the Indians. He adds that though nothing short of a catastrophe will open the eyes of the Anglo-Indian bureaucracy and induce them to mend their ways, it is desirable that foreigners should know what is going on in India because the consciousness that the eye of foreigners is upon their acts is bound to exercise a wholesome influence upon our rulers.

Present political activities of European Powers in Asia considered from an Indian point of view.
Kesari (108), 26th May.

3. A nation resting peacefully under the protecting wings of another dominant nation has seldom any opportunity for displaying its activities. Its energies are apt to become paralysed for want of a suitable scope for their exercise. India is at present in such a condition. The only questions we seem to take interest in at present are social and religious controversies which only tend to spread dissensions amongst us. But the prospect is not so hopeless after all. The tendency of the conflict of European nations for mastery in Asia is, as remarked by Lord Curzon, to make India gradually the pivot of all Asiatic politics. The conflict is going on at present in Persia, Afghanistan, China, Siam and Manchuria. India is, as it were, in the centre of this whirlpool of the activities of the civilised world and Indians are bound to take an interest in the final issue of this struggle. Their future is bound up with the solution of the question whether Asiatics are to remain masters of Asia or whether they are slowly to dwindle out of existence like the Kaffirs and the Red Indians. Is the Continent of Asia to be dominated by the Asiatics or is it merely to form an appendage of Europe like Africa? This question must be of absorbing interest to us. Russia will fight with Japan for the possession of Corea, and upon the fate of Corea may be said to depend the fate of China and other Asiatic countries. We wish that Japan will, with England's help, emerge triumphant out of the struggle. Then alone there will be peace restored in the far East and India may share in the blessings of such tranquillity. At present the fate of Asiatic countries like China and Japan in the East and of Afghanistan and Persia in the West may be said to be trembling in the balance and India cannot rest in peace until political equilibrium is established around her borders.

Comments on Mr. Chamberlain's new fiscal policy.
Kesari (108), 26th May.

4. England is at present placed in a peculiar and delicate position so far as her political and commercial ascendancy among the civilised nations of the world is concerned. She has, it is true, no open and avowed enemies just now, but should any national danger overtake her, there are those who would be inwardly delighted or remain passive and indifferent. The King has no doubt, by his recent tour in Portugal, Italy and France, done a

diplomatic service to England by conciliating continental opinion in England's favour, but it is doubtful how far the *entente cordiale* secured by the Royal tour would be lasting or stable. In commercial matters, America and Germany are England's formidable rivals and by means of huge trusts and combines and by establishing a system of bounties and subsidies are endeavouring to wrest the palm of commercial supremacy from England. It has thus become a problem of serious magnitude with British statesmen how to preserve British ascendancy unimpaired and to make her emerge unscathed through the struggle of fierce international competition. Mr. Chamberlain has been convinced long ago about the necessity of taking measures to strengthen the stability of the British Empire. He convened a Conference of Colonial Premiers at the time of the Coronation and discussed questions of Imperial unity with them. He is anxious to draw the Colonies towards the mother-country and to unite them in bonds of closer affinity. He proposed to them a zollverein, but the Colonial Premiers turned a cold shoulder towards it because they were convinced that England would benefit more by the arrangement than the Colonies, whose trade was yet in its infancy. But Mr. Chamberlain was not to be easily discouraged from his purpose by the indifferent attitude of the Colonial Premiers. He has recently proposed a new fiscal policy by which a system of preferential tariffs would be established between England and the Colonies and he wishes to obtain a mandate from the country on this question at the time of the next general election, which does not now seem to be far distant. We do not yet know how far Mr. Chamberlain's new scheme will commend itself to the British nation. The Conservative organs have expressed themselves to be thoroughly in favour of it, but the Liberal leaders and newspapers have taken up an attitude of uncompromising hostility and there are some inherent practical difficulties, too, in the way of its realisation. It will create dissatisfaction among the middle and the working classes in England and will not meet with whole-hearted approval even in Australia. To a thoughtful Indian, however, this controversy about strengthening the foundations of the Empire must possess a melancholy interest, because he finds in it no mention of this country at all, although India forms an important factor of the Empire. How does Mr. Chamberlain forget this country altogether, whenever he talks fervently of uniting the mother-country with her daughter-colonies in closer friendship? Does he mean that India is only 'a step-child' or a mere lifeless chattel belonging to the Empire? Howsoever that may be, it is our duty to see how our interests will be affected by Mr. Chamberlain's new scheme. One result of the adoption of the scheme will be to make India more and more dependent upon England and the British Colonies for her imports and that she will have to pay more than she does at present for French and German goods when these are subjected to an import duty. The true interests of India do not certainly lie in a system of free trade but of protection. But the system of protection that India requires should be established not only against foreign countries like France and Germany but even against Great Britain and her Colonies. By the establishment of such a system and by a system of bounties to home manufactures will her nascent industries be stimulated. So long as England's commercial policy in India is guided mainly by a consideration of the interests of British traders, Mr. Chamberlain's scheme will not in any way benefit our country.

The lascars and the report of the Mercantile Marine Committee.

Jám-e-Jamshed (60), 28th May, Eng. cols.; **Sánj Vartmán* (72), 27th May.

5. "The Departmental Committee on the Mercantile Marine have completed their report, and found that objections to foreign seamen do not apply to the employment of lascars and British Asiatics. Going a step further, the Committee have recommended that the language test and other restrictions proposed against foreigners should not apply to lascars. They have fully recognised the latter's seaworthy qualities and have unanimously favoured their employment. This is a great victory for the poor lascars, who have been so foully traduced at Home and in the Colonies. We shall not be so sanguine as to suppose that the Committee's report will rehabilitate the lascar in the eyes of those who can never bear to think well of any of God's creatures who are born black. But happily such persons are not in the majority." [The *Sánj Vartmán* makes similar comments.]

Voice of India (13), 30th May.

6. "The judgment of the Mercantile Marine Committee of the Board of Trade in favour of the lascars is even more satisfactory than the tardy and grudging concessions made to Asiatics in the Transvaal. In the case of the lascars, the offensiveness of their manners and habits could not be put forward as an excuse for excluding them from employment: the main question was about their seaworthiness, and the recognition of this qualification in them is a piece of justice for which they will thank the Committee, and among their supporters Sir M. M. Bhownagree and Khan Bahadur Chichgar."

Lord George Hamilton's remarks on the prospect of a further reduction of the duty on salt.

Arunodaya (86), 24th May.

7. Commenting on Lord George Hamilton's remarks upon Dr. Hutchinson's lecture on leprosy, the *Arunodaya* writes:—It was a misfortune of this country that Lord George was hitherto ignorant of the actual properties of salt. But even if he had been aware of these we do not think his knowledge would have been of any benefit to the people of India, because from his speech we gather that he cares more for the revenue of the country than for the health of the people. If it were not so, he would not have said that a further reduction in the salt tax would be possible only when such reduction did not in any way interfere with the revenue receipts. No one can deny that the imposition of the salt tax has greatly told upon the health of the Indians. Formerly they were strong and stout but now they are mere shadows of their former selves. It is strange that the people of India alone should be subjected to a tax from which every other country on the face of the earth that we know of is free. Moreover, the tax is unnatural in its very principle. Why should a commodity, that Providence in His unexampled bounty has bestowed in abundance upon mankind and the production of which hardly requires any labour from them, be liable to a tax?

Alleged extravagance of British administration in India.

Vrittasár (142), 25th May; *Pratod* (128), 25th May.

8. Ever since the introduction of British rule in India, the wealth of the country is being annually drained away in consequence of the extravagant scale on which the administration is conducted. This drain is really at the root of the frequent recurrence of famines in India. A fair idea of the extravagant costliness of the administration will be gained from the figures of an ex-civilian's earnings from India, which were recently reported to the *Amrita Bazár Patrika* by its London correspondent. It appears that Mr. Masters, late of the Madras Civil Service, left by his will a fortune of 60 lakhs of rupees to his children. This sum represents his net savings while the amount he must have spent out of his earnings while in service and during retirement on maintaining himself and his family must have amounted to at least 40 lakhs of rupees. His gross earnings, therefore, amount to a crore of rupees! The fact that a single member of the Civil Service drew the enormous amount of one crore of rupees from this country shows conclusively how terrible must be the process by which the country's blood is being sucked by foreigners. If we add to this the burdens of military expenditure, construction of railways, &c., we need not wonder at the frequency of famines in India. How can our rulers shut their eyes to such facts as these and assert that famines are caused in this country by the failure of rains. This process of the exploitation of the country by foreigners has been going on unchecked during the last century and a half! What country, we ask, would not have been reduced to utter destitution long ere this by such a terrible scourge. We trust Government will even now devote some attention to this question. [The *Pratod* writes in a similar strain.]

What is India's greatest need at the present day?

Voice of India (13), 30th May.

9. The Editor of the *Voice of India* writes:—"Waiting for a bus one afternoon, somewhere near the Houses of Parliament, I was accosted by Lord Kimberley, who asked me to walk across with him to the Foreign Office if I had nothing better to do. I gladly accepted the invitation......... After a few desultory remarks Lord Kimberley asked me what I thought, in one word, to be India's chief want.

I reflected for a few moments, and then said 'character.' 'Yes,' assented he half-musing; '*character* is a large word.' After a further exchange of ideas, His Lordship again asked 'What do you think to be the greatest need of the British Administration in India?' 'Why, *character*, again,' I replied readily. Then we went into a discussion of the growing unpopularity of British rule in India. I ventured to state that in some respects the British Government showed a deterioration of character. I referred in particular to the Civil Service and other examinations held in England as well as India, and to the differential treatment they had begun to suggest. The whole thing seemed to declare—'*Natives not wanted.*' Why, then, undertake to treat us all as equally the subjects of the Queen? Why parade the great Proclamation? Let us have plain-speaking and plain-dealing, so that we may divert our thoughts and energies into other channels. Look at the subject of Simultaneous Civil Service Examinations as mooted by Mr. Dadabhai Navroji. Could there be any question as to the justness of the claim?......... Look, again, at the fate of the Statutory Civil Service, inaugurated by the best-abused of Viceroys, Lord Lytton. Read his minutes and desptches on the subject, if not the whole correspondence of which the Statutory Civil Service was the outcome. And look at the abortive result. As soon as the authorities saw that Statutory Civilians were growing in number and importance, they condemned the service and came out with the Public Service Commission presided over by Sir Charles Aitchison and patronized by Lord Dufferin. What has the country gained by this change of front? What has been the net result of the Commission's recommendations? Here was the Statutory Civil Service, guaranteeing us so many appointments annually under a statute. Think of the number of native Civilians we would have had by this time, of the saving to the State owing to the two-thirds scale of salary, of the whole of the salaries and pensions paid to the Statutories remaining in India; above all, of the moral advantage conferred by the scheme. But the Indian authorities never liked the Statutory Civil Service; they hardly ever treated the Statutories as these had a right to be treated.......... The same remarks apply more or less to the composition of our Subordinate Services. Nearly twenty years ago a Bengali friend wrote in the *Indian Spectator* a series of articles showing how utterly inadequate was the educated native element in the subordinate departments of the State—how even posts specifically reserved for natives had been given away to others. Have things improved much since then? Let us have the figures for each department—Police, Forest, Abkári, Salt, Opium, Railway, Telegraph, Post, and so on. If my inference be valid, what does it show but a steady deterioration of character in the Government? This is, anyway, how it strikes a sympathetic and discriminating critic of Government: one who is never swayed by prejudice, and who often puts himself in the position of those whom he has to criticise—in fact, who makes allowances for the Englishman in India such as his own people would be slow to make. If the official mind will divest itself of race exclusiveness and the pride of place, it will see that the attitude it has taken up of late is untenable. To educate the people, and then deprive them of the first-fruits of the education—is not this fatal to success and popularity? This mental attitude—I do not think it is a settled policy—has created so much distrust that people are now willing to believe almost anything against the Government. There has undoubtedly been a feeling somewhere that Government did not like Mr. Tata's gift to the nation to prosper. Nothing could be farther from the truth—the Local Government, the Government of India, and the Secretary of State have all been anxious to make the best of the benefaction. But somehow it came to be believed that Government did not wish a body of specially educated men to be created, and the delay on the part of the Supreme Government lent colour to the belief. Are there not officials in India who think the easiest way of ruling the country is to keep it in a state of stagnation, preventing it from developing her moral as well as material resources? And was this not made clear in the case of a certain versifier who exhorted his countrymen to be up and doing in the fields of commerce, industry and art, and with the approval and co-operation of the British, to win the privilege of self-government, but who was set down as inciting the people to throw off the foreign yoke? So far as to Government. How about the people? Is theirs an attitude to be commended? Take, for instance, this very question of specialised higher education. What have we *done* to help our best talents in that direction? How many gifted young men have we sent to Europe and America to develop their special gifts to their fullest capacity and to enrich the country on their return? Have we collected a fund the interest of which should be used as grants-in-aid for the most promising students going in for the Civil Service and other examinations? Government could do little in this matter, compared with what we ourselves could do. Let every community in India organise a fund and use it in a businesslike manner on the best talents of the country, and in twenty to thirty years we shall secure an army of pioneers spreading progress and prosperity over the land, and at the same time adding largely to the fund raised in the first instance.......... Here is poor Jamsetji Tata, with thirty to forty lakhs of rupees in hand, going a-begging. Will Government kindly undertake to use the money in the best interests of the country? Will his wealthy compatriots kindly come forward to co-operate? The Government have at last made a response. Where are the patriots? To such a cause they ought to give by tens of thousands and hundreds of thousands. What do we find instead? Apathy, envy, ridicule. The fact is we have very little character in us as public men and very little character in our public movements. Patriotism with us has come to mean stereotyped denunciation of Government measures and a demand upon them for all possible and impossible things. As patriots we have yet to evolve honest self-help. And to evolve self-help we must have the character to rise above self, to sink personal interests, party squabbles, race and class differences. Not till we have learnt, as a race, to be true to ourselves, to depend more upon ourselves than upon others, shall we realise the advent of true self-government and national prosperity."

Extension of Lord Curzon's term of office.

Jám-e-Jamshed (60), 28th May, Eng. cols.; *Bombay Samáchár* (51), 28th May.

10. "It is time now that the public were taken into confidence by the Government with regard to the appointment of Lord Curzon's successor. The Home Government must have by this time made up their mind in the matter, and it is hard to see what difficulty there could be in announcing their intentions to the public. The people here and in England seem extremely anxious to know on whom the choice of His Majesty's Government has fallen, and a definite statement on the subject will be received with a sense of relief and gratitude. Lord Milner, who was spoken of as a probable successor of Lord Curzon, has definitely announced his intention of not quitting South Africa till his work is completed there. Mr. Brodrick continues to be thrust upon our notice every time there is a talk about the reconstruction of the Cabinet. On the other hand, conflicting reports are being almost daily received about Lord Curzon's own intentions. The latest of them is that the Home Government, while not unfavourable to an extension of Lord Curzon's term of office, are disinclined to propose legislation enabling His Excellency to visit England. The Cabinet, it is said, desire an alteration of the law, on general grounds, but fear Parliamentary opposition. There is also the fear, it seems, of the India Council objecting. Are we to understand that the India Council is permitted to have a voice in the appointment of the Viceroy? There are sound reasons why India likes to see Lord Curzon at the helm of affairs for a few years more, and it would be a pity, indeed, if technical difficulties stand in the way of this wish being fulfilled." [The *Bombay Samáchár* in writing on the same subject deprecates the introduction of special legislation in order to enable Lord Curzon to take a holiday to Europe before his term of office is renewed.]

Voice of India (13), 30th May.

11. "Speculation has once more revived as to the chances of an extension of the Viceroy's term of office. We cannot say how matters really stand, but much depends upon the position of the Ministry itself. If there is an early dissolution and the Ministers are not sure of coming back into power, they may be tempted to nominate their own Viceroy in succession to Lord Curzon. The patronage is too big to be neglected, and the interests of India count for little in such a case. But if the Government does not go out for some time yet, Lord Curzon may be prevailed upon to stay on for another

year or two. Personally he would be the wiser for returning Home within the period; but his sense of duty is sure to triumph over personal inclinations or interests."

Lord Milner and the position of Indian settlers in South Africa.

Gujaráti (15), 24th May, Eng. cols.

12. "Reuter announces that the draft of the Municipal ordinance for submission to the Transvaal Legislative Council concedes Municipal franchise to 'educated and socially qualified' coloured persons. Only a few days ago it was announced that the Transvaal Government intended to make a similar distinction in the matter of assigning locations to Asiatics, and the present Municipal ordinance is based upon the same principle. What gives special importance to the present announcement is that the principle in question has been endorsed in emphatic terms by Lord Milner who, in his address to the Congress of the Transvaal Municipal Delegates at Pretoria, appealed for more liberal treatment to 'educated coloured persons.' Lord Milner is not disposed to encourage the indiscriminate influx of Asiatics as traders or settlers and holds that opposition to Asiatic immigration should be based upon sound, social and economic reasons. These reasons are henceforward to be employed for checking the influx of Asiatics. It is not difficult to see how they are apt to be twisted and perverted according to the promptings of self-interest. But it seems that Mr. Chamberlain and Lord Milner have discovered the solution of the Asiatic immigration question in the distinction between Asiatics who are educated and civilised and those who are not. It is not very edifying in this century to see Lord Milner driven to protest strongly against blind hostility to colour. But none the less are we glad that he has done so with vigour. From the tenor of his remarks, it appears not that he is prepared to concede any political rights even to civilised Asiatics, but that he will not countenance that colour prejudice which would deny them other privileges which white men enjoy. We doubt whether the principle now authoritatively enunciated by the Transvaal Government does full justice to the rights of His Majesty's subjects in South Africa. And it is further doubtful if even that principle will be honourably adhered to in practice. Whether Lord Milner's fervent protest against blind colour prejudice will result in any permanent change in the attitude of the white settlers remains to be seen, though we confess we are quite sceptical on the point."

Kaiser-i-Hind (19), 24th May, Eng. cols.

13. "For the first time Lord Milner has opened his mouth on behalf of educated Indians and exhorted the Colonists to accord to them that just, generous and honourable treatment which they deserve as gentlemen. We are indeed grateful to His Lordship for this public declaration of opinion as well as for his vigorous protest against the 'blind hostility to colour' betrayed by the Colonists. So far all is well. It may be taken for granted that Lord Milner spoke with the full acquiescence and support of the Colonial Minister. It, however, remains to be seen how the Transvaal Congress deals with the provisions on this behalf in the Municipal Code. Let us hope that after the robust pronouncement of the High Commissioner, there will be no further opposition and that the provisions regulating the entry of educated Indians will not be so modified as to leave murmurings behind which may need a stronger agitation to remove. At the same time we must not forget the poor indentured coolies. Their lot even on the plantations in India is hard enough in all conscience. And it is to be wished that under the ægis of the British High Commissioner they may thrive in a strange and distant clime. In short, that they may be treated more as free human beings than the slaves of their task-masters. It should be the constant endeavour of the enfranchised educated Indian to see that he is not badly treated. The former should always come to the aid of his less fortunate brother, mute and helpless, who is oftener than not the victim of that legalised tyranny and oppression which the chartered and omnipotent capitalist is never slow to practise on him. The lawlessness of capital everywhere is now a by-word of reproach and a lasting stigma on the so-called higher and more refined civilisation of the twentieth century."

Rást Goftár (23), 24th May, Eng. cols.

14. "Some glimpses of the dawning rays of good sense and wisdom can at last be had on the dark horizon of South Africa. The draft of the Municipal ordinance, which is to be submitted to the Transvaal Legislative Council, grants, we are told, municipal franchise to educated and socially qualified coloured persons. This is altogether a step in the right direction, and one which encourages us to hope that better ideas of duty and obligation towards their fellow-subjects will now begin to prevail with the South African Colonists. Following as it does the regulation exempting Indians of education and civilisation from the operation of the law compelling Asiatics to trade in bazaars, specially set apart for the purpose, this ordinance, granting municipal franchise to educated and socially qualified persons, encourages us to hope that the Colonists may yet be brought to a correct appreciation of the unnatural conduct they are pursuing towards the Indians. Lord Milner appears to have given some very wholesome advice to the Congress of Municipal Delegates assembled at Pretoria, the other day, when he exhorted them to base their opposition to the admission of 'coloured persons upon sound, social and economic reasons.' It is clear that if they decided to be guided by such reasons, there would be no persecution of the Indians; for at least on one of the grounds, if not both, the Colonists must soon get convinced that the natives are useful to them and to their country. .... While on the one hand the Transvaal Legislative Council has prepared a draft ordinance for giving more equitable treatment to educated and socially qualified Asiatics, the Colonial Office is, on the other, reviving the old iniquitous laws of Kruger & Co., which had called forth, at the time, such vehement protests from Mr. Chamberlain himself. The Colonial Secretary has announced in the House of Commons that a revival of the old Transvaal anti-Asiatic Law is, owing to public feeling in the Colony, necessary pending legislation. 'But the law would be enforced leniently,' says Mr. Chamberlain, 'and with due regard to educated Asiatics and the vested interests of traders.' This is no doubt something; but the Indians will find it extremely difficult to understand the mental attitude of a Government that consents, in obedience 'to public feeling,' to revive an unjust law from the book of a corrupt oligarchy, and gives an assurance, in the same breath, that it will be leniently enforced."

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15. "The *Transvaal Government Gazette* contains the following notification:—'With regard to the residence of Asiatics, which by law is confined to those streets, wards and locations which may be set apart for the purpose, His Excellency has decided that an exception shall be made in favour of those whose intellectual attainments or social qualities and habits of life appear to entitle them to it, and has accordingly resolved that any Asiatic who shall prove to the satisfaction of the Colonial Secretary that he holds any higher educational certificate from the Educational Department in this or any other British Colony or Dependency, or that he is able and willing to adopt a mode of living not repugnant to European ideas, nor in conflict with sanitary laws, may apply to the Colonial Secretary for a letter of exemption which shall enable him to reside elsewhere than in a place specially set apart for Asiatics.' This is not bad, if the law is worked in the right spirit. But if it is not, and exemptions are refused as in the cases on which Mr. Chamberlain was interrogated in the House of Commons by Sir M. M. Bhownagree, the notification may remain a dead-letter. Yet Lord Milner's recent utterances are likely to have some effect and the law will not perhaps be invariably set at naught. That is some consolation for the present."

Reported recommendations of the Police Commission.

Jám-e-Jamshed (60), 26th May, Eng. cols.; *Kesari* (109), 28th May.

16. "Our contemporary the *Advocate of India* has given the public an inkling into the recommendations of the Police Commission. It is reported that the total cost of Police reform in India would be no less than three crores of rupees per annum—the share of the Bombay Presidency alone being estimated at twenty-five lakhs. Radical changes are proposed to be made in the existing system of Police administration, the supervising staff is to be considerably augmented and

an increase in the pay of officers in the various grades is recommended. We do not grudge any reasonable increase in the police expenditure of the country, but we should certainly protest if the demand for reform in Police administration on the part of the people is made an excuse for creating fat posts in the Department for Englishmen. It would come as a grievous disappointment to the public, if the Government, instead of doing justice to the claims of educated natives, gives a monopoly of the new appointments to Europeans and Eurasians." [The *Kesari* writes:—If the information published by the correspondent of the *Advocate of India re* the probable recommendations of the Police Commission be true, we would only remark for the present that the Commission has not done much good to the public.]

Bombay Samáchár (51), 26th May; *Jám-e-Jamshed* (60), 26th May; *Sánj Vartamán* (72), 26th May.

17. We are constrained to express our disappointment at the recommendations reported to have been made by the Police Commission. The Commissioners have apparently discovered no better remedy to reform the abuses in Police administration than an increase in the pay of the higher officers of the Department. Thus they would have the salary of the Inspector General of Police trebled and that of the District Superintendents of Police also proportionately increased. Surely this would be practising extravagance with a vengeance and it is not easy to see how the recommendation, if given effect to, can improve the *morale* of the rank and file of the Police. Besides the proposal would tend to close the higher grades in the Police service more effectually against educated natives than before. The only remedy in our opinion for bringing about reform in the Police Department is to throw open the higher grades in the service to educated natives. Unless this is done, all so-called efforts at reforming the force are foredoomed to failure. [The *Jám-e-Jamshed* and the *Sánj Vartamán* make similar comments.]

Desirability of increasing the detective element in the Police.

Indu Prakásh (31), 25th May.

18. A correspondent writes to the *Indu Prakásh*:—Among the seven questions referred to the Police Commission, the one referring to the increase of the detective Police force in the country occupies no mean place. The Criminal Investigation Department, which forms part of the City Police in Bombay at present, has shown satisfactory results and if the Police in each district were to have a detective branch added on to it, it would no doubt show equally satisfactory results and render material aid not only in detecting crime and preventing oppression by the Police but tend to root out the evil of corruption, which prevails more or less in every branch of the administration. Even in the Postal and Telegraph Departments, low-paid subordinates levy illegal contributions from ignorant persons. Contractors in the Public Works Department are, it is well known, required to grease the palms of those with whom it rests to pass their bills, while in the Revenue and Judicial Departments corruption is so notoriously prevalent that nothing short of an army of clever detectives will avail to put down the evil. It is, therefore, to be hoped that the Police Commission will deem it their duty to suggest a very large infusion of the detective element in the present Police force.

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19. "Nothing is more gratifying than the news that the Presidentship of the next Indian National Congress has been offered to Sir Henry Cotton, retired Chief Commissioner of Assam....... We think no better selection for the high honour could have been made. Sir Henry Cotton's experience of this country for the period of a generation, attained in various official capacities, his knowledge of our manners and customs, his intimacy with the intricacies of our agrarian system and his acquaintance with the needs of our country eminently qualify him to guide the deliberations of our national assembly."

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Election of the Honourable Mr. Gokhale to the Supreme Legislative Council.
Mahrátta (7), 24th May.

20. "We are glad to learn that our townsman, the Honourable Mr. G. K. Gokhale, has been renominated to the Viceroy's Council. Of course, a non-official member of the Supreme or local Legislative Council has very little to do except to put some interpellations and make speeches at Council meetings now and then. He can as much influence the policy or administration of the Government as the sails of a ship can change the direction of the wind. But still it is a responsible position......... Mr. Gokhale has very creditably sustained the *rôle* assigned to him, and it was but proper that his services should be recognised by re-election. His courageous utterances in the presence of one of the most masterful Viceroys on the occasion of the Budget debates for the last two years reveal a new quality in him which even his best friends had not formerly discovered, and now that he is free from the trammels of an aided educational institution, we might very well look upon him to develop and utilize it in a proper manner. Some fears were at one time entertained about his re-election on account of the reported ambition of a Bombay merchant, but we are glad to see that these fears have proved groundless."

Scarcity of *rab* for agricultural operations in the Konkan districts and a request to the authorities in the matter.
Satya Shodhak (128), 24th May; *Chikitsak* (94), 27th May.

21. The agriculturists in this district are at present suffering from a scarcity of *rab* for the preparation of their lands for tillage. Formerly, they used to gather *rab* materials from scrub and jungle in waste land, but now all waste lands are gradually being brought under cultivation and there is a terrible scarcity of *rab* felt by the agriculturists for manuring their fields. Concurrently with an extension of the cropped area, we witness the phenomenon of very poor crop outturns because there are no *rab* materials available in sufficient quantities to serve as manure for the fields. Does this matter attract the attention of the Circle Inspectors and have they devised any means to supply the want? Their sole anxiety seems to be to enhance the land assessment. We learn that in the Thána District agriculturists are carefully taught to pick up *rab* materials for their holdings from the Government forest reserves without doing injury to the trees and plants. If the necessity of extending facilities to the agriculturists for gathering *rab* is felt in Thána, why should it not be felt in this district? We hope the local authorities will seriously grapple with this question and devise means to remove a keenly felt want of the Konkan agriculturists. [The *Chikitsak* makes somewhat similar remarks in connection with the present condition of agriculture in the Belgaum District and requests the local authorities to extend special facilities to the agriculturists to use minor forest produce for manuring their fields.]

Complaints against the authorities of the Irrigation Department at Poona.
Kesari (108), 26th May.

22. A correspondent writes to the *Kesari*:—Complaints are heard at present about the working of the Irrigation Department under Mr. Visvesvaraya. It is said that a number of petitions have been made to the higher authorities against Mr. Visvesvaraya and his Assistant Mr. Vartak, and that an enquiry is being made into the matter. Howsoever that be, it is true that in the past there were not so many complaints against the Irrigation authorities, though the staff was smaller and the irrigated area more than at present. It seems, therefore, that the present system of working the Department is at fault. The Executive Engineer's sanction is required for most trivial matters and even highly-paid subordinates have no discretion left to them. The Executive Engineer has placed a number of harassing restrictions in the way of poor rayats wishing to obtain the benefit of irrigation. They are required to dance attendance upon a number of officials and permission to plant sugarcane is most sparingly given. Mr. Visvesvaraya objects to the growing of vegetables in fruit plantations though such objection is opposed to the spirit of the Irrigation Act and the benevolent intentions of Government. The rayats count upon the profits of vegetable produce when rearing

fruit plantations which take a number of years before these bring any profit; but if they are prevented from growing vegetables they must necessarily suffer a serious loss. Many persons intend bringing suits for damages in the matter. As regards the complaints against Mr. Vartak, it is said that he abuses his authority in irrigating some of his own lands near the village of Kothrud with canal water, while no water is available for irrigating the lands of the neighbouring landholders. At one time, exception was taken to the appointment of another native officer in the Irrigation Department at Poona, on the ground that he held lands in the district. If this be true, why was not a similar objection raised to the appointment of Mr. Vartak? The successful working of the Irrigation Department depends upon administrative capacity and not on mere book-learning or efficiency in office routine. It is to be hoped that Government will pay more attention to this matter. Fortunately, the Superintending Engineer is listening to the complaints of the people and is anxious to redress them. I hope he will duly inquire into the matter and remove all cause for complaint.

Alleged assault by a European officer on Mr. Husein Tyabji at Victoria Terminus, Bombay.

Jám-e-Jamshed (60), 25th May.

23. We wonder when we shall hear the last of assaults by insolent Europeans upon respectable natives. While Captain Winter's case is still fresh in the public mind, a similar incident is reported to have occurred at the Victoria Terminus, Bombay. In the afternoon of the 22nd instant, a European Military Officer, Captain Francis Kroko (who is according to some accounts a Frenchman), and Mr. Husein Badrudin Tyabji, Barrister-at-Law, were at the booking office, Victoria Terminus, when a misunderstanding arose between the two parties. The European used abusive language towards Mr. Tyabji and twice struck him with his fist. Mr. Tyabji demanded his assailant's name which the latter refused to give. At Kalyán and Neral attempts were again made to get the assailant's name but without avail. At Lanowli, the matter was reported to the Superintendent, Railway Police, but the European still obstinately refused to give his name. He was then arrested by the Police Superintendent and compelled to hand over his card. Mr. Tyabji, we learn, intends to take further steps in the matter.

Alleged pollution of a well at Jalálpur.

Navsári Prakásh (64), 24th May.

24. Mr. Brown, Assistant Collector, Surat, came over to Jalálpur on the 20th instant to make inquiries in connection with the alleged pollution of a Hindu well to which reference was made in our columns last week. He summoned three of the villagers to his bungalow and talked the matter over with them. As a result of this interview, at which the Mamlatdar was present, Mr. Brown directed that the Christian teacher should use for drinking purposes the well called Kalyan, while the Hindu villagers might draw water from a separate well to be reserved for their exclusive use. The villagers are, however, reluctant to consent to this arrangement which is a departure from Mr. Wales' order requiring the teacher to engage the services of a Dubla to fetch water for him. It is reported that the Mamlatdar subsequently told the people that it was useless for them to approach the higher authorities as he and the Assistant Collector were all in all in the matter. He also observed in an intimidating tone that they would come to grief if they disobeyed the Assistant Collector's order and even went to the length of abusing them. The people are at present considering what further steps to take to get their grievances redressed.

A sequel to the agitation in the Gujarati press concerning the evil practice of *dhoonwa* at Bulsár.

Sánj Vartamán (72), 29th and 30th May.

25. Our Bulsár correspondent writes to us:—The discussion in the Gujarati papers concerning the evil practice of *dhoonwa* at Bulsár has taken a quite unexpected turn. It appears that some Muhammadan gentlemen connected with the management of the *Durgah* at Bulsár have been raising funds with a view to proceed legally against some of the Parsi correspondents who started the agitation on the subject in the newspapers. Notices have been formally served upon the latter and the matter will shortly come up before a court of law. [In a subsequent issue, the same paper re-

ports :—Abdullahkhan Jafferkhan, keeper of the *Durgah* at Bulsár, and Musaji Abdullah, one of the trustees of the shrine, have filed a complaint in the court of Mr. A. D. Brown, First Class Magistrate, Surat, charging the Editor and the Bulsár correspondent of the *Jám-e-Jamshed* with defamation in connection with the writings which recently appeared in the paper *re* the evil practice of *dhoonwa* at Bulsár. The case will come on for hearing at Dumas on the 6th June.]

Frequency of thefts at Hyderabad (Sind) and alleged laxity of the local Police in tracing the culprits.
Prabhát (42), 23rd May, Eng. cols.

26. "We would suggest to the District Magistrate of Hyderabad to call for a return of thefts which have taken place in the town, say, within the last two years, and to inquire in how many of them the Police have been able to trace the thieves. We are led to make this request, because there have been, of late, loud complaints regarding the frequency of thefts in Hyderabad and the inability of the Police either to prevent or detect them. A return, such as we suggest, will enable the District Magistrate to judge how far these complaints are true, and whether or not there is a justification for the condemnation passed upon the Police. Nay, if such a return were to be called, it would put the Police upon their mettle and compel them to take measures which would necessarily inspire dread among the thieves and a sense of security among the people."

Thefts in Karáchi.
Karáchi Chronicle (5), 24th May.

27. "The evacuation of houses in Karáchi owing to the outbreak of plague seems to have given a fillip to the offence of house-breaking in the city. Undeterred by the fear of catching plague, the roughs and scamps of Karáchi are said to be hard at work. A complaint reaches us that on the night of Friday before last the house of one Ayel near Mithadur was broken into and property consisting of cash, ornaments and clothes worth about Rs. 200, stolen. It is stated that on the same day another house in the same locality was entered by a thief who, on an alarm being raised by the owner of the house, escaped from the top of the building. Where were the Police at the time? Why do they not watch vacant houses with zeal and vigilance? At present plague operations do not claim a large measure of the attention of the Police, nor are the Police required to guard the segregation camps. Anyway the offence of house-breaking in Karáchi is on the increase and we hope the District Superintendent of Police will try and make his men a little more alert."

Alleged encroachment by a Hindu money-lender upon a Musjid at Pad Idan (Hyderabad, Sind).
Al-Haq (41), 16th May, Eng. cols.

28. "We beg to draw the attention of the Collector and District Magistrate of Hyderabad to an affair which has caused much excitement among the Muhammadans of Pad Idan and its neighbourhood. One Sitaldas, who appears to be an influential resident of that place, has summarily taken possession of a *Musjid* which he has enclosed with walls along with some other property, and to which, therefore, Muhammadans have no access for the purposes of worship. It appears that a Muhammadan Dhobi by name Huzuri owed Sitaldas some money for which the latter brought an attachment upon the Dhobi's house which is 50 or 60 paces from the Musjid. The strip of land between the house and the Musjid belongs to Government. When Sitaldas obtained possession of the house he enclosed it as well as the vacant plot and the Musjid by means of a wall. The Muhammadans made two or three petitions, protesting against this act of encroachment. It is said that the Tapedar made a report about the matter, while the Mukhtyarkar, Mr. Ramchand, held an enquiry on the spot but took no action though there is every likelihood of a serious breach of the peace ensuing. He then went on leave for some days and during his absence the Head Munshi on receipt of a fresh petition from the Muhammadans visited the place and ordered Sitaldas to throw open the doors so that he might inspect the premises and hold an enquiry. Sitaldas refused point-blank to comply with this order. He evidently thought it would be all right when Mr. Ramchand came back, for Mr. Ramchand was very obliging to him. Sitaldas now feels quite secure, but we trust the Assistant Collector and the

Collector will teach him that such outrages on the religious feelings of a community cannot be permitted under the British Government. A high-handed man like Sitaldas deserves to be taught a severe lesson. The matter, it will be seen, is of great urgency. The Muhammadans have hitherto agitated in constitutional ways, but everyone knows how excitable they are in a case like the present. Action should, therefore, be taken by the authorities with as much promptitude as possible."

Education.

The Government of India and the Tata Research Institute.
Voice of India (13), 30th May.

29. "Sister Nivedita does well to correct the mistaken impression prevalent in some quarters concerning the joint family and charitable trust at one time proposed by Mr. J. N. Tata. The combination was not suggested in order to confer a perpetual benefit on the donor's family, but, as doubts had been expressed as to whether the properties exclusively transferred to the trust would permanently yield a certain amount of income annually, it was proposed to ensure that amount by making over all the donor's properties to the trust on condition of the balance left after deducting the fixed amount being handed over to certain specified members and descendants of the donor's family. What is there against public policy in such an arrangement? To tie up property in a particular private family is no doubt considered in England as against public policy; but when the main object of a trust is charitable, and where the properties would ultimately lapse in favour of the trust exclusively, a provision that the balance of the current income, *if any*, might be paid over to certain individuals, does not strike us as an impolitic arrangement. Is it against public policy to annex a principality and pay a perpetual pension to the descendants of the dispossessed reigning family? As a matter of fact, by adopting a narrow view of the law, the Government has deprived the trust, and hence the public, of what might have been available under less strict notions of policy."

Jám-e-Jamshed (60), 30th May, Eng. cols.

30. "The draft Bill in connection with Mr. Tata's Indian Institute of Science is said to be ready. Inquiries seem to be rather freely made as to the conditions under which Mr. Tata is prepared to obtain the assistance of the Government. It is asked, and not without reason, by those familiar with the manner in which colleges and Universities are conducted by the Government in this country, whether Mr. Tata is prepared, in return for the few thousands of rupees that the Government intends to offer for a certain number of yeas, to yield to the authorities the rights of selecting the professors, and managinrg the Institute, just as if it were a Government concern. If the Institute is intended by Lord Curzon to be practically bought over for a few thousands of rupees and is to be made another close preserve for Europeans, the public would ask Mr. Tata to stay his hand and thankfully decline the proffered aid. India would prefer to wait for a few years more rather than see a princely sum frittered away for the glorification of the Service men. Then, again, in case Government ceases to aid the Institute after ten years, is its control over it to cease also, or is it in consideration of what it will give during these years to continue to have a voice in the management of the Institute? Doubtless, Mr. Tata and 'his advisers' know their business; but the public naturally expect that, in their anxiety to see the business through, they will not agree to terms which may, in a few years, reduce the Institute to a pure Government establishment for the benefit of the *Sahebs*, as other benevolent and educational institutions, founded and endowed by *native* philanthropists, have become to the detriment of the interests of the natives themselves."

Moral surroundings of educational institutions in India.
Jám-e-Jamshed (60), 26th May, Eng. cols.

31. "In asking the Principals of Government Colleges and Inspectors of Schools whether any of the educational institutions under their control have immoral surroundings, the Director of Public Instruction, Bengal, has taken a step which will commend itself to every intelligent person, and, we hope, be imitated by the Directors of

Public Instruction in other provinces as well. We know how, owing to insufficient accommodation in, or total absence of, students' quarters, attached to the institution where they study, young men are constrained to live in localities which cannot be pronounced healthy either from a physical or a moral point of view. For this, Government themselves are in a very large measure responsible. The caste system might for some time have stood in the way of their providing suitable boarding and lodging accommodation for students; but this difficulty has been long since got over, and still very little is being done to supply the want on anything like an adequate scale. What wonder that students go and shift for themselves, wherever they find room, without regard to moral surroundings?"

Resignation of Dr. Masina.
Voice of India (13), 30th May.

32. "What is all this row about Dr. Masina and his differences with the Medical Department at Bombay? Dr. Masina may be a very clever surgeon; he may have performed successful operations and have won the confidence of the students and the outside public. But does he belong to the charmed circle of the I. M. S.? What is the colour of his skin —tell us that! It is all very well talking about favouritism to members of the I. M. S. and repression of native talent. But what about vested interests? Are there any Dowbs amongst our native medicos? Has Dr. Masina an uncle, aunt or cousin, somewhere at head-quarters, to push his claims? But there is another side to the question, often overlooked by the powers that be. Here is the Grant Medical College, a venerable native institution, opened fifty-eight years ago. Read the speeches made by Governors and other high authorities at the time of its opening and ever after, and you will see for whom and for what primarily the College was established. It must have turned out by this time from one to two thousand graduates, some of whom have made an extensive reputation. Its upkeep must have cost the public millions of rupees. Is it conceivable that after absorbing so much of the public revenues, after educating so many natives of talent, you have not been able to find half-a-dozen of these, worthy of filling even the minor Chairs—say of materia medica, botany or chemistry? A trained Native Professor is better qualified to handle these subjects in their application to India. Have you been able to train none such? At this rate it must take another three hundred years before you turn out a few Assistant Professors. Do you know, gentlemen, what this means? It means that there is a screw loose somewhere and that the dry rot of vested interests is eating into the vitals of the Medical Department. Will the India Office never make a stand against these powerful interests? The Secretary of State is India's *mabap*. What has he done in this behalf since Dr. Bahadurji and others called attention to the subject fifteen years ago?"

Railways.

Report of Mr. Robertson, Special Railway Commissioner.
Kaiser-i-Hind (19), 24th May, Eng. cols.

33. "We cannot refrain from expressing our highest praise for the very satisfactory manner in which Mr. Robertson has discharged his most onerous and responsible duty.......... We most cordially welcome his report and hope that it may prove to be the foundation of a new era in Indian railway reform. The outcome of his divers observations may be stated in his own words. 'Speaking generally, I think there can be no doubt that the present administration and working of Indian railways cannot be regarded as at all satisfactory.'......... Of course, he qualifies this condemnation by observing that this far from satisfactory condition is to be attributed 'more to the system than to any particular individual action on the part of the Railway or Government officers.' This may be correct, but it may be asked whether it is not the 'particular individual' and the 'Government officers' who between them have been the authors of the existing system. After all, measures are introduced by men. A system is what the men in power and authority make it. We, therefore, go further than Mr. Robertson and declare that the existing system of Indian railway administration is the disagreeable legacy bequeathed by those men who, from time to time, laid the foundations of the system

which is now so severely condemned. In other words, the Indian tax-payer has had to bear all the ills arising from the 'system' laid down by those who have been absurdly called 'statesmen.'......... Mr. Robertson after long and anxious consideration is driven to the conclusion, 'that root and branch reform alone will be productive of lasting good, and that if the development of railways in India is not to be hampered, and if they are to render that full and efficient service to the country of which they are capable, they must be permitted to be worked more as commercial enterprises than they have been in the past.' To those who have carefully followed the financial fortunes of the different systems of railways in the country for many a year, the observation will not be surprising. Times out of number, while reviewing the Annual Administration Report of Indian Railways, we have pointed out the enormous moneys lost to the general tax-payer during the last fifty years, by reason of that deplorable want of commercial spirit in the management of our railways. All these railways, save the East Indian, have entailed a loss of upwards of 40 crores! The general revenues of the empire would have been saved this colossal sum had Indian railways been worked from the very commencement on a commercial basis. Even after the Report of the Select Parliamentary Committee of 1884, when the loss incurred till that year was made manifest, no attempt seems to have been made to reduce it and to work the railways as businessmen would do. No. The omnipotent and omniscient bureaucracy of the land arrogated to itself the task of managing these railways, and we owe to their profound ignorance and conceit the deplorable result to which Mr. Robertson has now drawn prominent attention.......... Mr. Robertson has something very unpleasant to say in his own incisive way about the administrative machinery of the railway systems. This machinery he condemns, for it is so provocative of dilatoriness, resulting in loss of efficiency and therefore in loss of money. Here is a pregnant sentence from paragraph 25. 'In England, the Government Director has the absolute power to veto all proceedings whatever at meetings of the Board of Directors. In India the power reserved by the Government for interference in all details of management is so extensive that the Government control is now carried down to the most trivial matters; and no expenditure, however small, whether on revenue or capital account, can be incurred without the prior sanction of the Government.' And here is even a more pregnant sentence in paragraph 26 which lays bare the canker which is gnawing at the railway administration for many a year—a canker which seems to have grown inordinately fat on what it feeds. 'Strong representations have been made to me by Railway administrations of the great inconvenience and difficulty which they experience in carrying out their duties owing to what they consider to be the excessive interference of the Government Consulting Engineers in India and their Deputies and the Government Examiners of Accounts, in all matters connected with the administration of the railway. It was urged that, whereas previously the Government control extended only to principles and main items of expenditure, it had now developed into a close examination and criticism of the most petty details, and that fault was found about the most trifling matters and opinions expressed how things might have been done differently, which led to no good and were only a source of irritation.' Here is a grave indictment against the interference of Government officials in the pettiest of petty matters—an interference which the companies working the railways deem to be a source of irritation, in other words, an unmitigated nuisance! In reality the consulting officers, superior and inferior, seem to be so many meddlesome Matildas, conceited enough to pose as superior in ability and administrative tact to persons who are life-long experts in their own line! This is the bane. But the bane is discernible not only in railway administration. It is the same in almost all other departments of the State monopolised by a Civil Service, with no special aptitude and no special training."

Prakáshak (48), 22nd May, Eng. cols.

34. "Mr. Robertson's report on Indian Railways is out and advocates a radical change in the method of the working and administration of our railways. He proposes a great reduction in the fares and an increase of speed and also of the comforts of passengers, and suggests that the existing railways be

extended by giving additional security to Railway Companies. In making this last suggestion, he has totally disregarded the existing burdens on the Indian tax-payer and appears to have regarded the interests of the British capitalists alone. Moreover, we think that Mr. Robertson has not taken an adequate view of the present needs and economic condition of India in drawing up his report. India is growing poorer and poorer and an extension of railways will but increase the burdens she has now to bear. To mitigate the grievous effects of famine and to avert their recurrence in future India sorely needs a wide system of irrigation rather than an extension of railways."

Bombay Samáchár (51), 25th May.

35. Mr. Robertson's report covers the whole field of enquiry in regard to the working of the Indian Railway system. He has laid his finger correctly on the various sore spots in railway administration and traces the failure of Indian railways as commercial concerns to the excessive and unwarranted interference of officers of the Public Works Department, who have hardly any practical experience of railway matters. As a remedy for the evil he suggests that the control of Indian railways should be transferred to a board of railway experts. The suggestion is sure to command public approval. Mr. Robertson's lucid exposition of the grievances of third-class passengers will be hailed with particular gratification throughout the country. Third-class passengers, as Mr. Robertson truly observes, constitute the backbone of the passenger traffic in India, and it is nothing short of scandalous that their grievances should have as yet remained unheeded. We are sure that the numerous well-considered recommendations made in Mr. Robertson's report, if carried out in an earnest spirit, will bring the Indian railways in a line with the best systems at work in Europe and induce British capitalists to invest money with greater readiness in Indian railway concerns.

Satya Mitra (127), 26th May; *Chikitsak* (94), 27th May.

36. Mr. Robertson's report is on the whole drawn up in an impartial spirit and certain suggestions embodied therein seem to be the result of a close and searching inquiry. Nevertheless, there are a few things which seem to have escaped the notice of the Railway Commissioner. For instance, there is an excessive overcrowding of third-class passengers at the gates of exit and entrance on railway stations and male and female passengers are required to pass through the same gate. This causes serious inconvenience to female passengers. We would, therefore, suggest that there should be at each railway station separate gates for male and female passengers and that lady ticket-collectors should be posted at the gate for female passengers. Again, as regards the capital required for the construction of new railways, we would wish native capital, which is lying hoarded at present, to be freely drawn upon for the purpose. The material prosperity of the country will thus advance by leaps and bounds. [The *Chikitsak* writes that serious inconvenience is felt by third-class female passengers at the Belgaum Railway Station, because there is but one waiting room there for the accommodation of male and female passengers and because there is only one gate leading from the third-class waiting room to the station platform.]

Suggestions for removing the grievances of third-class passengers.
Kál (104), 29th May.

37. The authorities of the Oudh and Rohilkhand Railway had invited the opinion of the public on the subject of the improvements that were necessary in order to ensure the convenience of third class passengers. A Conference was accordingly held at Sahárânpur and several suggestions were offered to the Railway Company. We shall enumerate a few of these—(1) passengers should never be conveyed in goods waggons; (2) more spacious and convenient waiting rooms than exist at present should be provided for male and female passengers; (3) each carriage should be provided with lavatory accommodation; (4) care should be taken to prevent a rush of passengers at the gates of the waiting rooms leading to the platform; (5) each compartment should seat eight males or six females; (6) particulars about fares and timings of trains should be posted outside the station in vernacular languages; (7) separate compartments should be

reserved for mochees and scavengers—this suggestion led to a vehement discussion but was ultimately approved; and lastly (8) detectives should be appointed to see that the Railway Companies abide by their rules. If this last suggestion is acted upon in practice, there would be a wholesome check upon the Railway Companies and much of the inconvenience at present experienced by the public would be removed.

Employment of natives in railway service.
Jám-e-Jamshed (60), 25th May, Eng. cols.

38. "Now that the Government has gradually begun to acquire control over the several railway systems in India, the time has come, in our opinion, for making strong representations to them for a larger employment of the natives of the country in railway service. The grievances of the people of India in the matter are both just and of long standing; and it would be well if some systematic efforts were now made by the Press and the public to draw the attention of the Government to the same. If the railways are intended to promote the prosperity of the country and not to secure the benefit of a certain class alone, then, clearly, it is the duty of the Government to see that they are as economically administered as possible—regard being, of course, always had for efficiency. Now, is such economy secured by reserving the higher grades of the service for Europeans and East Indians, that is to say, by the employment of a more costly agency when a cheaper one could be had without any sacrifice of efficiency? It is, again, not only on the ground of economy that a large employment of the natives is expedient. If educated Indians are not to be employed more extensively than heretofore in such departments as railway, telegraph, irrigation, post office, customs, police, &c., where are they to be employed?...... We see that Parsis and other natives are ousted by Europeans and East Indians on the B. B. & C. I. line; and the G. I. P. Railway has become more conspicuously than ever a line for the whites. Will Lord Curzon put India under one more obligation by appointing a Commission to inquire how both by Government officials and by the authorities of State guaranteed railways educated Indians are being treated?"

Alleged detention of third class passengers at the Poona Railway Station.
Dnyán Prakásh (30), 28th May.

39. We did not expect that we would come across an instance of mismanagement on the part of a railway administration so soon after the publication of Mr. Robertson's report. Only yesterday, a crowd of third class passengers were detained in the third class waiting room at the Poona Railway Station through the negligence of the ticket collector, who failed to open the door of the waiting room in time and admit the expectant crowd to the platform. The train for which the passengers had been waiting steamed into the station and departed soon after without the passengers being allowed to travel by it. The train was not by any means crowded and the passengers could easily have found accommodation therein. After the departure of the train some of the passengers, who were left behind, went to the station-master and laid a complaint before him. He admitted that the ticket collector was at fault and that his conduct would be reported to the higher authorities. The Traffic Manager has also been informed by wire of the unnecessary detention of the passengers. What are we to say to such mismanagement on the part of the Railway authorities?

Municipalities.

Appointment of a new Health Officer for the Bársi (Sholápur) Municipality.
Kesari (108), 26th May.

40. A Bársi (Sholápur) correspondent writes to the *Kesari*:—Despite interpellations in the Legislative Councils, petitions by the people, and discussion on the subject in the public Press, the Commissioner, C. D., has sanctioned the appointment of a new Health Officer for the Bársi Municipality! Though the Commissioner is not quite convinced that the Municipality can bear the new burden imposed upon it, and though he does not consider the condition of the Municipal finances to be as satisfactory as the Collector represents it to be, he has apparently given his sanction to the appointment more from a desire to uphold the prestige of

subordinate officers than from a desire to do justice. The Commissioner says that the matter will be reconsidered if the burden is found to be unbearable in future. A rate-payer has given a notice to the Municipality that the resolution passed by that body sanctioning the new expenditure is *ultra vires* and that if the outlay is actually incurred, the Municipal Councillors will be held personally liable for the same! It is not desirable that the matter should go before a Civil Court. But as the Commissioner has refused to give a favourable hearing to the prayer of the people of Bársi, the latter have apparently no alternative left to them but to take the matter before a civil tribunal.

Native States.

Indebtedness of Native States.
Shri Sayáji Vijay (36), 23rd May, Eng. cols.

41. "Mr. Weir asked the Secretary of State for India to supply information on the indebtedness of the minor Native States. The Secretary was, however, unable to do so. He merely said that 201 States owed 4 crores and 10 lakhs of rupees to the British Government! The whole indebtedness of all the States, big and small could not perhaps be obtained. If it could be, it would certainly be represented by an alarming figure!......... What with famine, what with the Delhi Durbar, and what with the notorious extravagance of some of the Chiefs and Princes, the general financial condition of Native States has become simply alarming.......... If this is the condition of Native States though the Chiefs have no wars to wage and enjoy perfect peace to develop the latent resources of their principalities, can we not safely say that the present administration of these States leaves much to be desired?"

Appeal of the State priest of Kolhápur to the Bombay Government against the confiscation of his inam lands by the Maharaja of Kolhápur.
Prekshak (34), 26th May.

42. A few selfish and intriguing advisers of the Maharaja of Kolhápur have induced him to take such extravagant interest in the Vedokta controversy that that controversy seems to have actually become a mania with the Maharaja. Several persons have become victims to this mania of the Maharaja and among these is the State priest. When this dignitary declined to perform certain ceremonies according to the Vedic rites at the Maharaja's place, the latter confiscated his inam lands. The State priest appealed to the Political Agent against the confiscation, contending that the Maharaja had no right to resume the inam lands and fortifying this contention with the opinion of an eminent counsel like Mr. Inverarity. The Political Agent, however, held the Maharaja's action to be lawful. Appa Saheb, the State priest, has now submitted a memorial to the Bombay Government in the matter. We hope the Local Government will, before deciding the question raised in the memorial, appoint a Commission of impartial judges to weigh the contentions on either side carefully and suggest a satisfactory solution.

Finances of the Rájkot State.
Káthiáwár Times (6), 28th May.

43. "The financial condition of the Rájkot State being unsatisfactory at present, it is proposed, we learn, to effect a reduction in the expenditure of the State to the tune of about forty thousand rupees. For this purpose some reductions have been proposed in the salaries of low-paid servants of the State, such as peons, karkuns, talatis and others whose salaries range from eight to twelve rupees per mensem. We cannot help remarking that to reduce the low salaries of petty servants is like squeezing the poor to feed the rich. It would be better if the State authorities were to have recourse to a more reasonable plan, especially as a reduction of the salaries of petty State servants is not likely to result in an appreciable saving to the State exchequer."

The Dewan of Porbandar.
Káthiáwár News (20), 20th May, Eng. cols.

44. "Mr. Manilal Ajitrai, the present Dewan of Porbandar, has gone on two months' leave, and Mr. K. P. Dodia, Sar-Nyayadhish of the State, is appointed to act in his place........ Mr. Manilal has proved a very undesirable officer, and as in view of Mr. Watson's judgment he could not be

allowed to retain the Dewanship unless he re-established his character in a higher court, he has very prudently taken two months' leave. And as it is almost impossible for him to continue in that office it is necessary to suggest to the authorities that a tried officer of the rank of a deputy, against whom there have been no complaints, should be appointed as Dewan of Porbandar. In making the selection the choice should fall on a man who is neither a Nagar nor a Bania but an outsider. No man who has at any time suffered himself to be mixed up with any intrigues in the State should be appointed to the Dewanship."

Affairs in the Dhrángadra State.
Káthiáwár News (20), 20th May, Eng. cols.

45. "The Chief of Dhrángadra has appointed as his Dewan one Kanoji who is not sufficiently well-educated. While the Agent to the Governor fills up all minor offices by graduates, it is much to be regretted that such an important office as that of Dewan should be filled by one who in no way can be regarded as qualified for it. When the Dewan is not a capable officer, the subordinates have a merry time of it. I hope, therefore, that the Chief will pay proper attention to the matter. The State theatre, which is under the supervision of the Chief, has undergone much improvement and certain accessories appertaining thereto have been lately sent for from Bombay at a considerable cost. The Chief is very fond of the stage and devotes much time to the theatre, which might well be employed in managing State affairs."

Affairs in the Mánsa State (Mahi Kántha Agency).
Mahi Kántha Gazette (63), 24th May.

46. An officer in the service of the British Government, who is convicted of a criminal offence, is considered unfit for further service. But the same, it is to be regretted, does not appear to be the case in the Native States. The case of Mr. R. J. Pandit, who has been recently appointed Karbhari of Mánsa, is an instance in point. Only a few days after his appointment as Karbhari he was convicted in a Magistrate's Court at Ahmedabad of an offence under the Abkari Act and sentenced to pay a fine. Surely it cannot be pleaded that an officer of his position was ignorant of the abkari regulations. Yet strange to say, he is still allowed to hold his office. It is incumbent on Government to interfere and compel the Chief of Mánsa to remove him from the State service.

Hitechchhu (58), 28th May.

47. When the State of Mánsa (Mahi Kántha Agency) was under Agency management about half a lakh of rupees were spent on the education of its Chief, Ravalji Takhatsinhji, who was then a minor. But the expenditure of this large sum has apparently resulted in no gain to the subjects of the State who have to put up with no end of hardships at the hands of their ruler. The Chief has recently appointed a Chitpawan Brahman, one Sitaram Ganesh of Poona, as his *guru*. Now this Sitaram was a few years ago serving as Nyayadhish in the State, but was removed from the office by the then Political Agent, Major Ashby, on account of his religious eccentricities and the undue influence he exercised on the mind of the young Chief. He then accepted a teachership in a school at Pálanpur but was also removed from that post on the transfer of Major Ashby to the Superintendency of Pálanpur. The Chief worships Sitaram as a Mahatma and is so fanatically devoted to him that he pays hardly any attention to the affairs of the State. As Ravalji seems to care more for spiritual than worldly concerns he should retire from the administration of the State altogether.

Intelligence extracted from the Press.

News from Muscat.
Sind Gazette (11), 22nd May.

48. "The following extract from a private letter received yesterday from Muscat by a local native trader has been placed at our disposal, and as it is of some public interest we give publicity to it:—'Four Toharries (inhabitants of Tohar), French subjects, who fled from the quarantine camp here, were arrested by a steam-launch belonging to the Syed's Govern-

ment and imprisoned in the fort. A French man-of-war has arrived to effect their release. Syed Fezil, however, declines to give up his prisoners, claiming them as his own subjects. This refusal has enraged the French authorities who despatched a telegraphic message to Paris, costing Rs. 450, on the 17th instant. The British are said to support Syed Fezil's action. Three British gun-boats are here at present and one more is expected. French and Russian men-of-war are also shortly expected. It remains to be seen how the matter will end."

Excommunication of three hundred Bhattia families.
Indian Social Reformer (4), 24th May.

49. "It is reported that a meeting of Bhattias was held on Sunday last in Old Mahajanwadi, Bombay, when the subject of about three hundred or more Bhattias, who were stated to have married girls at Hardwár, was considered. On the ground that the girls did not belong to the Bhattia caste, the meeting resolved to excommunicate the Bhattias who had married them. The incident is interesting as an instance before our very eyes of how new sub-castes have been formed in such large numbers in India. It is absurd to speak of excommunicating three hundred families. What has happened is that a number of Bhattias with Bombay wives have refused to have social intercourse with a number of Bhattias with Hardwár spouses. It is not alleged that the Hardwár marriages are invalid according to the Hindu law, so that what the conservative Bhattias resent is practically the loss of custom. The three hundred heroes of this matrimonial Thermopylœ will, of course, form a new caste which in the course of the next 20 years would trace its origin to immemorial antiquity."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 31st May 1903.

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th June 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Bvculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadashiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Nárayan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, i.e., a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahănooma	Bombay	Do.	Ratanshaw Frámji Achăria; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsări	Weekly	Rustamji Jámăspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnădăs Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Ramchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Desirability of keeping a Victoria Day or Empire Day in India in memory of the late Queen-Empress.

Jám-e-Jamshed (60), 1st June, Eng. cols.

1. "The celebration of the King-Emperor's Birthday has been postponed from 30th May to the month of November. The step is a rational one altogether, and will commend itself to most people; for there is no reason why the celebration of the Emperor's Birthday should be arbitrarily fixed six months in advance.......... It is to be hoped that the Government will in future years also follow the precedent of the present year. *A propos* of the question of keeping the King's Birthday, what has become of the proposed Victoria Day and the Empire Day? The former was celebrated in the year the Good Queen died at the express command of His Majesty the King. The following year it was quietly merged into the King's Birthday, and this year nothing has been heard of it. There are reasons to believe that India will be glad to keep such a day with great *eclat*, for the memory of the late lamented Queen-Empress is reverently enshrined in the hearts of her peoples.......... If there is any event in British Indian history which deserves periodical commemoration it is, in our opinion, the reign of Queen Victoria. Efforts are still made in England and the Colonies to fix an Empire Day. Any addition to the list of public holidays is not likely to be received with favour in certain quarters; but since India is willing to keep a Victoria Day and the mother-country and the Colonies want an Empire Day, the authorities might fix the 24th of May as a public holiday, without the fear of any public opposition. Clearly no other date could be more appropriate for celebrating the rise and consolidation of the world-wide British Empire than that on which the first Empress of India was born, and under whose memorable reign that consummation was reached."

Comments on the atrocities committed by Belgian traders upon the natives of the Congo Free State.

Kalpataru (105), 31st May.

2. The atrocities committed by the Belgian traders upon the people of the Congo Free State have deeply stirred the sympathies of Englishmen and have not only given rise to a hot debate in Parliament on the subject but have also aroused the righteous indignation of the British and the Anglo-Indian Press. It is creditable to Englishmen that they espouse the cause of a poor and fallen people and propose measures for relieving their miseries. But the trend of the debate which took place in Parliament on the subject of the Belgian atrocities in the Congo State serves to disclose that the British are not impelled solely by philanthropic motives in showing their sympathy with the oppressed native population of the Congo State but are anxious under the specious veil of such sympathy to extend the sphere of their trade. How can one avoid such a conclusion when one sees that though the British made the sufferings and grievances of the Indians in the Transvaal a pretext for declaring war with the Boers, they are after the successful termination of the war trampling upon the rights and liberties of those very Indian settlers? We are astonished at the language of bitter denunciation and invective used by our Bombay Anglo-Indian contemporaries in describing the conduct of the Belgian traders towards the aboriginal population of the Congo Free State. Let these virtuously indignant critics cast a glance at the history of India in the middle of the 18th century and they will be convinced that the alleged atrocities sink into utter insignificance when placed side by side with the cruel persecution of the natives of India by the servants of the East India Company. Amputation of limbs is said to be a mode of persecution employed by the Belgians in compelling the people of the Congo State to work for their employers against their will. The Indians were not only subjected to an amputation of their limbs by their British employers but were mercilessly flogged in the bargain. If Englishmen are actuated by pure philanthropy they need not go so far as the Congo State to find fit objects for the exercise of that virtue. Are there not hundreds in this country who stand in urgent need of the sympathy of their rulers?

Suggestion to appoint a mixed Commission to discover suitable tracts in British South Africa for founding Indian Colonies.
Mahrátta (7), 31st May.

3. "Reuter informs us that a great meeting of Indians was held at Capetown to protest against the proposed Town Council Bill establishing locations for Indians. The same old story of Natal is repeated at Capetown. In the Transvaal Englishmen got Indians to subscribe to applications against the Boer Government, and when the Boer Government fell, the fetters on Indian freedom were not removed all at once. Even now it is only the educated Indians that are to be more liberally dealt with in the annexed Colonies. We have little faith in the honesty of the Colonial British, and the impotence of the Colonial Office when the Colonies make a determined stand on any question is well known. We are afraid the India Office and the Government of India are not doing their duty by the Indians and guarding the interests of the people of this country as they ought to. The great weapon in the hands of the Government of India is that they can stop Indian emigration to Africa, where Indians are almost a necessity for the material development of the country. The communications between the Natal delegates and Lord Curzon are not yet out. Lord Curzon may be expected to take a determined stand on behalf of the Indians, when neither the Manchester vote nor the interests of Conservative Imperialists require the permanent degradation of Indians in South Africa. In the absence of any such information and recognising the Colonial hatred of Indian settlers and the impotence of the Colonial Office as factors in the case, we beg to suggest to our able Viceroy the expediency of appointing a Commission of Indians and popular Anglo-Indian officials to examine the whole question of Indian emigration to all parts of the globe. There are Indian emigrants to Singapur, Malacca, British Guiana, Trinidad and numerous other places. There are vast tracts in British Africa where Colonial Englishmen do not predominate and which are awaiting to be brought under cultivation and a civilized Government. The Commission should inquire into the existence of such neutral tracts and the possibility and convenience of populating them with Indians. No doubt the mere information of the extent and arable character of such British possessions can be obtained from the Colonial Office. But a mixed Commission of Indians and Anglo-Indians visiting the various spots will be better able to judge of the conveniences which Indians can obtain in such parts. This Commission should also report upon the preliminary training necessary to be given to intending Indian emigrants before they are sent out to colonise the new tracts. In many sea-ports in England, full information as regards the professions and trades in Canada, Australia and Africa is always available to intending English emigrants. Even schools for training such emigrants so as to adapt them to their future life exist. The Commission should after actually visiting the spots report upon these matters. It should also be a part of their duty to examine into the grievances of Indians in British South Africa. It is not urged that the Commission need consist of more than five members—three Indians and two Anglo-Indians. We do not think the cost of the Commission will be at all prohibitive. Even if the labours of the Commission end in no practical benefit to the Indians, we shall not be the worse for it. At least much useful information will be collated in one record and that will be a step gained in the solution of this delicate problem, in which the Home Government has to humour the Colonial Englishmen and also to do justice to Indians as British subjects. The British Empire must be made stronger and more cohesive. Indians in Africa are sure to be of immense use for this purpose. Their loyalty in Africa is more to be relied on than that of the European mixed populations. This has been amply proved. It only wants a clear-sighted British statesman to find a way out of the delicate situation and strengthen the Empire by giving full scope to the abilities of each subject-race."

Position of Indian settlers in South Africa.
Native Opinion (33), 24th May, Eng. cols.

4. "The Transvaal Government have already issued a resolution declaring that Indians are permitted to trade in certain bazars and we are glad to observe that the permission has been supplemented by another concession of still greater value. Lord Milner's recent address to the Transvaal Municipal delegates is another noble departure in

favour of the Indians residing in South Africa. The most commendable stand which Lord Milner has made against the bigoted conceptions of the South African Government raises him in the estimation of the Indian public. His sensible protest against 'the blind hostility shown to colour which would deny educated and civilized Asiatics already living in the country not political rights only but other privileges which white men enjoy' affords a good lesson to the short-sighted politicians and ministers of Natal and Cape Colony. Our contemporary of the *Times of India* believes that this franchise will bridge over the gulf between the Indian and the European subjects in the Colonies. We are not sure of this. However, we welcome the change in the attitude of the British representatives in the Colonies towards Indian settlers in South Africa and sincerely hope that this will be an earnest of larger concessions to them in future."

Gujaráti (15), 31st May, Eng. cols.

5. "The Chamber of Mines at Johannesburg has unanimously adopted a resolution, urging the Government to import indentured coolie labour for the new railways, as the mines will otherwise be disastrously depleted. And yet the Transvaal Government is not ashamed of subjecting Asiatics to all sorts of harassing and humiliating restrictions. South Africa owes her development not a little to the Indian coolie labour. But those who thrive on that labour think it eminently fair and honest to treat Asiatics with harshness. Mr. Chamberlain has declared in Parliament that Government has not sanctioned nor supported the importation of Asiatics for the Transvaal mines. That may be true. But the question is whether Government will allow the importation of indentured coolies without insisting on their better treatment after the expiry of their indentures. A great meeting was held this week at Cape Town to protest against the new Town Council Bill, establishing locations for Indians. What is the remedy for all such oppressive regulations and restrictions? The remedy is with the Government of India. Lord Curzon, whilst he has been explicit on many questions, has been hitherto reticent in connection with a subject which is painfully exercising the mind of the Indian public. Surely the Government of India ought to think now of exercising their right of stopping indentured labour until the South African Colonies undertake to treat Indians as His Majesty's free subjects."

Indu Prakásh (31), 1st June, Eng. cols.

6. "The rude and unstatesmanlike reply that Lord Milner gave to the deputation that waited on him from the British India Association is perfectly shocking to Indian readers. It impresses one more with an idea of the nature of the man that spoke it, than of the difficulties of 'forcing the question against overwhelming public opinion.' The deputation urged Lord Milner at Johannesburg on the 26th May to repeal the existing law against the Asiatics, to which 'Lord Milner replied,' says Reuter in a brief message, 'that Government had a perfect right to resist the immigration of any class for the good of the community, and it was no use forcing the question against overwhelming public opinion.' Indeed! We think that Lord Milner would have been nearer the truth if he had said in reply that there was no use in appealing to a statesman of the Rakshasa (demoniac) school of politics. For we have to go to the Indian epics of the darkest periods to find a parallel to the shocking rudeness and vulgarity of the reply given by Lord Milner the other day. The Indians asked for justice from Lord George Hamilton, their autocrat, and he spoke like an autocrat *but with sympathy*. They asked for justice from Mr. Chamberlain, the Imperial demi-god—and he replied with imperious unconcern, but also *with sympathy*. They then went to Lord Milner, the South African Door-keeper, and he spoke with absolute rudeness. He spoke of the 'right' of his Government to shut out the Indian; but we imagine he did not entertain the smallest suspicion of the 'right' of the Indian to protest against the most cruel and unjustifiable wrong done to him under the Union Jack. Lord Milner, we all know; and knowing him, we never expected anything more sensible from him. But there is this thing to be noted by our countrymen—the determination of the British Government to shut out the Indian for his colour, except under unavoidable circumstances. We do not attach much importance to the fact that the *lascars* have been highly

spoken of, and that they are to be admitted on board British ships in unlimited numbers. The *lascars* are Asiatics and serve with greater efficiency than the British seamen. It is for this reason that they have been admitted, *and not* because the British mind is disabused of the colour prejudice. The shutting out of the *lascars* would have seriously handicapped British shipping, and hence they are recommended to be retained. Similarly, we believe, the Indians have to make themselves indispensable before they can induce the British Government to show them justice and fair-play."

Kesari (108), 2nd June.

7. A Sanskrit poet has likened the policy of a ruler to a prostitute with a view to indicate the fickleness and hypocrisy which are its characteristics. That such fickleness and hypocrisy are perceptible in the policy of civilised nations will be clear to any one who casts even a superficial glance at the policy of our British rulers in the Transvaal and the treatment meted out by them to the Indian settlers in that Colony. Before the outbreak of the late Boer war, the Indians laboured under certain disabilities, and these disabilities furnished a partial excuse to the British Government for the declaration of hostilities against the Boers. Lord Lansdowne waxed eloquent at a banquet in Sheffield in talking of the grievances of the Indians in the Transvaal and asserted that nothing exasperated him more than the oppression practised by the Transvaal Government upon British Indian subjects. Now that the war is over and British supremacy is established in the Transvaal, what is Lord Lansdowne's attitude towards the poor and oppressed Indians in the Transvaal? Why are the same laws, which excited the ire of His Lordship before the war, being enforced against the Indians? The loyal assistance rendered by the Indian contingents and Indian doolie-bearers in the course of the war have been ungratefully forgotten and a scheme of assigning locations to Asiatic traders and granting them trade licenses was promulgated at Pretoria on 8th April with Mr. Chamberlain's consent. The disabilities against which Lord Lansdowne and Mr. Chamberlain raised a protest while the Transvaal was under Boer rule are being revived under the plea that public opinion is against the granting of complete freedom of trade and occupation to Asiatics. The Indians in South Africa held public meetings to protest against harassing regulations passed against them but without avail. What has become of Lord Lansdowne's sympathy for the Indians now? Is not the British nation ashamed to see that the pledge of the Proclamation of 1858, under which Indians are placed on a footing of equality with other British subjects, is openly flouted by British officials? Is not the King-Emperor endowed with sufficient power to punish those who violate the pledges given by his august mother? Whatever the answer to this question may be, it is certain that if Indians are reduced to the position of outsiders in their own country, it is but fitting that they should be treated as coolies in other countries.

Kál (104), 5th June.

8. There are some simple-minded persons who wonder why after the close of the Boer war the grievances of Indians in South Africa should continue to exist as before. They think that the Boers being an uncivilised people treated the Indians unjustly, and expected that under the just and civilised rule of the British, the unjust treatment of the Indians must come to an end. But these simpletons do not understand that justice is obtained only by those who are in a position to exact it. The Indians being mild to a degree can never expect to obtain justice. Our British rulers are not such lovers of absolute justice as to render it even to those who do not insist upon having it. They exercise sway over diverse communities and treat each community differently according to its deserts. Some communities fare exceedingly well under British rule while the lot of others is far from enviable. There is an old Sanskrit proverb which says "Such as the ruler is, such will his subjects be." We think we must reverse the proverb and say instead "Such as the subjects are, such will their ruler be." It is no good resting content when we are under the rule of an excellent king. We must try to be like the people of New Zealand, Australia, Canada, &c. Because they are good people, their rulers treat them well, while we Indians being weak and disunited are treated arbitrarily and high-handedly. The Indians in South Africa recently submitted a memorial protesting against the differential treatment that is meted out to them as compared with the white Colonists,

They pointed out that such treatment is opposed to British policy and British traditions. We must say that the memorialists do not know what British policy and British traditions are or have been in the past. Do they not know that the British have selfishly ruined India's trade in the past and have reduced the Indians to a state of semi-starvation? Let them remember that it depends upon them solely whether they obtain the concessions they want or not. If they make themselves fit for them, they will obtain them at once and without any effort.

The *lascars* and the report of the Mercantile Marine Committee.

Gujaráti (15), 31st May, Eng. cols.; *Kaiser-i-Hind* (19), 31st May; *Rást Goftár* (23), 31st May.

9. "The Departmental Committee on the Mercantile Marine have at last completed their report. It is unanimously in favour of the *lascars*. More than three weeks ago the *Times*, in criticising the vaticinations of an English contemporary about the character of the Committee's recommendations, nearly anticipated the satisfactory conclusion that has now been published to the relief of the *lascars* and the Indian public. The Committee find that there has been a decrease in British seamen and an increase in foreigners and Asiatics. But they hold that the objections to foreign seamen are not applicable to the employment of *lascars* and other British Asiatics. The Committee fully recognise the seaworthy qualities of the latter, and we are glad the language-test and other restrictions proposed against foreigners are not to be enforced against the *lascars*. The agitation against the *lascars* was of a most selfish character, and had it been successful it would have benefited not British seamen but aliens. The evidence placed before the Committee in favour of the *lascars* was so strong that it remained unrebutted on the side of those who were bent upon ousting them. Their attempt has deservedly failed and the thanks of the *lascars* are due principally to Mr. Darasha R. Chichgar who, after an exhaustive study of the subject, supported their claims with unimpeachable evidence in their favour and fought out their case with full knowledge of the question." [The *Kaiser-i-Hind* and the *Rást Goftár* make somewhat similar comments.]

Reflections on the timely escape of a British steamer at New York from a dynamite fatality.

Kál (104), 5th June.

10. We are proud of the wide extent of the British Empire, but are hardly aware of the number of enemies it has nor in what ways they will try to wreck the Empire. Recently a British steamer was about to set sail from New York, when a startling discovery was made. Among the articles of baggage sent on board the steamer was a box containing one hundred pounds of dynamite and an electric battery worked by a spring machine. The object of the person or persons, who sent this dangerous box, evidently was that the steamer should be blown up by a terrible explosion a few hours after starting on her voyage. Fortunately the New York Police got information in time about the dynamite box having been despatched to the steamer and by prompt action saved what would otherwise have been a terrible disaster. No clue was obtained as to who the sender of the box was, but it is surmised that the dangerous plot must have been hatched by some Fenian traitors, who have emigrated to America. It is alleged, on the other hand, that the recent passing of the Irish Land Bill in the British Parliament has pacified Irish feeling and that the plot cannot therefore be attributed to the Irish malcontents. Who the offender in this particular instance may be is after all a minor matter, since any people who are ground down by British *zulum* and greed of conquest will be ready to act like the sender of the box. It will, therefore, be prudent for the British to exercise their sway as harmlessly as possible.

A Chinaman's views on political agitation in India.

Kál (104), 5th June.

11. A 'Chinese Brahmin' expresses the following views about the present condition of the people of India:—The more I observe the condition of the people of India, the more my heart bleeds for their wretched plight. I often think of suggesting to them ways and means for achieving their political emancipation, but when I find that they are putting forth no spontaneous efforts to secure that end, I desist from the attempt. One of my Indian friends once explained to me why his countrymen

did not pursue the only sure path of achieving their political emancipation but preferred instead to drag on a miserable and wretched existence. He explained to me how his countrymen did not carry on a vigorous and sustained agitation for the redress of their grievances but contented themselves merely with a feeble appeal to Government every year for slackening their bonds of servitude a little. He added that even this prayer was treated with scant consideration by Government, and expressed his fear that I might be disposed to cast ridicule upon the tame, meagre and halting efforts made by the Indians for their regeneration. I assured him that I did not at all feel inclined to ridicule the efforts of the Indians and told him the story of a Chinaman who daily swept away the cobwebs in his house but who eventually learnt from a girl a speedy and effectual way of preventing the cobwebs from accumulating again, *viz.*, by removing the spider out of the house. I also explained how this incident pointed a moral to the Chinese and taught them the best way of getting rid of the missionary nuisance, *viz.*, by driving out the missionaries bag and baggage. My Indian friend next unfolded to me his plan of raising a fund by means of very small subscriptions for the industrial regeneration of India and regretted that even in this attempt he met with scant support from his countrymen.

Alleged miserable condition of Indians under British rule.

Kesari (108), 2nd June.

12. A gentleman from Calcutta contributes an article to an influential American newspaper called the *New York Sun*, in which he passes in review some of the acts and measures of Lord Curzon's Indian Viceroyalty and points out how under His Lordship's *regime* the yoke of alien rule in India has become so unbearable as it never had been before and how, in spite of Lord Curzon's sweet speeches, the fetters of servitude are being fastened more firmly than ever round the feet of the Indians. The labour legislation in Madras and Assam and the distinction that was observable everywhere between natives and Europeans at the Delhi Durbar, are pointed out in proof of the gradual deterioration in the status of the people of India and a fear is expressed that the latter will ere long be regarded strangers in their native country and reduced to the position of the aborigines in Africa or Australia. Why, asks the Calcutta contributor to the *New York Sun*, if Indians are to be forced under a magisterial order to work in the plantations, where is the difference between them and plough cattle? There is a considerable amount of truth in what the Calcutta gentleman says about the present lot of the Indian people, and his contention finds further corroboration if we look at the way in which Indians are treated abroad. Europeans do not like that Indians should settle in other countries and they look upon the waste places on the earth as their exclusive inheritance under Providence. But at the same time, they find the Indians useful to them in a variety of ways. Indian labour is cheap, Indians make excellent domestic servants, Indian traders are content with small profits, and lastly Indians are brave in war and are serviceable as doolie-bearers on the battlefield. For all these useful qualities possessed by the Indians, the European Colonists cannot easily do without them. But at the same time they do not want Indians to be their equals and have, therefore, placed a number of harassing restrictions in their way. These restrictions are in full force in Natal and Cape Colony, but as the British went to war with the Boers partly because the latter subjected the Indians to such restrictions, it was hoped that after the termination of the war the restrictions would be abolished in the newly acquired territories. But that hope, it seems, is not to be fulfilled. Evidently the British have not conquered the Transvaal in order that the Indians may grow rich by settling there. It may be true that Englishmen and Indians are the children of one God, but the colour of their skin is different and it is but natural that Englishmen should not be prepared to treat the Indians as their equals. It is also natural that in a conflict between the strong and the weak, the former should always assert their will in every way and the latter will certainly be doomed to bitter disappointment if they ever place reliance upon any sweet and plausible assurances of justice and fair-play. The treatment which the people of India are receiving in their own country and abroad proves that other Asiatic people, who may happen to pass under European sway in future, are destined to share a similar fate. They will

not be allowed to emigrate freely abroad and will be forced to labour like slaves or beasts of burden in their own country for their foreign masters. This is a grave and saddening prospect for the people of Asiatic countries and unless they take measures betimes to avert the crisis which threatens to overtake them, they will be ruined. The Indians have no help in the matter. They are already in a dependent position and must bend their necks before the advancing wave of European domination over Asia. Whatever the mutual jealousies among European nations may be, they are agreed upon the conquest of Asia. Perhaps their union in this respect is due to the fact that they profess a common faith; and similar union cannot, therefore, be possible among the Asiatics, who belong to different nationalities and creeds. Under these circumstances, one can only resign oneself to the will of God and submit to His decrees.

The Government of India and the salt tax.

Jam-e-Jamshed (60), 1st June, Eng. cols.

13. "It is not easy to understand why the Finance Department should have issued an official *communique* denying the truth of the rumour that the Government of India are contemplating a further reduction in the salt tax. Is it done merely to assure Lancashire that there is no prospect of the Indian Treasury being able to bear a greater reduction in taxation, or to warn the people not to live in a fool's paradise, and expect further relief in March next? Howsoever it may be, let us say we are deeply disappointed by the announcement. Remembering what was said at the time of the Budget discussion in March last, and the subsequent assurances of the Secretary of State, we were led to hope that, before long, Government would be in a position to reduce the salt tax still further. The official *communique* issued by the Finance Department has dispelled that hope; but we do not still despair. The increasing solvency of the Indian Exchequer—a fact which Government themselves miss no opportunity to proclaim to the world—must sooner or later render a further remission of taxation possible; and then, with the exception of land assessment, there will be no branch of public revenue which the State can think of foregoing with greater advantage to the masses than the salt tax."

Mr. James Maclean on Lord Curzon's last Budget speech.

Kaiser-i-Hind (19), 31st May, Eng. cols.

14. "Writing in the *South Wales Daily News* on the recent Budget speech of Lord Curzon, Mr. James Maclean criticises His Lordship's Indian policy in a manner which is at once refreshing and trenchant. Mr. Maclean does not mince matters. He goes straight to the root and strikes it with all the strength which his axe can command. He has no hesitation in saying, what we have so often remarked in these columns, that 'all the figures in the Budget are falsified by the practice which the Indian Government pursues of reckoning the rupee at 16 pence instead of 12 pence.' But he further proceeds to observe on this juggling of the State's finances that 'to simply call a shilling sixteen pence by a decree of the State never does any real good. Somebody must suffer by the action of Government in meddling with the currency; and, in this instance, while the Finance Minister is the gainer, the people of India are very heavily the losers.' He calls the entire treatment of the Budget as 'perfunctory' which, in our opinion, aptly describes it.......... Mr. Maclean has, again, to say a great deal on the ominous references in Lord Curzon's speech to the threatening clouds on the North-West Frontier.......... He condemns in no measured terms the Frontier policy of Government which, in his opinion, has levelled to the dust whatever little 'prestige' was left to England as a great Asiatic power. 'At present,' so Mr. Maclean opines, 'we sit beneath our mountains suspecting and growling about Russian advances, and are in danger of making India another Chinese Empire in its want of energy and enterprise. We shall not frighten Russia by our pompous displays at Delhi of the accumulated wealth of India. That only puts a keener edge on the Russian appetite. A bolder and more active policy might still restore our shattered prestige.' Will Lord Curzon put his shoulders to the wheel and bring out the great Car of Prestige from the rut in which he and his three immediate predecessors have hopelessly plunged it?"

Proposed grant of pensions to the widows of European soldiers in India.

Jám-e-Jamshed (60), 4th June, Eng. cols.

15. "It being brought to the notice of the Government of India that at certain stations there are European widows of soldiers not receiving any pension from the Government and living in a state of destitution, it is proposed that Government should recognise in each province a certain number of charitable institutions which would undertake to receive and provide for these widows in consideration of a grant-in-aid. There are, it seems, not many such widows in this country who are in need of relief, the actual number being about thirty-two widows and seventeen children in all. We do not deny that this class of persons is deserving of sympathy and support. But, on principle, there are strong objections against the State giving any such grant-in-aid as has been proposed. The Indian Government has already done, and has been doing, more than a Government would be justified in doing for the whites by way of special patronage; and to add to the burden by undertaking to provide for the widows and orphans of British soldiers would be something that the country would not find easy to bear. Why should the burden of providing for these be thrown on the State when the State does not recognise the claims of the widows and orphans of native soldiers—not even the soldiers who have died fighting for the *sircar* in the wars of the Empire? For the wealthiest and the most handsomely earning community in India to throw the burden of providing for a handful of destitutes among them on the State is scarcely fair; and it would be positively unjust to the people of the country if the Government undertook the responsibility."

Extension of Lord Curzon's tenure of office.

Rást Goftár (23), 31st May, Eng. cols.

16. "It is to be devoutly wished that the difficulties in the way of the Home Government extending Lord Curzon's tenure of office will be removed, and that India will be permitted to continue under the Viceroyalty of a statesman who is universally acknowledged to be one of the best and greatest pro-consuls England has ever sent out to this country.......... It is a remarkable tribute to the worth and ability of Lord Curzon that in spite of all differences of opinion between him and his critics, on almost every great act of his administration, it should be universally acknowledged that the country wants him yet, and that it would gain more from him than from any other aspirant to the Viceroyalty. .... From what a recent cablegram had to say it would appear that the Home Government are willing to extend his term of office, but there are some constitutional difficulties in the way of their doing so. It is believed that His Excellency will not consent to continue at his post without a few months' leave; and under existing arrangements such leave could not be had without vacating office. The Ministers are evidently loth to approach Parliament for removing the difficulty, and they are also in dread of the India Council. Let us hope that the difficulties standing in the way of India retaining the services of His Excellency for some years more will be removed in time."

A prayer to Lord Curzon to relax the alleged stringency of the operation of the Arms Act.

Satya Shodhak (128), 31st May.

17. While expressing our due sense of gratitude to Lord Curzon for the recent remissions of taxation which pressed heavily upon the people, we wish to draw His Lordship's attention to another crying grievance which loudly calls for redress. This grievance is none other than the present stringent working of the Arms Act which leaves the people defenceless and entirely at the mercy of dacoits and wild beasts. We fail to see why the Act should be worked with such stringency at the present day. Are the people guilty of any act of treason that it should be considered dangerous to trust them with fire-arms? If they did not do any mischief when they were freely allowed to carry arms and when any such attempt would certainly have been crowned with success, it is folly to apprehend any act of treason on their part in their present helpless condition. Loyalty to the throne and person of their Sovereign is striking deeper root in the Indian mind day by day and no better and more convincing

illustration of their growing attachment to British rule could have been afforded than by the recent spontaneous rejoicings held throughout India on the occasion of the King-Emperor's Coronation. This is not, therefore, the time to foster discontent in the Indian mind by a rigorous enforcement of the Arms Act. Such a policy would have been plausible a century or two ago but is absolutely without justification at the present day. Is it too much to expect of Lord Curzon, who has undertaken to introduce certain reforms in the Indian administration, that he will before leaving the shores of this country do something to lessen the rigour of the working of the Arms Act?

A memorial proposed to be submitted to Government by native journalists praying for certain concessions to native newspapers.
Jám-e-Jamshed (60), 6th June, Eng. cols.

18. "It appears from the Lahore *Tribune* that a memorial is being prepared by native journalists requesting His Excellency the Viceroy to grant two boons, *viz.*, to increase the weight of newspaper parcels, now carried for a quarter-anna, to 8 tolas; and, secondly, to furnish to the Native Press all such reports, publications and information as are now supplied by Government to Anglo-Indian newspapers. It is heartily to be wished that Lord Curzon's Government will give due consideration to this representation. It is well known that native newspapers are seriously handicapped by the present limit as to weight, and the public as well as the press would be greatly benefited by the grant of the first concession prayed for in the memorial.......... One of the greatest disadvantages under which native newspapers have to labour is their inability to obtain correct information about the measures and intentions of the Government; and in the absence of such information they have to rely upon rumours which are often far from correct Had the Indian Government and its officials instead of sneering at 'the native rags,' as it has been the fashion to call native newspapers, adopted ere now the wise and statesmanlike course of taking them into confidence and treating them with courtesy, the task of governing India would have become infinitely more easy, and the oft-recurring complaints about misrepresentation of the motives and intentions of the authorities would not have been heard. Without the least desire of being unjust or unfair towards the Government, we cannott indeed help saying that for much of the present want of confidence between the rulers and the ruled, its narrow-minded, illiberal policy towards the Native Press is greatly responsible............. To deprive the Native Press of its only reliable source of information, to keep it dependent on the Anglo-Indian newspapers—by no means absolutely safe guides to follow for obtaining correct information—and then to complain that the Indian Press is a vehicle for disseminating false reports and giving wrong and unfair versions of the acts and motives of the Government is scarcely just, and Lord Curzon must know, already, by personal experience what the consequences of such a policy must inevitably be."

The Industrial Exhibition in connection with the ensuing Congress at Madras.
Mahrátta (7), 31st May.

19. "We are glad to learn that the Madras Congress Exhibition Committee have already commenced their work in right earnest. At a public meeting recently held under the presidentship of the Honourable Nawab Syed Mahomed Saheb Bahadur it was resolved to hold the Exhibition during the ensuing Christmas and a circular has accordingly been issued to public leaders in different districts to send exhibits and give other help to make the Exhibition a success. We have no doubt that the Congress leaders in Madras having begun so early will once for all organise the Exhibition movement on a settled and definite basis which owing to its novelty it sadly lacks at present. We may make one or two suggestions which the Madras Committee will do well to take into consideration. In the first place they should devise some plan to prevent the unseemly squabbles that took place at Ahmedabad in regard to the surplus balance. There should be at the outset a clear understanding as to whom the balance, if any, should belong. In our opinion the best plan in the interests of all parties would be to make the finances as well as the management of the Exhibition as independent as possible. There should be a permanent Secretary to the Exhibition who could preserve its continuity and steady progress and avoid the mistakes made in Calcutta and Ahmedabad owing to lax and haphazard management. The balance of the

Exhibition funds should go to form a permanent industrial endowment from which prizes and encouragement to new industries may be given and useful technical knowledge disseminated throughout the country. The time has now come to place the Exhibition on a firm footing of its own, instead of making it a mere appendage to the Congress."

Voice of India (13), 6th June.

20. "The idea of tacking on an Industrial Exhibition to the National Congress is a happy one. On the industrial platform officials and non-officials, Europeans and natives, can alike meet in furtherance of a common object.......... In the promotion of the industries of the country all communities are interested and may openly testify their interest by active participation in the Exhibition. The Ahmedabad Exhibition owed much of its success to official good-will. In Madras Lord Ampthill is reported to have subscribed handsomely towards the funds of the Exhibition; and other officials may be expected to follow his example. It is on such occasions that the rulers find an opportunity of gaining a sympathetic insight into the efforts made by Indian patriots to ameliorate the condition of their countrymen."

The Kasauli Institute.
Voice of India (13), 6th June; *Broach Samáchár* (53), 4th June.

21. "Yet another case of death either by or in spite of the Pasteur treatment occurred at Kasauli in April last. Fear has been expressed lest native gentlemen should exaggerate the significance of these unfortunate cases and the number of patients going to Kasauli might be reduced thereby. Why should native gentlemen exaggerate or believe in exaggerations? The admitted deaths are numerous enough to shake their faith in the treatment. Native gentlemen will not believe that every one that goes to Kasauli is sure to die. But if persons bitten by dogs survive without submitting themselves to the Pasteur treatment, and those that do so sometimes die, native gentlemen cannot be held responsible for drawing conclusions differing from those which commend themselves to the supporters of the Kasauli Institute. But as the failures increase, so does the faith of Government in the dubious treatment. It is ruled that any Government servant whose pay does not exceed Rs. 30, or any European in the police who does not draw more than Rs. 100 a month, will be allowed travelling allowances to and from Kasauli at the public cost, also one month's pay in advance, and one month's casual leave or more if required. The Government of the United Provinces has gone further and allowed these concessions to servants of District Boards also, and has ordered that in the case of indigent members of the public the cost of their journeys to Kasauli should be recognised as a public charge." [The *Broach Samáchár* takes a very favourable view of the Pasteur treatment of hydrophobia and is gratified at the results of the treatment as noted in the last annual report of the Kasauli Institute. The paper is of opinion that the Institute has now fully justified its existence and exhorts the natives to take advantage of the Institute with greater readiness than they have hitherto done. It also recommends Government to extend special facilities to patients intending to proceed to Kasauli for being treated at the Institute.]

Abolition of *ex-officio* titles by the Bombay Government.
Karnátak Vritta (81), 26th May.

22. The use of *ex-officio* titles such as Ráo Sáheb, Khán Sáheb, Ráo Bahádur and Khán Bahádur has been discontinued in this Presidency by a recent resolution of Government. In defence of this step it is urged that *ex-officio* titles are not in use in other parts of India, and that their indiscriminate use tends to lessen the value of titles conferred under a *sanad* by the Viceroy. In extending the boon of local self-government to this country, Government had ruled that members of all local bodies should be styled Ráo Sáhebs or Khán Sáhebs. Government thought that only men of education and high social status would be attracted to the local bodies, but as experience belied this expectation the use of the titles by members of local bodies has been discontinued. But we are afraid Government set before themselves a high standard of education and refinement in judging of the respectability of members of local bodies. It is futile to expect that in India men of the same level of education and ability would come forward to take part in local self-government as are found in England.

Further, Government may have a low opinion about the rank and respectability of the members of local bodies in India, but the latter may command esteem in the eyes of the public. Again, the use of *ex-officio* titles by Government officers like Mamlatdars and Deputy Collectors serves to invest them with dignity and to increase the prestige of Government. The practice, moreover, dates from pre-British times and should not have been lightly cast aside. It is urged that as European officers have no titles, subordinate officers like Mamlatdars and Deputy Collectors should also have none. There is no doubt some force in this contention, but it must at the same time be borne in mind that it is difficult to invent new and suitable titles for European officers which would be easily understood by the people. Again, we know what sort of persons secure the titles of Rao Saheb and Rao Bahadur by *sanad* and what means they employ to gain their object. Surely Mamlatdars and Deputy Collectors are superior in position to those upon whom the titles of Rao Saheb and Rao Bahadur are conferred under a *sanad*. It is, therefore, desirable in our opinion to continue the use of *ex-officio* titles and we trust Government will reconsider their decision in the matter.

The Bombay Government and the Society for the Prevention of Cruelty to Animals.
Voice of India (13), 6th June.

23. "The papers published by the Bombay Government relating to the erection of suitable quarters for the students of the local Veterinary College in the compound of the Bai Sakarbai Hospital do not seem to us to disclose any grounds for the rebuke administered to the Secretary of the Society for the Prevention of Cruelty to Animals as regards the tone adopted in correspondence with Government. The Secretary complains that, while the Trustees are prevented from carrying out the objects with which the Hospital estate was conveyed to them, they are called upon to provide funds for purposes alien to the intentions of the donor. A large bungalow was placed at the disposal of Government for locating the College, but the Secretary complains that 'the major portion of the upper floor of the College bungalow has been used as residential quarters for the College farrier.' The Government understands from its officers that 'certain rooms in the upper story have been used as residential quarters by a member of the College staff.' The Secretary again says that the late Sir Dinshaw Maneckjee Petit conveyed a building to the Trustees, who in their turn conveyed it to Government for carrying on patho-bacteriological researches, but that no such researches are carried on there. The Government do not deny the fact, but reply that the matter has already been considered in previous correspondence. Thirdly, the Secretary complains that a plot of land was placed at the disposal of Government for the erection of dissection and *post-mortem* examination rooms, but that the rooms are not used for that purpose. It is not denied that dissection is not carried on there, but it appears that *post-mortem* examinations are. Lastly, when the Trustees desired some years ago to build some cattle wards, the Principal of the Veterinary College thought that there was no necessity for them owing to the congested condition of the compound. But now the Government, it is complained, do not think the compound too congested to erect students' quarters. The Government reply that the Principal's opinion was an *obiter dictum*. But why the Society should not erect the cattle wards, and in case they are erected, whether it will be convenient to build quarters for students, are questions, which remain unconsidered. In the result a sub-committee is appointed to consider the whole subject, which shows that the Secretary could not have made out a bad case, though the Government felt it very unpleasant to stand under his fire."

The Northern Division Council election.
Jám-e-Jamshed (60), 5th June, Eng. cols.

24. "We have nothing to urge against Dewan Bahadur Ambalal Desai, but we hope that Mr. Gokuldas Parekh's chances of winning the seat for the Northern Division have not been seriously lessened, and that Gujarát will be spared the slur of ingratitude to one of her best patriots. Even the most partial admirers of Dewan Bahadur Ambalal will not have the courage to say that his claims are as good as those of Mr. Gokuldas Parekh who has done till now yeoman service to the Presidency and to the Gujarát rayat. A high sense of patriotism as

well as of gratitude should dictate to Mr. Ambalal the graceful course of withdrawing his candidature before it is too late. If, for reasons best known to himself, he does not choose to do so, we should naturally look to the electors of the Northern Division to be true to themselves and to the constituencies they represent, for there could be no doubt as to the side on which they should throw their votes on public grounds."

The University Council election.

Jám-e-Jamshed (60), 5th June, Eng. cols.

25. "The Fellows of the Bombay University may be trusted to do their duty at the forthcoming Council election, in spite of the not quite disinterested advice which has been given to them from certain quarters. The argument that because Hindus have represented the University for so long in the Council, a Parsi should now be elected is nothing short of an insult to the intelligence of the members of a University. We should like to see a University election fought on other and more rational lines. ... ... It would be silly to suggest that a Parsi, because he is an anti-Congressman, should have the suffrage of the Fellows, though the claims of the rival candidate are altogether superior. We are afraid that for the present unseemly scramble both sides are equally responsible. The dead-set which is being made against the Parsi candidate by a certain clique is, to confess frankly, as disgraceful and unworthy of men calling themselves educated, as it is unbecoming on the part of others to prejudice Mr. Setalwad's election on the score of his being in sympathy with the Congress movement. What shall we say of the wiseacres who have lent their aid to the discreditable attempt to accentuate the differences and aggravate the racial jealousy and antipathy, which is unhappily growing in our midst these few years past?"

Bombay Samáchár (51), 4th June; *Sánj Vartmán* (72), 5th June; *Gujaráti* (15), 31st May.

26. We regret to find that a dead-set has been made in certain quarters against Mr. Setalwad's candidature for the Legislative Council on the ground that he belongs to the Congress party. We have nothing personally to say against the rival candidate Dr. Temulji Nariman, but we must enter our protest against the attempt made to support his candidature on the ground that he has remained aloof from the Congress movement. Such an attempt does not appear ingenuous and besides the public is not in a position as yet to say that Dr. Temulji is not at heart in sympathy with the views of the Congress. There is no doubt that the members hitherto returned by the Senate to the Council have been all Congressmen. But it must be remembered that the bulk of the Senate consists of members nominated by Government, and if the latter think fit to elect publicists with pronounced sympathies for the Congress to represent them on the Council, the fact serves only to enhance the value and significance of the Congress in the eyes of the public. [The *Sánj Vartmán* considers that Dr. Nariman is hardly fit to represent the University on the Council as, according to it, he has very little knowledge and grasp of public questions. The *Gujaráti* also strongly favours Mr. Setalwad's candidature and observes that it is the imperative duty of every native member of the Senate to vote for Mr. Setalwad and thereby testify his sympathy for the Congress.]

Damage alleged to have been caused by the recent cyclone in the western portion of the Thána District.

Kesari (108), 2nd June.

27. No one needs to be told anew of the havoc and desolation which the visitations of plague and famine have wrought in this country during the last six or seven years. As if our sufferings under these scourges were not enough, Providence sent a new kind of scourge last week in the shape of a cyclone which did a terrible amount of damage on the west coast of Thána. The damage wrought by the recent cyclone at Bassein, Máhim, Dáhánu and other places is said to be unprecedented in the history of the last 50 or 60 years. In spite of this, the Anglo-Indian dailies of Bombay have not made the slightest reference thereto. These papers are eager to publish reports of accidents to steamers or of landslips in remote parts of the world, but are silent about the loss of life and damage to property in the close vicinity of Bombay! It will be hard to find better illustration than this of

the reckless indifference of the ruling class. We have received an account of the terrible effects of the cyclone and of the panic which it temporarily spread among those who experienced them. The rayats are reported to have sustained a serious loss. The *rab* and manure which they had deposited in their fields have been completely washed away and many houses and trees have been blown down and uprooted. The indifference and apathy which have been shown by our Anglo-Indian contemporaries in the matter of this extensive damage and on which we have commented above can be laid at the door of Government, too, because the latest official season report for Thána makes no reference whatever to the damage caused by the cyclone. A correspondent writing from Kelve Máhim observes that the official report says that the rainfall on the west coast of Thána measured nine inches whereas in reality it could not have been less than 15 inches at the least. Petitions have also, it is said, been made by the rayats of Bassein Táluka praying for a remission of the second instalment of land revenue in consequence of the damage sustained by them during the recent cyclone. We are surprised to find that in spite of this the official season report should make no reference to the damage at all. Let us hope that the attention of Government will be drawn to the matter even now and that the necessary facilities and assistance will be extended to the rayats.

Comments on the conduct of some European lads who had gone on a shooting excursion to a village of Wálhe near Poona.

Arunodaya (86), 31st May.

28. A native of this country, however high his position may be, is required to obtain a license before he can carry even an old and useless rifle. The license, moreover, has to be renewed from year to year by payment of a fee, but Europeans labour under no such difficulty. Even European lads are free to carry arms wherever they choose. A case recently occurred near Poona in which five European lads went to a village some miles from Poona on a shooting excursion. While they were going to the village, a *pariah* dog barked at them. One of the lads shot the dog, upon which the villagers gathered on the spot and demanded Rs. 25 as compensation from them. Three of the lads were detained at the village temple. One of them was, however, allowed to go to Poona to bring the amount. Two of the boys made good their escape at night after the villagers who kept guard over them had fallen asleep. The conduct of the boys was thoroughly unbecoming while no one can blame the villagers for having demanded compensation. Had it not been for the white skin of the lads, they would have experienced far other treatment at the hands of the villagers. It is to be seen what action the Police and the Magistrate take in the matter.

Disposal of the case in which a Parsi Barrister of Poona had charged a European Chaplain with assault and use of abusive language.

Poona Observer (9), 3rd June.

29. "The case in which Mr. Sunawalla, Barrister-at-Law, was a complainant against the Rev. Mr. Nelson, was heard yesterday before Mr. Keatinge, Assistant Collector and Magistrate. The Rev. Mr. Nelson put in a written statement. The complainant was examined on oath. He stated that he was assaulted and called 'a black nigger' by the accused. Mr. Seeton, European Constable, was next called as a witness for the complainant and was cross-examined. The solicitor for the Rev. Mr. Nelson then addressed the Court and requested that the complaint being false and frivolous, the complainant should be fined. The complainant next addressed the Court stating that the abusive words which he is said to have uttered were untrue as he never uttered those words and added that he (complainant) had no reason to bring a false charge against a person who was quite a stranger to him; complainant, therefore, requested the Court that as the accused had assaulted and abused him, he ought to be punished. The Court then delivered judgment in which it held that the facts were admitted on both sides but as the accused said he put his hand on the complainant's shoulder and did nothing else he should be discharged. As regards the abusive language, alleged to have been used by the accused, it was the word of one against the word of the other and the accused must consequently be discharged under that charge also.......... Mr. Sunawalla then applied for and obtained a copy of the proceedings and the copy of the statement of the accused as he intended to move the Court of Sessions in the matter."

A decision of the Varishta Court, Baroda, in a case of *Sutta* speculation.
Jám-e-Jamshed (60), 3rd June.

30. We have drawn attention pretty often in our columns to the pernicious practice of *Sutta* transactions which prevails extensively in the principal towns of this Presidency and have urged upon the authorities the necessity of bringing such speculations within the purview of the Penal Code. The Varishta Court of Baroda, in its decision in a recent *Sutta* case, has declared *Sutta* transactions to be penal. We do not see why the evil cannot be similarly dealt with by British Courts of Justice. At least the Commissioner of Police, Bombay, would do well to bring a test case before the High Court.

Sir Lawrence Jenkins' report on the Mulkowal mishap.
Rást Goftár (23), 31st May, Eng. cols.

31. "Both the *Pioneer* and the *Times of India* have asked the Government to publish the report of Sir Lawrence Jenkins' inquiry into the Mulkowal mishap. We feel it to be our duty to support the request of our contemporaries, because a most painful impression has been left on the public mind by the tragedy, and public faith in the value of inoculation has suffered a shock which secrecy and suppression of the correct facts of the incident can only serve to aggravate.......... The explanation of the mishap, given by the Punjab Government, was from the very beginning held to be halting and unsatisfactory, and it was in response to the demand made by the whole country that a fresh inquiry was granted by the Indian Government. The desire of the public to know the whole truth still remains unsatisfied; and it would be well if Government were to publish Sir Lawrence Jenkins' report.......... If Government is at all anxious to see inoculation rehabilitated in public estimation, it can adopt no better course than publishing the report without further delay."

A suggestion to discontinue the medical inspection of passengers at Ahmedabad.
Káthiáwádno Himáyati (62), 31st May.

32. Plague has now completely disappeared from Káthiáwár and Cutch and we, therefore, fail to see the necessity of continuing any longer the system of the medical examination of passengers from those provinces at the Ahmedabad Railway Station. Such continuance involves a wanton waste of public funds and is a source of much annoyance to the passengers. Besides, the absolute inutility of medical inspection as a plague preventive measure has been proved over and over again by past experience. It is time the Government ordered the discontinuance of medical inspection at Ahmedabad just as they have already abolished the medical inspection at Pálghar and Anand.

A nuisance on the Chowpatty sea-face.
Akhbár-e-Soudágar (50), 2nd June.

33. A correspondent of the *Akhbár-e-Soudágar* writes:—Permit me to draw through your columns the attention of the Commissioner of Police, Bombay, to a nuisance on the Chowpatty sea-face, a favourite evening resort of the elite of Bombay citizens. One can see there of an evening a host of women of ill-repute occupying the benches along the promenade or freely rubbing shoulders with the respectable portion of the public coming out there for a walk. These women indulge in all manner of vulgar and indecent talk, and have a trick of knocking up against respectable gentlemen taking a stroll along the promenade. It is incumbent on the local Police to put down the nuisance with a firm hand.

Obstruction on public roads in Poona.
Daily Telegraph and Deccan Herald (2), 2nd June.

34. "In connection with the recent discussion regarding motor-cars in Poona, the question of road obstruction and the dangers of roads in the city must claim prominent attention. The way in which cattle are allowed, without let or hindrance, to stray all over the roads in Poona, is little short of scandalous, and would not, we venture to think, be tolerated elsewhere. Hundreds of donkeys laden with *moorum*, tiles and what not, occupy the whole breadth of the roads, and nobody can say a word against it. The season is now coming on, and the streets will soon be filled with vehicles of all descriptions. If no attempt is made to regulate the cattle traffic, which has grown uncon-

sionably heavy during the present year, the result will be disastrous. The fuss about the motor-car is a flea-bite to the dangers likely to ensue from the nuisance to which we have called attention."

Alleged unlawful detention in Police custody of a native by Mr. Cadell, I. C. S.
Phœnix (8), 3rd June.

35. A correspondent writes to the *Phœnix*:—"It is a pity that even instances like that of Mr. MacMunn and others have no effect upon the minds of young civilians who perhaps seem to think that they are the lords of the empire. We really cannot understand what idea these raw, inexperienced and hot-headed Collectors and Assistant Collectors have got of their power. Do they think that being Collectors of the District they can go even so far as to take the law into their own hands?.......... The occurrence which I have to bring to your notice took place at Sukkur on the night of the 24th instant. Between 11 and 12 P.M. a poor servant in the employ of the Hospital Assistant, Mr. Souwalsing (employed in the Civil Hospital here), after finishing his day's work was lying on his cot and singing some Sindi *Kafi* (song) to recreate himself when a Police Constable and peon came to him and told him that the Collector wanted him. The poor man in fear and trembling went to the *burra* Sahib who at once ordered that he should be kept under Police guard for the night. We hear that Mr. Cadell said that the beggar had no right to sing near the Collector's bungalow and that he had disturbed his sleep.......... The next morning the poor victim of the Sahib's rage was let off on promising that he would never sing in future near the Collector's bungalow. We are really very sorry that being a District Magistrate himself Mr. Cadell should have so far forgotten the law. Is this not, Mr. Editor, a case of unlawful confinement (an offence punishable under Indian Penal Code)? We believe the law makes no distinction between a poor man and a man of high position. We hope the Commissioner in Sind and the higher authorities will take severe notice of the matter."

A request to the authorities to close gambling houses at Hyderabad (Sind).
Prabhat (42), 30th May, Eng. cols.

36. "We wish some effective means were devised to rid the town of Hyderabad (Sind) of its gambling dens which are an unmitigated nuisance to the public. There is no doubt that there is a close connection between such gambling dens and petty thefts. If these dens were to be closed, thefts are bound to be appreciably reduced in number."

The late Sir James Campbell, I. C. S.
Jám-e-Jamshed (60), 4th June; *Kaiser-i-Hind* (19), 31st May; *Rást Goftár* (23), 31st May.

37. A contributor to the *Jám-e-Jamshed* writes:—Sir James Campbell was a fine type of the old civilian who mixed freely with the people and always tried to learn their wants and grievances at first hand. It is commonly believed that Sir James was an officer of pronounced anti-native tendencies, but close personal contact with him extending over a period of 25 years enables me to give an emphatic contradiction to this allegation. Sir James was a sincere friend and well-wisher of the natives and was always anxious to encourage their legitimate aspirations, although he never concealed his antipathy to that petulant spirit which, regardless of the present circumstances of the country, persists in pestering the authorities with all sorts of impossible demands and occasionally finds expression in hostility to Government. The ponderous volumes of the Gazetteer will ever stand as a monument of Sir James Campbell's literary skill and industry and his keen insight into the habits and character of the different communities of this Presidency. His plague policy has often been adversely criticised, but the present writer is in a position to say from personal knowledge that he always wished to deal gently with the people and that he never hesitated to relax the stringency of his measures when the hardships and annoyance which attended their enforcement was pointed out to him by his friends. Sir James was considerate towards his subordinates and generous in rewarding their services. Even in his retirement in England he did not forget his native friends but often corresponded with them. My object in writing the above is to remove some misapprehensions which still linger among the native public as to Sir James Campbell's character and work. My observations may not be palatable to a certain section of

native publicists, but it is my honest opinion that in him the natives have lost one of their truest friends. [The *Kaiser-i-Hind* also writes an appreciative notice of the career of the late Sir James Campbell who, it remarks, was popular alike with natives and Europeans. The *Rást Goftár*, on the other hand, observes:—Sir James Campbell was an inveterate enemy of the National Congress and the prominent part taken in the movement by a handful of Parsis made him hostile to the employment of the Parsis generally in Government service. His anti-native attitude was displayed in the most unmistakable manner in the latter stage of his career when he held the office of Commissioner of Customs, Salt, Opium and Abkári.]

Education.

Criticism of the Indian Press on the Universities Commission's Report.
Gujaráti (15), 31st May, Eng. cols.

38. "It is open to an Indian Viceroy to denounce all educated Indians for their 'wilful perversity' in disapproving of the recommendations of the Indian Universities Commission and even to ascribe motives to them. They are absolutely helpless against attacks from a responsible pro-consul which discredit them in the eyes of the world. And Anglo-Indian journalists may with equal freedom re-echo the Viceregal sentiments and threats, as it is not their children that will be the victims of the recommendations of the Commission and as their voice can easily drown the clamour of the Indian Press and of the parties most immediately concerned. But the state of things in England is far different. The Education Bill of the Conservative Government has provoked deep dissatisfaction. With all the exhibition of a defiant attitude on the part of Mr. Balfour and his colleagues, the Ministry have had to climb down. The opponents of the Bill held a great demonstration on Monday last in Hyde Park. The Government have, despite their defiant determination not to budge an inch, at last bowed to the wishes of a number of their own supporters and decided to drop altogether the representation of Borough Councils on the London Education Committee. Even the *London Times* is constrained to describe the retreat of Government as 'blundering and incomprehensible.' If sharp differences of opinion on educational subjects are possible in England and if the Government there are found to blunder grossly on the showing of their own supporters, we are surely entitled to expect from Lord Curzon greater sympathy and toleration for the views of educated natives who are as anxious for the advancement of higher education on healthy and progressive lines as any of their exalted critics."

Resolution of the Bombay Government *re* the housing of primary schools in Bombay City.
Jám-e-Jamshed (60), 6th June, Eng. cols.; *Voice of India* (13), 6th June.

39. "We welcome the Resolution of the Bombay Government *anent* primary school buildings in this city. It is a standing reproach to Bombay that its primary schools should be so badly housed and located as they are at present; and Lord Northcote's Government will have earned the best thanks of the city if, before the expiry of His Excellency's term of office, something were done to bring about the reform in this direction. It is observed in the Resolution that 'in spite of all that has been done of late years to improve the accommodation there is still need of a comprehensive scheme of operations and large expenditure before these institutions can be properly housed.' Government are accordingly anxious to see 'the best means of supplying this want considered as early as possible by a Committee under the presidency of the Director of Public Instruction.' The Corporation, the Improvement Trust and the Joint Schools Committee are each of them invited to appoint one member. Clearly such a business-like Committee will not take long to decide upon a practical and feasible course, and since the Government themselves appear to be convinced of the 'need of a comprehensive scheme of operations and large expenditure,' we take it that there will be no hesitation on their part to accept any workable scheme that may be drawn up by the Committee on the score of the expense it would involve. It has been wisely decided to leave the Committee unfettered in regard to the consideration of any particular scheme that might suggest itself

as worthy of its notice; but at the same time it has been invited to advise the Government upon the question whether the Improvement Trust Act should be amended so as to empower the Trustees to provide accommodation for public primary schools in the manner in which accommodation is provided for the Police force of the city. This is an important reference made to the Committee, and it shows that Government themselves are not without views of their own in the matter." [The *Voice of India* makes somewhat similar comments.]

Sânj Vartamân (72), 4th June.

40. We cannot help viewing with misgivings the recent Resolution of Government regarding the location of primary schools in the city. Government propose to entrust to the City Improvement Trust the duty of improving the existing accommodation for the schools, but we are afraid the arrangement will not command public approval. The Trust has attained an unenviable reputation for dilatoriness and extravagance and it would have been better if the work had been left to the Joint Schools' Committee. In fact, that Committee has already in hand a considerable sum of money specially intended for improving the buildings in which primary schools are located, and with further help from Government it could easily have been placed in a position to take up the work without delay.

Railways.

Mr. Robertson's Report on Railways.
Kaiser-i-Hind (19), 31st May, Eng. cols.

41. "Third-class passengers are the back-bone of railway finance, but it is lamentable to find the treatment offered to them. What is the average condition of third-class carriages? How many passengers are packed like sheep in each carriage, especially during the summer season? What are the arrangements for their ordinary conveniences while the train is in motion? What are the provisions for their comfort during night? What are the conveniences in the train for taking food? How are they treated by the railway peons and police on the station? How vexatious are the delays in issuing tickets, especially when the station is crowded? What is done by officials on the station when poor people have purchased their tickets but find no room in the train? How are helpless women and children, and old and infirm passengers treated? Need we repeat, what is a notorious fact, that in every one of these matters, all the railway lines, without exception, offer third-class passengers, who contribute the largest revenue to their coffers, the least amount of convenience and comfort, as if they were so many cattle that were being conveyed to their destination? And what insults and indignities they have to put up with? How are they,—especially the old and the infirm,—hustled backward and forward from one end of the train to the other? And how insolence is rampant among almost all railway officials who have anything to do with the train during its stoppage at a station? While the Railway authorities spare no expense for the comfort and convenience of first and second-class passengers who constitute 3 per cent. of the total number who travel by rail, and while they take care that the carriages which they occupy are never crowded, the carriages which take the luckless third-class passengers are most miserably constructed and equipped.........What preposterous logic is that which would give all comfort and convenience to those who contribute the least and deny it to those who contribute the most? Whence do the Railway authorities bring the funds which go to build luxurious carriages for first and second-class passengers? Do they not all come from the money contributed by the humble masses? Is it not like robbing nine poor persons in order that the tenth may travel in comfort and luxury? A more scandalous treatment of the poor masses travelling by railways is unknown in any other part of the civilised world. There is also a silent conspiracy on the part of railway officials not only to rob and oppress but intimidate the poor third-class passengers and it has grown to such huge proportions in almost all parts of India that it is becoming everyday more difficult to put it down. This state of affairs may be passable on an Egyptian or Turkish line; but that it should be of daily, nay, hourly occurrence on Indian railways

managed by an enlightened State, which eternally proclaims from the housetops its paternal benignity, is indeed a serious reflection on the ethics of the governing authorities which for their better reputation for humanity and justice they ought to do all in their power to wipe off.......... What should be the radical reform? Mr. Robertson, we are sorry, has not been able to suggest much. In fact, under the conditions that he was moving about, it was not possible, perhaps, for him to suggest remedies which would go to remove 'root and branch' the principal and more serious complaints. In order to do that another Special Commissioner, entirely unknown to railway officials, the Police, and other officers, is needed to travel on most of the trunk lines for a couple of years, specially when trains are crowded owing to fairs and festivals and other religious occasions, and to take full notes, before the ill-treatment of divers kinds and blackmail to which the mass of third-class passengers are subjected everywhere is cured. As things now are it is a bye-word of reproach to the State and the Railway authorities alike. The reforms that Mr. Robertson has been able to suggest in a general way are: (*a*) 'closer supervision on the part of the station officials; and (*b*) making the ticket examiner at the entrance gate, whenever irregularities are suspected, inquire of the passengers before they pass on to the platform for what station they have purchased their tickets and to see that they have them for the proper station.' This is easily said but most difficult to be carried out in practice. As to the remedy (*a*) we are quite doubtful. The old question occurs to us, who will keep in custody the custodian? Supervision of station officials is bound to be perfunctory. And as to (*b*) what can a single ill-paid ticket examiner do in the hurry and scurry generally prevailing at or about the time a train stops at a station? No. For all the many evils complained of you first require a collection of opinions from a select number of men of position and character. These need to be carefully sifted from all points of view, before practical and efficient recommendations for reform could be adopted. When such a procedure is adopted it would afford the greatest satisfaction to the travelling public while acting as a check on railway officials. The suggestion to keep booking offices open for the sale of tickets for the whole or greater part of the day is no new one. In fact, at certain large terminal stations it is already followed. But what is wanted is to popularise outside booking offices. In a city like Bombay there should be one such in every ward and it should be kept open from early morning till 9 at night. A good deal of the existing fraud practised on poor passengers and the extraordinary delay which takes place in issuing tickets would then be avoided.......... Next to this, what is wanted is a highly-paid *care-taker* who could assist third-class passengers, specially the old, and helpless females and infants. It should be his duty to see that all who have got their tickets are for the right destination, and that every one of the passengers finds room in the train......... To meet the complaint of overcrowding there ought always to be kept permanently at every important and much frequented station two or three third-class carriages to be utilised on emergencies. Hundreds of carriages remain empty for months together at terminal stations or junctions. Why not employ some of these and keep them permanently as a reserve on side platforms at all fairly large stations? .... The minor complaints touching latrines and lavatories, better light, sufficient ventilation, good sleeping accommodation, refreshments and so forth, can be easily removed. But the principal reforms to which we have just alluded should be first taken in hand. Of course, it would involve expense; but surely it can be easily provided for from the enormous receipts which third-class passenger traffic brings to the railways."

Grievances of third-class passengers on the B. B. & C. I. Railway.

Jám-e-Jamshed (60), 3rd June, Eng. cols.

42. "In our Gujarati columns the other day we echoed some of the complaints of third-class passengers travelling on the B. B. & C. I. Railway line. The specific complaints to which we then drew the attention of the authorities of this Company were two, *viz.*, the delay which, owing to the inadequacy of the clerical staff, is caused to passengers who apply for a renewal of their season tickets; and the inconvenience—in certain cases positive hardship—which third-class female passengers experience, in consequence of the carriage reserved for

them being attached at the end of the train. We are tempted to refer to both these complaints to-day, for the reason that comparatively little has been done in the matter of the one and absolutely nothing in regard to the other. We are bound to confess that steps have been recently taken to put some facilities in the way of those seeking to renew their season tickets, but the relief afforded is not sufficient. In the matter of attaching the carriages for female passengers at the end of the train we need not say much. Even when there were about eight or nine small carriages composing a train, it was rather hard on female passengers, especially the old and the weak, to walk to the rear. But now that the bogeys have come into fashion, and the exodus to the suburbs has compelled the Company to attach a number of more carriages to the local trains, the inconvenience to women travelling by the third-class has considerably increased. Oftentimes on account of the length of the train the back carriages extend beyond the platform and female passengers find it extremely difficult to leave or enter them. We should, therefore, like to see the carriage reserved for ladies attached somewhere in the middle of a train instead of at the extreme end of it."

Grievances of third-class passengers on the S. M. Railway.
Prekshak (34), 2nd June.

43. The strictures passed by Mr. Robertson in his report on the subject of the grievances of third-class passengers may be said to apply with special force to the Southern Maratha Railway. We can say from personal experience that the hardships to which third-class passengers travelling on this line are subjected bear witness at once to the utter indifference of the railway authorities to their comforts and to the pliancy and meekness of our countrymen. Passengers do not get water at many stations to allay their thirst and are often conveyed to their destination in cattle-trucks. We exhort our countrymen to take prompt measures to put a stop to such scandalous treatment received by them at the hands of the railway authorities.

Municipalities.

Collapse of a new built house in Bombay City.
Jám-e-Jamshed (60), 2nd June, Eng. cols.

44. "The collapse of a new house near Crawford Market on Sunday evening is a sad commentary on the manner in which the inspection of new buildings is done by the Bombay Municipality. We shall not criticize the Department responsible for it, till the facts in connection with the disaster are fully placed before the public. But we cannot forget that this is not the first time within the last few years that an apparently sound structure has tumbled down like a house of cards. Such a fatality happening to old rickety buildings may not call for comment, but the collapse of new and comparatively recently erected houses constitutes an element of danger to residents in the city, the magnitude of which the Bombay Municipality has failed to appreciate aright in spite of repeated warnings."

Voice of India (13), 6th June; *Indu Prakásh* (31), 4th June, Eng. cols.

45. "So far as one may judge from newspaper reports, the collapse of buildings seems to be more frequent in Bombay than in any other Indian city. The fall of the Sitaram Building, in which two Europeans and two natives were killed and others injured, is all the more remarkable because the block had not yet been completed when the portion built and occupied came down without any warning. Whether the deviations from the plans sanctioned by the Engineer of the Improvement Trust afford an adequate explanation of the collapse, must be left for experts to decide. Buildings go up in Bombay with a rapidity that puts Jonah's gourd to shame. The lay mind cannot but suspect that the fault in these jerry buildings lies not merely in imperfect plans but also somewhere else. The whole subject requires thorough investigation. In a place where there is such pressure for accommodation, and where buildings are such tempting investments as in Bombay, height, hurry and cheapness are more or less inevitable. Yet the safety of the occupants is a more imperative consideration. Is there no means of preventing the occupation of a building before its fitness for occupation is duly certified?" [The *Indu Prakásh* writes:—"The rotten Moulmein wood, the

hurry and inattention which mark modern house-building in Bombay, the heavy paint which covers structural weaknesses and other defects, the greed of the contractor, the supine indifference of the owner to everything but the rent, and perhaps, the corruption that largely prevails where it should not—all combine to render the collapse of houses in Bombay a frequent and recurring evil. There is no doubt that this disgraceful state of affairs should be stopped with a firm hand, and we expect that the Sitaram building fatality will help the authorities to sift the question to the bottom."]

Bombay Samáchár (51), 2nd June; *Jám-e-Jamshed* (60), 3rd June; *Akhbár-e-Soudágar* (50), 5th June.

46. The accident bespeaks culpable negligence on the part of the authorities of the Municipality as well as the City Improvement Trust, and it is the duty of Government to move in the matter and bring to book the officials who are responsible for it. Of late there has sprung up in Bombay a class of capitalists who make big fortunes by building cheap houses reckless disregard of the safety of the tenants who may live therein. The public have a right to demand an inquiry into the matter and to insist that certain principles and rules should be laid down which house-builders in the city should be made to strictly conform to in the interest of public safety. [The *Jám-e-Jamshed* and the *Akhbár-e-Soudágar* make similar remarks.]

Mr. A. W. G. Chuckerbutty and the Karád Municipality (Sátára).
Prekshak (34), 2nd June.

47. We have already referred at length in our columns to the dispute between Mr. Chuckerbutty and the Karád Municipality. The dispute has now advanced a stage further. On Wednesday, the 27th ultimo, a general meeting of the Municipality was held at which Mr. Chuckerbutty was present. Mr. Chuckerbutty had travelled from a distance in order to be present at this meeting. He informed the members present that their action in placing his letter demanding the Municipal cheque-book from the Vice-President before a general meeting of the Municipality was *ultra vires* and wrong. He had power to issue such an order under Section 24(*e*) of the District Municipal Act and the Managing Committee had no right to interfere in the matter. It was not, therefore, right or proper that the resolution of the general meeting passed on the 30th April last forbidding the despatch of the cheque-book to him should remain on the proceedings of the meeting. Mr. Chuckerbutty then drew a line in the presence of the assembled members through the resolution in question on the recorded proceedings and left the meeting.

Operations of the City Improvement Trust.
Kaiser-i-Hind (19), 31st May, Eng. cols.

48. "While we appreciate the renewed efforts which the Improvement Trustees have lately put forth to provide increased accommodation for the working classes, we are not inclined to share the optimism of the *Times of India* which has written on the subject in its issue of Thursday last. That the Agripada Chawls have proved a failure commercially cannot be doubted now. But, perhaps, the failure is excusable on the ground of the chawls being the first experiment of the Trustees. Experience has since been acquired, and they have now resolved to build the new chawls on a less costly scale, though still hygienic in all respects.......... But it is still a problem whether these improved chawls will prove a financial success. There are some Trustees who are sceptical as to the rosy picture which the Chairman has drawn regarding them. The rent fixed is deemed too high and it is a question whether it will really attract the class of people for whom alone the chawls are about to be constructed. The estimates of the Chairman and his forecasts as to the probable net yield on the capital outlay of the new blocks are all conjectural. They may mount up many per cent. high or decline many per cent. low. The fact is that much attention is scarcely paid to the details of the estimates, while one or two lay Trustees seem to arrogate to themselves a knowledge of building which oftener than not is strangely enough accepted by the Chairman as if it were a proposition in Euclid and therefore entitled to command implicit reliance. It is a great pity that the estimates are not published so that all the engineering and architectural talent in Bombay, as well as laymen who have pursued the avocation of

builders all their lives, may have the opportunity of examining and verifying the estimates and offering their criticism thereon. In fact what is wanted is an independent public review of departmental estimates."

Native States.

Alleged intention of the Government of India to acquire Kashmir in exchange for a British province.
Kesari (108), 2nd June.

49. In commenting on the resignation of the ex-Maharaja Holkar, we had maintained that the said resignation was not voluntary but was virtually tantamount to a dismissal or deposition. Some people differed from us at the time and brought forth all manner of ingenious arguments to refute our contention. But those who hold that British officers have not yet become so unjust as to obtain 'a voluntary resignation' from Native Chiefs by the use of various expedients and devises, should read the account, published in the *Amrita Bazár Patrika* of 29th and 30th May, of how Colonel Nisbet obtained the 'edict of resignation' from the Maharaja of Kashmir. That officer addressed a letter to the Foreign Secretary to the Government of India on 13th March 1889 in which he dilated upon the expediency of accepting the resignation tendered by the Maharaja with a view to introduce the necessary reforms in the Kashmir administration. The resignation was said to have been tendered voluntarily, but as a matter of fact it was extorted under compulsion from the Maharaja. The Maharaja had laid a complaint before Lord Lansdowne at the time that he had not willingly signed the document, but in spite of this it was considered to have been so signed and the control over the administration was transferred to the British Government. The Government of India subsequently regretted this course and partially restored the Maharaja to power. It is said that the Maharaja now exercises only a strictly limited control over the administration of his State. Still it is reported that the resignation affair will be brought on the tapis once more. We do not believe that there is much truth in the report. The Maharaja only recently contributed fifteen lakhs of rupees to the Victoria Memorial and we do not think that Lord Curzon will turn ungrateful towards him so soon. Nevertheless the report may have some substratum of truth in it. The Maharaja was summoned to visit the Viceroy at Calcutta soon after the Delhi Durbar and Lord Curzon, too, is expected to visit Kashmir shortly to enjoythe hospitality of the Maharaja. His Lordship is an astute diplomatist and knows full well how to make a favourable impression upon the Native Chiefs by his sweet and persuasive eloquence and to induce them to do whatever he wishes them to do. The people of two Native States have already had an experience of His Excellency's tactful diplomacy. Can it be that Lord Curzon wishes to acquire possession of Kashmir on account of its strategic importance on the North-West Frontier? Perhaps His Lordship might propose to the Maharaja to grant him a new province in exchange for Kashmir and to invest him with full powers of administration there. The Maharaja might be tempted by the bait of regaining his lost authority and Lord Curzon will not be slow to seize the opportunity of bringing the frontier province of Kashmir under direct British control. How far our surmise is well founded will appear when Lord Curzon visits Kashmir. But one thing is indisputable, *viz.*, that our British rulers at present enjoy under Providence the power of dealing with the puppet Princes of India in any way they choose.

Reported intention of the Government to adopt a new policy towards the Native States in the Punjáb.
Mahratta (7), 31st May;
Shri Sháhu (132), 3rd Jne.

50. "The correspondent of the *Advocate of India* has wired to that paper the following news:—'With regard to the future administration of Native States in the Punjáb it is stated that the Government of India intend to appoint an experienced Prime Minister or Regent at each court, and an Agent to the Governor General for all the States.' It is impossible to say how far **this rumour is to be credited. But as such rumours emanating from responsible news agents at Simla are rarely wanting in truth, they may be fairly taken to be correct until we hear to the contrary. The correspondent gives no reasons for such a direct and open interference in the internal affairs of the**

Native States of the Punjáb. There is no reason to suppose that these Native States are, in any way, specially worse than the Native States in Káthiáwár, or Central India or the Southern Marátha Country. Even if they were, the remedy is certainly positively mischievous and retrograde inasmuch as it directly empowers the Government of India to appoint Prime Ministers to those States. It is well known that the appointments of Dewans in Native States are more or less influenced by the recommendations of Political Officers.......... But this is quite different from the new policy of making such appointments from Simla direct. It affords fresh evidence of the anxiety on the part of Government to hold even the actual strings of administration in Native States in their own hands. Does the Government of India believe that the inauguration of this new policy in the Punjáb States will increase contentment and loyalty among the Punjáb Chiefs or will serve the Imperial interests of England better? We emphatically assert that the policy is entirely suicidal. No doubt, the Chiefs would not write threatening despatches to the Government of India or propose abdication like the ex-Maharaja of Indore; but the fact that they will be rendered mere puppets in the hands of Dewans appointed by the British Government will rankle in their minds. Does the Government of India think that the Chiefs will not make comparisons between their own condition and that of their immediate predecessors or will forget the treaties between their States and the British Government? Nobody likes to lose power, especially power inherited from ancestors. The Punjáb Chiefs are no exception to the rule. It may be diplomatic to proclaim to the world, and especially to the rival European powers, the affection and loyalty of the Indian Chiefs to British rule. But it will hardly deceive anybody who cares to probe the matter a little deeper. Dewans appointed by Government will look to the Government as their real master and will be entirely under its thumb in all matters of importance. Whenever there are any disputes of boundary or when similar special matters crop up where the interests of the States and the Government are likely to clash, the latter by this new policy will be deliberately depriving the States of their best advisers. No man can serve two masters faithfully. Will the Government really gain anything in the long run by thus clipping the wings of Native Chiefs? The spirit of the treaties and of the Royal Proclamation is decidedly against such a policy. Government can force Dewans of their choice on the States, but it will be puerile to expect the Chiefs to retain anything like sincere loyalty to the British *ráj*. This policy is again a serious reflection on the vaunted ability and administrative capacity of the Government of India.......... The policy of pitchforking Karbharis into Native States argues to our mind incompetency in the administrative capacity of the British Government.......... Again let us see if this singular interference in the affairs of Native States will serve any high Imperial purpose. No doubt, the Punjáb will be the first in the event of war with Russia, to feel the brunt of the conflict, supposing the line of defensive fortifications is broken through......... As the Punjáb is extremely near and its population more or less in closer communication with the border tribes than the population of other parts of India, Government should have a closer eye and a firmer hold on the Punjáb population, especially of the Native States. But this does not at all necessarily imply that there should be practical annexation of the Punjáb States.......... It must, therefore, be confessed that from whatever point of view one looks at this reported change of policy of the Simla Government, one is at a loss to understand its true object. The policy is now to be made applicable to the Punjáb States only. But if Russian invasion is the bugbear to be guarded against, it is to be feared that the next pounce will be on the Káthiáwár sea-coast States.......... The discontent and alarm that will be produced by this open change of policy is sure to find a response in the hearts of many Indian Princes. This will be an extremely untoward result. On the affection of the Native Princes and of the people of India mainly rests the foundation and permanence of British rule. Government should not, in its own interests as well as in the interests of the people, shake that foundation, without rhyme or reason. We heartily wish that the correspondent of the *Advocate* has been led into a hoax in sending the wire." [The *Shri Sháhu* makes somewhat similar remarks.]

51. The policy of the British Government towards the Native States of India is well illustrated by the treatment meted out by the authorities to the Chief of Nagode. The State of Nagode had remained staunchly loyal to the British during the dark days of the Mutiny and its rulers had on several other occasions also rendered distinguished services to the Paramount Power. The last Chief of the dynasty came to the *gádi* in 1874, and as can be gathered from official reports, conducted the administration of the State to the entire satisfaction of Government until 1894 when a difference arose between him and his Political Agent. This difference had its origin in a very trivial issue, *viz.*, a proposal made by the Political Agent to remove from office the Karbhari of the State. The Chief did not acquiesce in this proposal, whereupon the Political Agent began vindictively to pick holes in the Chief's administration. The Chief's wife happened to die soon after at Benares, whither the Chief proceeded to take part in the funeral ceremonies. The Political Agent took advantage of the Chief's absence, transferred the administration of the State to the Agency, conferred the Dewanship upon a Muhammadan *protegé* of his own and forcibly took possession of the State Treasury. The Chief wrote to the Political Agent from Benares demanding a sum of Rs. 10,000 for defraying the funeral expenses of his deceased wife, but was granted only Rs. 2,000 and was informed that he had been deprived of his *gádi*, but that it was open to him to accept a pension of Rs. 2,000 per mensem provided he consented to reside in the capital of his State. The Chief was naturally indignant that he should have been thus ignominiously removed from the *gádi* without even a public trial or an enquiry into his supposed misdoings and rejected the humiliating offer made to him with scorn. He lives to this day in Benares and chooses to spend his days in dire poverty and distress rather than become a pensioner of a Government that has treated him so ungratefully. Who cannot feel grieved at such a fate overtaking a scion of a princely family that had in the past rendered signal services to the British Government in its hour of need?

Attitude of the British Government towards the ex-Chief of Nagode.
Gujaráti (15), 31st May.

52. "In his great speech on the Indian Budget Lord Curzon, in his desire to leave nothing unsaid and to leave no measure of his administration undefended, assured the public that the 'Berar deal' was a perfectly voluntary affair in which no outside influence was ever exercised. We criticised at the time His Excellency's assurance and gave expression to our own doubts as to the propriety of the methods employed in the acquisition of the Berars on a perpetual tenure. The real truth is now oozing out in driblets and it will be some years before the whole story becomes known. From Mr. Gribble's article in *East and West* it appears that 'The negotiations preliminary to the arrangement were conducted with the utmost secrecy. *They were first of all carried on between the Resident and the Nizam without even the knowledge of the Minister. No accounts were shown to the Nizam,* and he was not even furnished with the joint report recently submitted by Colonel Fordyce and Mr. Brunyate.' The italics are ours. When rumours about the cession of the Berars to the British Government were in the air, we said that though the step was taken in the interests of the people, there ought to be fair dealing on the part of the Paramount Power. Mr. Gribble's allegation, *if* true, does not show that the Nizam was fairly treated in the conduct of the negotiations. Why was the Nizam not allowed the benefit of the advice of his chief Councillor in connection with a very important State transaction? What is the meaning of the policy of strict secrecy that was observed? Why were the accounts withheld from the Nizam? Can it be fairly said that there was intelligent and voluntary acquiescence on his part in a transaction, when he was ignorant of the past and prospective financial condition of the Berars and when he had not the assistance of his own responsibile Councillors in the settlement of a question which had remained unsettled for half a century, though it had been tackled by Sir Salar Jung and the late Nizam."

The Berars settlement.
Gujaráti (15), 31st May, Eng. cols.

His Highness the Gaekwar of Baroda and the proposed Early Marriage Prevention Bill.

Native Opinion (33), 27th May, Eng. cols.

53. "It seems that His Highness Sayajirao Gaekwar desired to invite public criticism by publishing in the *Baroda Gazette* the draft Bill for the prevention of early marriages in the State. The Press has, we think, amply reviewed the intended legislation, and the concensus of public opinion is that the proposed legislation is superfluous. Some are of opinion that the Bill will remain a dead letter, as infant marriages take place generally among the lower classes the members of which are entitled to re-marriage. With regard to early marriages in the higher classes referred to in the Statement of Objects and Reasons, the view of some papers is that such marriages are non-existent. It is unquestionable that the Bill, if passed into law, will cause much hardship to the people and will serve as a convenient tool for petty oppression. Reform of any kind should come from within; it should not be forced upon the people. His Highness the Maharaja's desire of inaugurating social reform is welcome, but he should not have proposed legislation repugnant to the feelings of his subjects without first consulting them.......... The age-limit for the marriage of boys and girls is being voluntarily raised in the Hindu community and special efforts for bringing about a reform in this direction are needless. His Highness the Maharaja wishes to westernize his State in every respect, but Western ideas and methods are not always beneficial and it is not advisable on the part of an enlightened and experienced ruler of a big State like Baroda to undertake a reform repugnant to the people."

Shri Sayáji Vijay (25), 4th June, Eng. cols.

54 "We are in entire sympathy with the noble idea that inspires the important measure contemplated by His Highness' Government, but beyond this we cannot support a single important point in the measure in its draft form........ Let us set aside any theoretical consideration of whether the State in India *should* interfere with society. Let us see at once whether it is *safe and wise* for the State to interfere, in the way it has chosen......... It is not only no use, but positively dangerous to entertain a distorted and unconsciously coloured view of Hindu early marriages. We beg to request these critics to go forth into the country, consult the old and wise men of the village why they celebrate marriages of their boys and girls below fourteen. They will hear many reasons advanced—First, a bride fourteen years old costs much more proportionately than one, five years younger among sixty per cent. at least of the Hindus who follow the custom of making a certain payment in money to the bride's father. Secondly, the older wife among the lower classes taxes the purse of her husband by her proverbial aspiration for ornaments. The younger girl is safer to manage, and as useful as the older.......... In the case of a people whose average income is computed to be Rs. 20 per head, and among whom marriage is not only a costly but a necessary custom, political wisdom will pause to see whether it is safe to introduce forces that would result in making the custom more costly, and the parental responsibility to feed more mouths and guard youthful impulses, doubled and multipled.......... We emphasize the statement that the proposed measure affects the social arrangements of eighty per cent. of the people, that the limits of marriageable age are dangerously high, and that the higher castes are not in need of any marriage law at all. .... The penalty is too high for the lower classes, and insignificant for the higher. The procedure is still more defective. The poor guardian may at any time be hauled up by the police constable or patel if the latter suspects or chooses to suspect that he has purloined a day out of the alleged fourteen years of age of his girl. Nothing will stop this petty tyranny."

Gujaráti (15), 31st May.

55. The baneful effects of the custom of infant marriages must be patent even to a casual observer of Hindu society. The custom, however, is steadily, though very slowly, undergoing the disintegrating influences of Western education and ideas. Only a few years ago the average marriageable age of Hindu girls was nine years; to-day it has gone up without any interference on the part of the State to 12 or 13. We, therefore, cannot help thinking that the Gaekwar's action in invoking

the aid of legislation for abolishing this custom is alike unnecessary and unwarranted. It is always expedient to reserve State intervention in the matter of social reform to cases of exceptional necessity; but in the present case the seeds of reform are already sown and may be expected to germinate in due time without outside intervention. Surely an enlightened ruler like the Maharaja of Baroda does not need to be reminded of the dangers attending the experiment of forcing social reform upon an unwilling people. Besides the Paramount Power have pledged themselves to a policy of neutrality in religious and quasi-religious matters and there is no reason why the policy should be departed from by feudatory Chiefs. In view of these considerations and the general disfavour with which the measure has been received in Baroda, it is to be hoped His Highness will see his way to abandon it.

Selection of a successor to the vacant *gádi* of Sángli.
Samarth (35), 3rd June.

56. We are highly gratified to learn that the selection of a successor to the vacant *gádi* of Sángli has at last been made. What is of special interest to us in this connection is the fact that the choice has ultimately fallen upon Shri Bhau Saheb, who was the rightful claimant to the *gádi* and whose accession was desired by all. We are glad to observe that in making this selection Government have acted justly and in comformity with the wishes of the late Chief.

Affairs in the Katosan State (Mahi Kántha Agency).
Káthiáwádno Himáyati (62), 31st May.

57. We regret to find that Mr. Chhotalal Harilal, Chief Karbhari of the Katosan State (Mahi Kántha Agency), has been invested with civil and criminal powers although he is utterly unfit for judicial work. Colonel Ferris, late Political Agent, Mahi Kántha, had once ordered the Thakor of Katosan to remove Mr. Chhotalal from the State service, but the order was subsequently cancelled in deference to the Thakor's wishes. We would request Mr. Fitzgerald to look into the papers relating to the aforesaid order so as to clear up all doubts as to Mr. Chhotalal's antecedents. Under Mr. Chhotalal's regime the State of Katosan has become a hot-bed of intrigues of which even high officers of the State have become victims. It is reported that in a certain case concerning a Khoja named Khan Muhammad Virji, the Political Agent has been led astray by the State authorities. We have much more to say on the administration of the State, but we reserve further remarks.

Intelligence extracted from the Press.

Celebration of the anniversary of Shivaji's Coronation at Poona.
Kesari (108), 2nd June.

58. The anniversary of the Coronation of Shivaji will be celebrated from 8th to 10th June in Vithoba's temple near the Lakdi-pool. The programme for the three days includes respectively a *Puran* reading by Bhaskar Shastri Pavgi, a *Hari Kirtan* by Mr. Tarabadkar and a lecture by Professor S. M. Paranjpe. On the last day, there will be a recitation of historic ballads by *Gondhalis* and the first and the second best reciters will be rewarded with costly turbans. The Secretary of the celebration, Mr. Balkrishna Ramchandra *alias* Apparao Vaidya, cordially invites the public to attend the celebration on all the three days.

A dacoity at Isanpur (Ahmedabad).
Praja Bandhu (22), 31st May.

59. Last Friday a party of 50 armed dacoits raided the village of Isanpur, about 12 miles from Ahmedabad. Many villagers sustained severe injuries in the scuffle that ensued. A Police party from Ahmedabad has been sent to the village to protect the villagers against another possible attack by the dacoits.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th June 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th June 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta ; Pársi ; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande ; Hindu (Marátha) ; 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare ; Hindu (Marátha) ; 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe ; Hindu (Chitpáwan Bráhman) ; 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar ; Hindu (Karháda Bráhman) ; 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi ; Hindu (Chitpáwan Bráhman) ; 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande ; Hindu (Marátha) ; 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya ; Hindu (Sonár) ; 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas ; Goanese ; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes ; Goanese ; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B. ; Pleader ; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul ; Muhammadan ; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand ; Hindu (Amil) ; 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj ; Hindu (Kursja) ; 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir ; Muhammadan ; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte ; Hindu (Marátha) ; 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti ; Hindu (Lingayat).	300
47	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur ; Hindu (Deshasth Vaishnav Bráhman) ; 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse ; Hindu (Konkanastha Bráhman) ; 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed ; Muhammadan ; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar ; Pársi ; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 34.	4,000
52	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat ; Hindu (Gujaráti Bráhman) ; 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi ; Pársi ; 45	500
54	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás ; Hindu (Káchia, *i.e.*, a vegetable seller) ; 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly ...	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly ...	Perozsháh Jehángir Murzbán; Pársi; 27 ...	425
58	Hitechchhu	Ahmedabad ...	Do.	Kálidás Ghelabhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahănooma ...	Bombay	Do.	Ratanshaw Frámji Achăria; Parsi; 28 ...	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54 ...	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati ...	Ahmedabad ...	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette ...	Sádra	Do.	......	...
64	Navsári Prakásh	Navsări	Weekly	Rustamji Jámăspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly... ...	Nasarwánji Hirjibhai Patel; Pársi; 37 ..	600
66	Nyáyadarshak	Ahmedabad ...	Fortnightly ...	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly ...	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44...	400
69	Prakásh and Gadgadát ...	Bombay... ...	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnădăs Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur... ...	Ahmedabad ...	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly ...	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60 ...	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha ...	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay... ...	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa...	Dhárwár ...	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

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	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marāthi—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	Sindi.				
145	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	Urdu.				
149	Ajaibat-i-Bambai	Bombay	Monthly	.....	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	Mara'thi and Ka'narese.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
154	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur ...	Fortnightly ...	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay... ...	Weekly.. ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Oriental Review	Bombay	Weekly	R. S. Rustomji	...
	GUJARA'TI.				
58A	Jain	Ahmedabad	Weekly	......	...

N.B.—The *Jám-e-Jamshed* has been converted into an Anglo-Gujaráti paper of late.

Politics and the Public Administration.

Comments on Mr. Chamberlain's policy of strengthening the bonds of the Empire.
Kesari (108), 9th June.

1. Mr. Chamberlain, the masterful minister in the present British Cabinet, is always full of ideas of Imperialism and the British Empire has just now reached a stage when schemes for strengthening the bonds of the Empire are very popular with the English people. The activities of other European Powers in Asia, Africa and the islands in the Pacific have brought home to Englishmen the necessity of drawing the scattered fragments of their Empire into closer bonds of union. Mr. Chamberlain has recently adumbrated a scheme for securing this end, but it is noteworthy that both Ireland and India are left out of its pale. Mr. Chamberlain means to hold both these countries by the sword. He merely aims at drawing the daughter-colonies of England towards the mother-country by establishing a system of preferential tariffs and hopes that, by this means, the power and prestige of England will be superior to that of other Continental powers. He evidently attaches more importance to this scheme than to domestic reform, since he ridicules those who differ from him by applying to them the nickname of 'Little Englanders.' According to some persons, Mr. Chamberlain's scheme has been put forward as an electioneering device, but we are not here concerned with that aspect of it. We wish rather to see whether it is well thought out and really calculated to promote the strength and union of the Empire. Mr. Chamberlain does not seem to have given a thought to the importance of India as an appanage if not a factor of the Empire. Has Mr. Chamberlain thought to what a plight the Empire would be reduced, if perchance India were to be separated from it or to cease through poverty and natural calamities to contribute to England's prosperity to that extent to which she is doing now? He thinks that England and the British Colonies will be more than a match for Germany, France, Russia or America in any part of the world. It must be apparent to even a superficial observer that Mr. Chamberlain's policy differs fundamentally from the policy which found favour with eminent British statesmen like Mr. Gladstone during the last 50 or 60 years. But there is no one in the Liberal party to expose effectively the dangers to the Empire lurking in Mr. Chamberlain's scheme. Whatever attempts may be made to hold together in close union the parent-country and the daughter-colonies, a time must inevitably come some day when the latter will separate from the former. It is impossible that there should be the same union and sympathy in a family when the children grow up to man's estate. They must hanker after separation. Just now the Colonies are for the most part dependent upon agriculture and their industries have not yet been developed. They, therefore, are at present eager to lean upon the mother-country for support, but it is problematical whether this desire will outlast the present generation. Some thoughtful persons even now aver that they detect elements not of the consolidation, but of the disruption, of the Empire in Mr. Chamberlain's scheme. We wished to examine to-day how far Mr. Chamberlain or his critics are in the right but, for want of space, are obliged to defer such examination to our next issue.

Lord George Hamilton and the cotton duties.
Oriental Review (7A), 4th June.

2. "Lancashire is indignant at Lord George Hamilton's refusal to abolish the Indian Cotton Import and Countervailing Excise Duties. The Indian Government, and for the matter of that the Secretary of State, has been charged with committing a breach of faith; for Lord George Hamilton had in 1895 given a distinct promise that as soon as financial prosperity was restored to the Indian Exchequer, the duties would be abolished. The reduction in the Salt Tax and the raising of the Income Tax minimum have led Lancashire to call upon the Government to fulfil their pledge, but Lord George Hamilton has found it impossible to accede to this demand. There could be no doubt that it was a rash thing on the part of the Secretary of State to promise the abolition of the duties before more pressing imposts were removed. But having once committed this one mistake, it would have been a folly if, for the sake of consistency, Lord George Hamilton had succumbed to the temptation of taking off the duties. It is at best but problematical whether the Indian Treasury is really in a solvent condition.

The surpluses that we have had, have been pointed out as the artificial product of an inflated currency and the burden on land and other important industries continues to press heavily. It is with a sense of relief, therefore, that we have learnt of the decision of the Secretary of State; for it would have been almost criminal if, taking a rosy view of the future, he had consented to pacify the Lancashire voters and sacrificed India's interests."

Rást Goftár (23), 7th June, Eng. cols.

3. "Lord George Hamilton has refused to abolish the Cotton Import duty, and Lancashire is indignant at His Lordship's decision. But no reasonable man who looks at the question in an impartial spirit will take exception to the action of the Secretary of State; and though it would be too much to hope that Lancashire will cease to clamour for the abolition of the duty, one may confidently look forward to the day when the charge of breach of faith, which has been hurled against Lord George Hamilton and the Government of India, will be held to be extremely unjust and undeserved by the very people who have made it. For, but a very little study of the actual condition of the Indian Exchequer and the pressing needs of the country will convince them that the Indian Government will not be able, for many a year, to do away with any of its present sources of income.......... The reduction in the salt tax was rendered imperative as much by considerations of justice as of policy, and what applies in the case of the salt duty applies with equal force in the case of the income tax. As long as the countervailing excise duty on Indian-made goods remains there is no just cause for Lancashire to complain; though we are frankly bound to confess that the continuance of that duty means the protection of the English manufacturer at the cost of the Indian, and it is causing grave dissatisfaction throughout the country."

Salt tax and leprosy in India.
Mahrátta (7), 7th June.

4. "Last week, Lord George Hamilton, in his speech upon Dr. Hutchinson's lecture on leprosy, said that he had never realised before that there was any connection between the salt tax and leprosy. Mr. Vaman Abaji Kulkarni, a staunch advocate of the salt theory of the cause of leprosy, has addressed to us an important communication upon this subject. In the course of his letter, he says:—'When Dr. Hutchinson had come to Bombay, I had drawn his attention to this vital point and had explained to him the connection between the salt tax and his theory of leprosy. The tax prevents the purchase of good salt to cure fish, and fish are therefore badly cured and thus become harmful. That is the reason why leprosy is on the increase in India. Fish has been used as food for centuries, and an increase in the salt tax is consequently accompanied by an increased spread of diseases. I had drawn his attention to the superficial opinion of the Leprosy Commission and said that it was a shame to the British medical profession to treat the subject of salt with such ignorance, while the Germans had proved at that very time that a man's power to resist disease largely depends on his consumption of salt.' We are glad to find that the salt question is attracting the attention of the Government of India and hope that, considering the importance of salt in regard to human health, the odious salt tax will soon be abolished."

Comments on Mr. Blair's lecture on the relations between Englishmen and natives.
Mahrátta (7), 7th June.

5. "The lecture recently delivered by Mr. A. J. Fraser Blair before an English audience ought to be read even by the natives of this country. The subject of the lecture was the familiar topic of how to bring about a good understanding between the foreign rulers and the indigenous inhabitants of this country. The question has unhappily begun to come rather too obtrusively before the public and lectures like that of Mr. Blair are badly required to check the evil. The address in question is all the more welcome because it comes from a gentleman, who, as Editor of the *Englishman* of Calcutta, is not known to be very sympathetic towards the natives, but has, on the contrary, in his editorial capacity helped largely in increasing the evil which he now deplores.......... We are sincerely glad that Mr. Blair is anxious to face the difficulties of the position squarely and has the courage to give his compatriots advice which will hardly be palatable. We sincerely thank Mr. Blair for the candour and courage he

has shown, and hope that his advice will be taken to heart by his countrymen......... The first point made out by Mr. Blair is that a good understanding between the two races is absolutely necessary for the safety of the British Empire in India; and although we do not attach much weight to his unnecessarily alarming prophesies or to his statement that a native paper openly preferred Russian rule to the British *raj*, he is quite right in saying that 'the Sphinx riddle we (Englishmen) have to read is to create a common interest between the Indians and ourselves.' 'It is folly,' says Mr. Blair, 'to build upon the British bayonets the only lasting foundation of our power, the respect and the confidence of the Indian peoples, even if we never find our way to the Indian heart.' The interests of the British are to-day so far-reaching that a disturbance of the *status quo* in any part of the world is likely to affect them, and at any moment Englishmen may be called upon to face an internal crisis far severer than that which cost them so much blood and suffering in South Africa. Mr. Blair challenged everybody among his audience to prove that his fears were groundless or that he was an alarmist. Although for our part we do not wish to enter into a discussion with him on this point, which in fact chiefly concerns our rulers, we have no hesitation in saying that even if such a crisis occurs there is no fear of the Natives of India throwing off their allegiance to the British in a single night. Scares such as that of the cowdung tree-marks exist only in the imagination of Anglo-Indians. The one great mistake which men like Mr. Blair usually fall into is to suppose that the loyalty of the Indians is based solely on their good feelings towards the ruling race, and that if those good feelings were to be disturbed, their loyalty would vanish. If Indian loyalty had stood on such precarious foundations we doubt if it would have lasted even for a day. As a matter of fact loyalty to British rule in India is more intelligent and rational. It is based not on a blind, transitory sentiment, but on the clear recognition by the Indian people of the benefits enjoyed by them under British rule. Even if every Indian comes to hate every Englishman in India, still Indians would remain loyal to British rule so long as they enjoy the benefits which they expect from their alien rulers. Indians will love those who do them good, and the only way to maintain British supremacy in India is to give the people good laws, pure administration and plenty of food. Of course, advice such as that given by Mr. Blair is very salutary and necessary for the Anglo-Indians who, led by pride of authority and a certain narrow-minded clannishness, often forget that they owe any duty to the Indians. They are too prone to assume that they are the lords of the soil and can do anything they like irrespective of the rights and feelings of their dusky fellow-subjects. It is to men and women of this cast of mind that the lecturer mainly addressed himself, and we hope they will profit by his remarks. Mr. Blair, we must add, also advanced other and perhaps more cogent reasons to support his contention. The plea for a better understanding with Indians, he pointed out, is reinforced by many considerations of gratitude and propriety. His remarks on this point are very pertinent. 'Surely we owe something to the people of a country which gives all our livelihood.' How many Anglo-Indians are there in this country or in England who are alive to this proposition which Mr. Blair takes for granted? How many retired civilians are there who, while fattening on the pensions received from the Indian Treasury, lose no opportunity of traducing the country and the people that feed them? Mr. Blair impresses and very rightly on every Briton in India the duty, whether it be pleasant or not, of showing a more amenable spirit towards his Indian fellow-subjects. .... We want men who can thus place themselves in intellectual and moral sympathy with men of an alien race and always draw out the good points in others. Indians are naturally shy and backward. But they are grateful and will certainly respond to any sincere and open-hearted advances from sympathetic persons belonging to the ruling race."

Proposal to start an Indian hostel in London.
Jám-e-Jamshed (60), 8th June, Eng. cols.

6. "There can be no doubt as to the motives and intentions which prompt several of our friends in England to start there a hostel for Indian students.......... But we should be on our guard lest in trying to remedy the evil we take a step altogether injurious to our best interests. Because there are some students who waste their time and

energy in an inordinate pursuit of pleasure, to keep Indian students in England under the leading strings of the India Office, or any other similar authority, would be to stultify the object of sending our young men to England altogether. The examinations which the Indians pass and the diplomas they gain are but a poor equipment compared with the knowledge of the world and the experience of human nature that these young men, thrown on themselves, collect during their sojourn in a place like London......... We would, therefore, resist to the utmost the idea of putting the proposed hostel under the wings of the India Office, with its withering influence on all that is manly and patriotic in the spirit of our people. If it is not possible to have a home for the Indians under the care and guidance of an unofficial committee of sympathetic men, it would be better to drop the idea of having a hostel altogether, till a more favourable opportunity offers itself."

Comments on the activity of Christian missionaries in India and on their alleged interference in the succession to the *gádi* of a petty State in Assam.
Kál (104), 12th June.

7. Just as British statesmen are well versed in the art of gaining their objects, Christian missionaries are past masters in extending the limits of their fold. They have in the past dragged many a poor native into it, but there was so long no instance of their meddling in the affairs of Native States with a view to secure the succession to one who showed a leaning towards Christianity. India is prospering under the care of her British rulers and the Christian missionaries, and both are as it were supplementing one another's labours in securing the end without an overlapping of functions. It seems that in Assam, the missionaries have successfully interfered in the politics of a petty State and placed one of their *protegés* on the *gádi*. It seems that one Chandrasingh was the accepted heir and successor to the *gádi* of Chera, a semi-dependent State in Assam, but a missionary named Dr. Roberts endeavoured to have him put aside in favour of a nominee of his named Rupsingh. Chandrasingh's claims were even recognised by the late Chief Commissioner of Assam, but the matter was, through the efforts of the missionary party, re-opened and a decision of the Government of India obtained in favour of Rupsingh. With the *protegé* of the missionaries on the *gádi* of a Native State, we must say that India's day of prosperity cannot be far off. How desirable would it be if Christian heirs could be set up for all the Native States in India? The contingency is by no means impossible in view of the hundreds of native converts that are being driven annually into the fold of the missionaries through ignorance and poverty. But do not the missionaries feel the injustice of making converts to their faith by taking advantage of the ignorance and poverty of the converted? They might perhaps reply that they are securing the salvation of those whom they succeed in winning over to their faith. But it has to be remembered that what is salvation in the eyes of some people may be a degradation in the eyes of others.

Comments on the alleged tendency of Government officers to exclude natives from the public service.
Vrittasár (142), 8th June; *Satya Shodhak* (128), 7th June.

8. Of late years, the portals of the public service have, to a considerable extent, been barred against Deccani Chitpavan Brhamins in British India and against Brahmins generally in Native States such as Kolhápur and Baroda. It is also said that Brahmin students at the Grant Medical College of Bombay are hardly allowed to get through the College course successfully. Very recently an advertisement appeared in the *Mysore Standard* inviting applications for the posts of signallers in the Government Telegraph Office but stating expressly that only Europeans and Eurasians need apply. From the few cases given above it will appear that the tendency of the officers of Government to exclude natives in general and Brahmins in particular from public service has become pronounced and widespread. The heads of all departments have, it appears, entered into a conspiracy and resolved to keep out natives from Government service as far as possible. Such a tendency on the part of Government officers may be taken to imply that starvation of the children of the soil is a matter of very little significance to them. The present Viceroy does, indeed, frequently aver that he would not suffer such an injustice to be done to the Indian people. Anglo-Indians, too,

occasionally express their sympathy for natives, but it is evident after all that they dislike them. Past experience has taught us, for example, what kind of justice is dispensed as between whites and blacks in this country. When the demon Hiranya Kashchipu harassed the universe Brahma and other gods approached the Supreme Lord for deliverance and the Lord Almighty asked them to wait till the right time for the demon's destruction came. Let us similarly keep praying day and night and wait for our emancipation. Or else who knows that we may not be driven to share a fate similar to that of the negroes in America? [The *Satya Shodhak* makes somewhat similar comments.]

The Government of India and the 9th Lancers' case.
Jám-e-Jamshed (60), 10th June, Eng. cols.

9. "The term of punishment inflicted upon the 9th Lancers has expired, and public attention has been called to the cheerful manner in which that punishment was borne by the officers and men of the Regiment. The *Pioneer* asks why Government have apparently abandoned their intention to review the conduct of the Police and other local authorities in the matter. One way we are not sorry that the Indian Government have let the matter drop, for the example they have set by punishing the regiment will not be forgotten for a long time. It were best that a veil was thrown on the episode finally, but it is due to Lord Curzon to say that his promptness and courage have saved the fair fame of British justice from an ignoble slur. The Indians are also not the less grateful to Lord George Hamilton for supporting the action of the Indian Government."

Withdrawal of the franchise clause relating to educated and socially qualified Indians from the Transvaal Municipal Ordinance.
Rást Goftár (23), 7th June, Eng. cols.

10. "The South African Colonists are bent upon harassing the Indians. About a fortnight ago, it was stated that they had learnt to be wise, and had consented to do away with some of the more odious disabilities against educated and socially qualified Indians. But our congratulations have proved to be a little too premature. Reuter cables that the Transvaal Legislative Council has adopted the clause in the Municipal Ordinance granting municipal franchise to the better class of coloured persons by 15 to 13 votes; but as the unofficial members were almost unanimously opposed to granting the franchise in any shape at present, the Government withdrew the clause and will reconsider the matter. This is disappointing, and no doubt as much sympathy will be felt for the Government that has been once more thwarted in its endeavour to rehabilitate the natives as for the Indians who have been again driven to the wall. But conscious though we are of the difficulties in the way of Lord Milner's Government, we cannot help asking if the Government have done well in withdrawing the clause after it was accepted. Such an extraordinary step will be interpreted as an act of weakness not only in India, where an impression has begun to prevail that the Imperial Government is too weak to preserve its sovereignty over the Colonies, but in South Africa as well, where a section of the Boer population has not become quite reconciled as yet to the new order of things."

Jám-e-Jamshed (60), 8th June, Eng. cols.

11. "The refusal of the white Colonists in the Transvaal and the other South African Colonies to come to reason, once more presses upon us the question: what do the Indian Government propose doing to protect the natives of this country? Are they going to make use of their power to stop the supply of indentured labour till the grievances of the Indians are redressed? The circumstances under which Lord Milner and his advisers have been compelled to withdraw the franchise clause from the Municipal Ordinance point to the necessity of the Indian Government taking firm action in the matter. The Transvaal mines are in want of labour, and indications are not wanting to show that before long South Africa will be compelled to resort to this country, and the Indian Government will thus have an opportunity of making their own terms with the whites. Everything will of course depend upon the spirit in which that opportunity is made use of. But this need not stand in the way of their making what use they can of the powers they possess in the meanwhile. It is time now for taking strong measures. Why should India be so regardful of the interests of a country which has been so remorseless and determined in its hostility towards her?"

Voice of India (13), 13th June.

12. "It is not easy to understand the telegram that the Transvaal Legislative Council has restricted Municipal franchise to British whites and denied it to all Asiatics alike. So far as residence and trading in assigned locations are concerned, Lord Milner's Government has made an exception in the case of men of education, and he recently hoped that it would be a feature of the treatment of Asitaics under the new British Government to make civilisation and not colour the qualification for equal privileges. 'No man condemned more than he did what was popularly described as the Exeter Hall view, that is, a sentimental and ignorant view of native questions; but he feared that we cherished in this country the opposite sort of claptrap. Behind that claptrap was the truism that the white man must rule; but his right must be based on civilisation and not on colour. The strongest reason for white rule was that it gave the only possibility of raising the black man to a higher level. But, if civilisation was the ground for white supremacy, the exceptional natives who approximated to the white level of civilisation were entitled to white treatment.' These remarks were made with special reference to the municipal franchise, and, if these were not heeded by the Legislative Council, it must mean that the white prejudice is too strong even for Lord Milner. The Asiatics perhaps care not so much for equal political privileges as for the liberty to reside and trade where they like. At a monster meeting recently held at Johannesburg, which was attended by representatives from all over the Transvaal, the Chairman, Mr. Abdul Ghani, acknowledged: 'It is said this is a white man's country and must be preserved for them. So far as this means that the white man should be predominant, it is a statement to which I for one have no hesitation in subscribing.' The meeting was held to protest against the revival of the rule prohibiting Asiatics from residing and trading outside the bazars. That rule is a legacy derived from the old Boer Government. One of the grounds on which the late war was justified was that the overthrow of Boer rule would improve the status of the black races under a higher civilisation. The war has been justified by the successful termination of it, but now there is a reversion to the inferior civilisation which was to be displaced. 'If the habits of the Asiatics are insanitary,' argued Mr. Abdul Ghani with faultless logic, 'will it not be better if we were called upon to conform to the laws of sanitation on pain of being prosecuted for breach thereof'? Mr. H. O. Ali, one of the speakers at the meeting, predicted that driving the Asiatics into locations would mean starvation and lead to an increase of crime. The real cause of the persecution of the Asiatics—for, that is what it amounts to—is of course their success in competing with the whites in trade. The British doctrine of free trade is confined within the four walls of the custom house."

Vrittasár (142), 8th June;
Moda Vritta (113), 8th June;
Chikitsak (94), 10th June.

13. It is well known that among the causes that led to the war in the Transvaal, ill-treatment of Indian settlers at the hands of the Boers was a prominent one. During the continuance of the war Indian settlers in South Africa rendered praiseworthy services to the British soldiers on the field. They even risked their own lives and served as doolie-bearers. The British in recognition of these services promised them better treatment after the termination of the war. The Indians are by their nature so loyal that on the occasion of His Majesty the Emperor's illness they offered fervent prayers for His Majesty's recovery. But a promise given to so loyal a people is violated in order to propitiate the white settlers of South Africa. This is of course not the first breach of promise on the part of our rulers because the pledges given in the proclamation of Her late Majesty the Queen-Empress have many times been violated in the past. It is no doubt very desirable that subjects should be devoted to their rulers. But if the rulers always try to draw closer the noose round the necks of their subjects, it is impossible that such devotion should be shown by the subject-people. Indians need not, however, blame their rulers for a breach of promise because after all it is their own sins that are responsible for their present miserable condition. If they want to improve it, let them walk in the path of righteousness. [The *Moda Vritta* and the *Chikitsak* deplore the disabilities of Indians in South Africa and

express their strong disapproval of the reply recently given by Lord Milner to a deputation of Indian settlers in the Transvaal.]

Chances of European sympathy for the Boers.
Kál (104), 12th June.

14. Since the close of the Boer war, President Kruger's name was not much in evidence before the public, but a recent report states that at one time he intended to go to Russia. Many people believe that there are strong grounds of hostility between Russia and England, and the enemies of the latter always turn their eyes to Russia. But the Boer war itself has shown how idle it is for England's enemies to expect any assistance from Russia. If Russia, Holland, France, Germany or America intended to declare war against England, the Boer war furnished them with an excellent opportunity for doing so, but they apparently missed it because they are in awe of England's formidable naval supremacy. So long as these countries are thus afraid of England's navy, they cannot be considered to be England's enemies. How can the Boers then hope to obtain any assistance from them? The best thing the Boers can do under the circumstances is to be content for the time being with cheerfully submitting to the just, sympathetic and impartial sway of the British. What is the use of seeking Russia's aid? Russian valour can prevail only against the Chinese or the wild hordes in Asia and what applies to Russia holds good of other European nations also. All of them are possessed of terrible weapons of destruction and are using them against the people of Asia and Africa, who happen to be without them, but dare not rise against one another. As long as this state of things continues, any number of Hague Conferences must prove futile and the peoples now subjected to European sway must endure their lot as best as they can.

Comments on the campaign in Somaliland.
Kál (104), 12th June.

15. While, on the one hand, there is no hope of the deliverance of the countries already within the grip of European Nations, there is every likelihood, on the other, of other countries being brought under European sway. One begins to wonder whether after all it is the will of Providence that petty nations should be vanquished by the bigger nations just as the smaller fry are swallowed by the bigger fish in the sea. The Europeans are grabbing the land of other peoples on earth. It is not, however, by any means the case that those who are the victims of this land-grabbing process are delighted with their new lot. If they are outwardly placid, it is because they are impotent for the present to offer any resistance to the tide of European conquest. Inwardly, they thoroughly dislike the aggressive policy of Europeans. For an illustration of this proposition, we may cite the case of the Emperor Menelik and his people. He is the ruler of Abyssinia and a friend of the British. The English befriend him and he is helping the British to fight against the Mulla's followers. But latterly, he has grown suspicious, it is said, of Europeans. He feels that they have surrounded his country on all sides and that he will not be allowed to enjoy his independence for long. The completion of a railway that is being built in the vicinity of Abyssinia will, it is feared by Menelik and his advisers, mean the overthrow of his power and independence. He has thus become cool in his reception of the representatives of European Powers at his Court and he is even afraid that by helping the British in vanquishing the Somalis, he is weakening the safety of his own kingdom inasmuch as the British boundary will in that case be conterminous with his own and that the presence of a British force on his frontier will be a standing and irresistible menace to his independence. It is said that his men, who were sent to fight against the Somalis, are now fighting on their side and selling them their arms and ammunition. The Somalis are thus getting assistance from an unexpected quarter and it is further reported that some Germans and French are training the Mulla's men in the art of warfare.

Kalpataru (105), 7th June.

16. Whether the Mulla is mad or not, the fact remains that the English, with all their preparations, have not been able to make any impression upon him but are forced to retreat. Each succeeding campaign against the Mulla, though planned on an increasing scale, has proved abortive and it

is made clear beyond all doubt that an expedition on a very large scale under a Kitchener or a Roberts must be sent against the Mulla. We are of course sorry that the Mulla's followers have not been brought under British subjection like ourselves but are at the same time astonished that a powerful nation should have under Providence to endure a reverse at the hands of an insignificant person like the Mulla.

Report on the Kasauli Institute.
Mahrátta (7), 7th June.

17. "The first Annual Report on the Indian Pasteur Institute at Kasauli for the year 1900-1901 has been placed before the public, and its perusal does not induce us to recede from the position which we had taken at the time of the foundation of this Institute in India. The idea of an Institute of the kind can never be popular with the people in India. In the first place, there is, really speaking, no *necessity* for such an Institute. From the report under review, it will be seen that 321 persons were subjected to the Pasteur treatment during the year 1900-1901, and it is admitted on all hands that if these 321 patients, or any considerable portion of them, were really bitten by rabid animals, the results must certainly be considered very favourable, only three cases having proved fatal. But there is no satisfactory evidence showing that any of these persons were so bitten. It must be remarked, as observed by Surgeon-General J. H. Thornton, that the inoculation test is fallacious and misleading, inasmuch as its results in the case of animals that are not rabid, may be, and doubtless often are, mistaken for rabies. The certificates of rabies given by Veterinary Surgeons are of no value, as there are no *post-mortem* appearances which can be regarded as absolutely characteristic of the disease. It is extremely probable that most of these patients had been bitten by animals that were not rabid, and, therefore, were in no danger at all, since hydrophobia never occurs from the bite of a healthy animal.' In short, it has been most convincingly demonstrated by Surgeon-General Thornton in his review of the first year's Report of the Indian Pasteur Institute, that *the likelihood of a bite causing hydrophobia is extremely small.* It is thus plain that actual facts as observed and noted by specialists do not show any necessity for a Pasteur Institute at all. Far weightier are the reasons why such an Institute cannot be tolerated in India. It is too well-known that vivi-section is the invariable accompaniment of a Pasteur Institute and if vivi-section were to be known in its real colours, it will not, we are sure, be tolerated even for a moment in India. The accounts given by eye-witnesses of the horrors to be witnessed in the experimental room of a vivi-section institute, give a vivid picture as to how the wretched animals are subjected to varied and prolonged tortures. India can certainly do without such inhuman practices for a long time to come."

The Industrial Exhibition to be held in connection with the next session of the Indian National Congress at Madras.
Voice of India (13), 13th June.

18. "As might have been expected, the example of Lord Ampthill in lending encouragement and support to the Industrial Exhibition to be held in December next in Madras has been followed by other Government officials. It is reported that jails, schools of art, and other Government institutions will provide exhibits, and Collectors and other local officials will be requested to help in securing exhibits for the occasion. Mysore, Travancore and other Native States may be expected to lend their support also to the Exhibition. With such powerful co-operation the undertaking ought to be a grand success. If the idea underlying the annual exhibitions connected with the Congress should bear fruit on any appreciable scale, it would be well if every district had an exhibition and an award of prizes annually or at least once in two or three years. In the good old days, when festivals at celebrated temples and other places of pilgrimage attracted large crowds, the local artisans found an opportunity to exhibit their wares and to make money by their sale. Purchases were often made not from a pure love of art, but because the pilgrims wished to carry home some curiosity as a memento of their visit to the sacred place. Sacred places do not attract equally large crowds now and the richer and the educated classes patronise them less. The artisans have not the means and the pluck to come to the larger cities, to study the new tastes of the wealthier classes, and to adapt their art to the new requirements. Hence local artisans are neglected. Annual or

other periodical exhibitions and award of prizes in every district might to a certain extent supply the place of the old festive gatherings. The organisers of these exhibitions would be brought into contact with the local artisans and would have the opportunity of putting new ideas into their heads. Officials and non-officials, Europeans and natives alike, can take part in such undertakings, and patriotism may find more useful employment here than in political agitation. Will the Congress urge its adherents in all provinces and districts to turn a portion of their energies into such channels?"

Request to Government to place restrictions upon the sale of cocaine.

Indu Prakásh (31), 11th June, Eng. cols.; *Rást Goftár* (23), 7th June.

19. "The Bengal authorities are doing well in taking vigorous measures to check the unrestricted sale and use of cocaine by the student world.......... Cocaine is an article highly injurious to the health of the consumer and specially so when he happens to be of tender age and when the article is easily available at a *pan supari* shop along with the other articles available there. The initiative, therefore, proposed to be taken by the Bengal authorities is welcome and let us hope that it will stimulate the authorities elsewhere also to be on their guard against the spread of this mischief. We remember, some time back, the Bombay Municipal Corporation was asked if it was not advisable for it to take some steps to put the mischievous article beyond the easy reach of students and others addicted to its use. The proposal was ridiculed and thrown out by the Corporation. If, however, as is suspected, the use of cocaine is gradually spreading amongst us, it is time for the authorities to reconsider their position and do something practical to nip the evil in the bud." [A Surat correspondent of the *Rást Goftár* writes that the habit of taking cocaine is widely prevalent in that city, especially amongst *sutta* speculators, and suggests that the authorities should take some steps to place some restrictions upon the indiscriminate sale of cocaine.]

The University Council election.

Gujaráti (15), 7th June, Eng. cols.

20. "We do not quarrel with the *Times of India* for holding that out of the three candidates, who have sought the suffrages of the Fellows of the Bombay University, Dr. Nariman has the strongest claims to consideration. That is a matter more or less of opinion and the final decision rests with the Fellows who, we doubt not, will exercise their right in the best interests of the public. But what we most emphatically protest against is the disingenuous attempt the *Times* has made to drag the Congress into the discussion and rouse racial and political prejudices. Now it is an elementary fact which even the *Times* ought to have learnt by this time that there is scarcely a leading and public-spirited Hindu who is not a Congressman. This circumstance has resulted in an important consequence. Throughout the whole country Congressmen have been the prominent workers and active spirits in Legislative Councils and outside....... No one ever thought of the Congress as such in voting for the late Mr. Javerilal or Mr. Chandavarkar or Sir Bhalchandra Krishna, when they were returned as representatives of the University. It is, therefore, grossly unfair to bring in the Congress and thus raise false and irrelevant issues for prejudicing the minds of a certain class of voters. Not that we are in the least afraid or ashamed of the overwhelming influence which the Congress on the admission of the *Times* has begun to wield. But the attempt to foment and take advantage of anti-Congress prejudices and racial feelings is, in our judgment, utterly unworthy of a high-placed journal which now and then poses as an immaculate critic of the patient and tolerant Indian Press. But the *Times'* advocacy does not end here. 'The undisguised predominance,' the public are told, 'of one party in the University has alienated from work in the cause of higher education *many men of parts and experience* whose counsel would have been of extreme value, because they have wearied of attending meetings where argument and reason were uselessly employed against stolid party organisation.' The italics are ours. We wish our contemporary had cited the names of at least a few out of the many men of parts and experience whose counsel has been lost to the world owing to the stupidity of the organised Congress party. But we may remind our contemporary of what the Reverend Mr. Scott said in his evidence before the University Commission of the

'casual European visitor' to the University Hall and of what might with equal fairness be called another stolid party organisation which is deaf to all argument and reason. But as a matter of fact, is there a party organisation in the University? What is the warrant for this assertion? Who are the talented and experienced men who have chosen to remain aloof from the University because of the obdurate conduct of the Congress party? The statements cannot be accepted on the mere *ipse dixit* of the *Times of India*. No cultured or talented man with academic distinction and experience has been kept out of the portals of the University. His help has ever been welcomed with open arms and it is nothing but a misrepresentation to declare that *many men of parts and experience* have got disgusted with the obtuseness of the Congress party and that their wisdom and learning have been lost to the University…… … Even the *Times* must have noticed that amongst Mr. Setalwad's supporters there are four High Court Judges, two Principals of Government Colleges and a distinguished Professor of the College over which the Vice-Chancellor of the University presides, an eminent English Barrister, three members of the local Legislative Council, two Hindu Knights whose moderation and public services the *Times* itself has acknowledged, and one of the foremost Muhammadans who is now the President of the Corporation. Mr. Setalwad counts eminent Hindus, Parsis, Muhammadans and Europeans amongst his supporters. According to the theory of the *Times* all these men must have acted in gross disregard of the interests of the University in standing by the stolid party organisation. Well, all that we can say is that no sane voter will accept such a preposterous and wild contention and we are sure the Fellows of the University will not allow themselves to be influenced one way or another by reckless and irresponsible writings."

Indian Social Reformer (4), 7th June.

21. "It is much to be regretted that the question of politics and race should have arisen for the first time in the election by the Senate of the local University of a member of the Legislative Council. Though all the men who held the seat in the past were elected unanimously, it has now been discovered that they were all Congressmen and Hindus. How these men acquitted themselves in the Council and whether they did so in a manner that brought credit to their constituency, seem to count for nothing in the discussion. All that is urged is, 'they were Congressmen and Hindus; let us have an anti-Congressman and a non-Hindu now, by way of change.' We need hardly say that no Fellow with a sense of what he owes to himself and the University would pay the least regard to an argument so far-fetched………. The University ought to honour those with its representation who have done most to help its progress. That is the only qualification which should weigh with conscientious voters………. It is a matter of indifference to us who gets in and who is left out at the ensuing election. But we are vitally interested in seeing that the standard of public life in India, already not very high, is not further lowered by the operation of prejudice and intolerance……… A candidate who seeks to influence voters on the plea of race or religion is, in our opinion, not the best type of a public man and we have no sympathy for him, whatever his other qualifications may be. In everyday life, we are all heterodox; we care little for religion, we care little for God. But when it comes to an election, we display the sacred thread on our breasts or the *kusti* on our waist, as in degenerate Rome the candidates for office exhibited their wounds for the purpose of obtaining votes. We can understand such conduct on the part of the ignorant and unlettered of every sect; in educated men, it is absolutely unintelligible."

Oriental Review (7A), 11th June; *Kaiser-i-Hind* (19), 7th June.

22. "The approaching University election has created considerable commotion among Parsis and Hindus, and caused consternation in the Congress camp………. Dr. Temulji is an unostentatious and earnest social reformer, with many gentlemanly accomplishments, and is imbued with deep sympathy for the sufferings of the people. He is tactful, temperate, and extremely courteous, and is deservedly held in esteem by Englishmen. He possesses a fund of common sense which is never found among the babbling orators of the Congress party, who are always irritating Englishmen and alienating their sympathy by caustic criticisms.

By his temperament Dr. Temulji can achieve more for the people than others can by their wit and learning. Chance rather than merit sent Mr. Setalvad to the Legislative Council once. His work there was practically *nil.* His interpellations provoke a laugh at his expense to this day. He was tried and found wanting, and we can only wonder that he should have the courage to seek the suffrages of an electorate more exacting than the one which once rejected him.......... If he, therefore, has ventured to offer himself as a candidate, it is on account of the support he receives from Mr. Mehta and the Congress party. But we are quite confident that in the Legislative Council he will be useless. He is notoriously a mere shadow of Mr. Mehta and dare not entertain opinions independent of the latter, whose *protegé* he is.......... If the Fellows cannot produce a candidate of better stuff than Mr. Setalvad, then the University electorate ought to be extinguished." [The *Kaiser-i-Hind* writes:—Without disparaging the merits of Mr. Setalvad we must express our firm opinion that the Senate will add to its reputation for sound judgment and common sense by electing Dr. Nariman as its representative in the local Legislative Council. "Verbose manuscript oratory" should not be the sole passport to University representation in the Council. The ideal member for the University should be a man of moderate and well-balanced views and of a tactful and conciliatory spirit, and such a man by common consent is Dr. Temulji.]

Voice of India (13), 13th June.

23. "Do the Fellows of the Bombay University need to be told whom they should return to the local Legislative Council? Are the candidates for the honour too obscure to secure the support they respectively deserve without an advertisement of their qualifications, or are the voters too ignorant to discharge their duty intelligently and honestly? Canvassing is an insult to the understanding of an educated voter. After the usual formality of proposing and seconding a candidature the Follows must be free to exercise their own independent judgment. An enlightened body like the University ought to set an example to less advanced electorates in the exercise of their privilege."

A *salaaming* incident at Sitamadhi (Bengal).
Deshi Mitra (54), 11th June.

24. In the present degenerate days natives have become grossly disrespectful to their rulers. The other day Mr. G. Mill, a European officer, was out taking a walk at Sitamadhi (Bengal) when he was confronted by a native gentleman riding on horseback. The native was so impudent that he did not dismount nor even *salaamed* the Sahib when he passed by the latter. Upon this Mr. Mill got enraged, stopped the horse and began to abuse the rider. Luckily the native was a very docile creature and instantly got down and *salaamed* the Sahib. The matter consequently did not take a more serious turn. Had a member of the subject-race behaved similarly towards a native ruler in the pre-British days, he would have suffered heavily for his impudence. But happily under the British Government the people enjoy the fullest measure of liberty and freedom!

A case of assault by a European on a native Station-master.
Deshi Mitra (54), 11th June.

25. The *Deshi Mitra* writes in a sarcastic tone:—The decision given by the Joint Magistrate of Rámpur in a recent case of assault will, it is to be hoped, have a salutary effect upon natives whose insolence has of late grown beyond bounds. It seems that an employé in the Cotton Mills of Rámpur was arrested for some offence at Rishra Station. The Mill Manager Mr. A. H. Healton proceeded to Rishra from Calcutta and peremptorily demanded from the Station-master the reasons for arresting his employé. On these being explained to him, he abused and kicked the Station-master and his assistant. The case came up before the Joint Magistrate of Rámpur who was much impressed by the European's defence and had the good sense to acquit him. It is impossible for us to adequately describe our gratification at Mr. Healton's acquittal. It is such impartial administration of justice that alone can help to maintain the prestige of the ruling race. Natives are at present much in the habit of annoying Europeans on flimsy grounds, but it is to be hoped that the present case will

have a deterrent effect upon them. It is surely the height of impropriety that a European should be convicted and punished in a Court of law.

Alleged miscarriage of justice in a certain case in Assam.

Shri Sayáji Vijay (36), 6th June.

26. A good deal of high-handedness prevails among the British planters in Assam, which is a very backward province. We often read in newspapers how the European tea-planters in that province treat natives unjustly, because the latter happen to be uncivilised. The following is a recent instance of such unjust treatment. The butler of a District Officer in Assam while bringing provisions for his master was detained at a ferry, the Hindu Chowkidar in charge of it being engaged in cooking his meals. The butler, who was a Muhammadan, not liking the idea of his being detained for such a cause, forcibly dragged out the Chowkidar from his hut, beat him soundly and compelled him to take him and his party across the ferry. The Chowkidar thereupon filed a complaint against his assailant. The case came up for hearing before the European Magistrate of Karimgang. The accused did not present himself though a warrant had been issued against him. The case was called for hearing several times, but as the accused never turned up, the Magistrate called upon the complainant to withdraw his complaint. He told the Chowkidar that the butler had done nothing wrong in assaulting him and that if the servants of European masters did not pursue a similar policy, they would never be able to do their work in time. He even remarked "Do you think I shall convict the accused on a complaint from such an insignificant native as yourself? It will, therefore, be well for you to withdraw your complaint." The advice given by the Magistrate to the accused is truly unique. So long it was only European offenders who escaped punishment, but now their servants, too, seem to enjoy the privilege.

Comments on the Poona assault case.

Shri Sayáji Vijay (36), 6th June.

27. Commenting on the case in which Mr. Sunavalla, Bar.-at-Law, brought a charge of assault against the Rev. Mr. Nelson at Poona, the *Shri Sayáji Vijay* writes:—The case was on all fours with Captain Winter's case. But as the Bombay Magistrate was a native, he convicted Captain Winter. The Magistrate in the Poona case being a European, the accused was discharged. One suspects whether Magistrates are vying with one another in showing partiality to members of their community. The Rev. Mr. Nelson's conduct was unworthy of a servant of Christ. What can better testify to the inferiority of Christianity than that Christian clergymen should behave rudely on public roads like barbarous soldiers?

Alleged over-assessment of the income of village Savkars.

Svadesh Bandhu (75), 10th June.

28. The village Savkars as a class have been very hard smitten by the recent visitations of famine. Most of these Savkars should, under the new income tax regulations, be exempted from the tax as their annual incomes rarely amount to Rs. 1,000. Yet there are some officials in the Presidency who, with a view to satisfy a private grudge or to humour their superiors, over-assess the income of the Savkars and compel them to pay the tax. To mention only one instance, the Mamlatdar of Kapadvanj (Kaira) recently included the name of Shravak of Lasundra in the list of persons liable to pay the income tax. There is good reason to suspect that the Mamlatdar was wilfully misled by the Talati of Lasundra as to the pecuniary circumstances of the Savkar, owing to certain relations of the latter having lately complained against the official misconduct of the Talati's father, who is a petty revenue officer in Ladwel village.

Complaints against the Irrigation authorities in the Poona District alleged to be unfounded.

Kesari (108), 9th June.

29. A correspondent writes to the *Kesari*:—In your issue of 26th May a correspondent has made certain allegations against Mr. Visvesvarayya and his Assistant. The main grounds of these allegations are that the irrigated area has in spite of an increase of establishment decreased since Mr. Visvesvarayya took charge of the Irrigation Department, that he has reserved all power in his own hands and left little discretion to his subordinates, that permission is

not granted to the rayats to bring any area of land they like under irrigation, that such permission is given too late, that the supply of canal water for purposes of irrigation is fitful and irregular, and that no water is supplied for the growth of vegetables, &c. I shall try to refute each of these allegations *seriatim*, but before doing so I must say that they are extremely vague and not specific. First, your correspondent complains of the contraction of the irrigated area in spite of an increase of establishment. But there can be no causal connection between the extent of the irrigated area and the strength of the establishment. The increase in the irrigated area depends mainly upon the supply of water available and its judicious distribution. Now, if we look into the actual facts and figures, we find that both the gross produce of irrigated land and the irrigation receipts in respect of the Nira Canal have gone up by 100 and 50 per cent. respectively since Mr. Visvesvarayya took charge of his present office. The figures for the Mutha Canal show an increase of 25 per cent. for the same period. It is to be borne in mind that the figures as to the area of irrigated land relate to lands entirely dependent on canal water for cultivation. As regards the second allegation, it is sufficient to say that there are a number of subordinates in charge of different sections of the two main canals under Mr. Visvesvarayya and as it is desirable that there should be a uniformity of practice on all these sections Mr. Visvesvarayya has deemed it proper to keep all power of initiative into his hands. It is not alleged that he makes no use of the local experience of the officers under him. As regards permission to the rayats to bring any area of land they like under irrigation, it is obvious that it is impossible to satisfy all applicants, and that there must be some discontent. But this does not mean that Mr. Visvesvarayya arbitrarily disposes of the applications that come before him. As regards the allegation about permission to irrigate lands being given too late, it is enough to say that there is no truth in it. The applications were disposed of on 15th January this year and it cannot be said that the season for sugar-cane cultivation was past on the above date. As regards irregularity in the supply of canal water, Mr. Visvesvarayya has taken particular care to impress upon his subordinates the necessity of supplying water most regularly. Any complaints in the matter that may be brought to his notice will not fail to receive careful consideration at his hands. As regards the refusal of canal water for growing vegetables, &c., it is enough to say that these minor crops require water much more frequently than other crops, and as it is found that the least deficiency in the supply of water means the utter ruin of these crops, it has been found expedient to discourage the growth of such minor crops. The above information has been obtained from Mr. Visvesvarayya himself who was obliging enough to supply it partly from memory and partly by a reference to official papers.

Damage done by the recent cyclone in the western part of the Thána District.

Kesari (108), 9th June; *Poona Vaibhav* (122), 7th June.

30. We recently found fault with Government and the Anglo-Indian dailies of Bombay for not taking note of the damage caused by the cyclone of 24th May in the western portion of the Thána District. The official season report for the week ending 2nd June rectifies the inaccuracy which we had pointed out in respect of the report for the preceding week. The cyclone occurred on 24th May and the next season report was published on 26th May. Why should not the latter then contain a reference to the cyclone? How can it also be accurately described as a report for the week ending 26th May? If all the season reports contain similar inaccuracies we must say that the reports are not up to date. We have received in the last week a letter from a correspondent at Kelve Máhim, in which he writes that though in the official report the total damage caused by the cyclone at that place is set down at 1¼ lakhs of rupees, the actual damage to cocoanut trees alone at Kelve Máhim amounts to three lakhs of rupees. The damage done at other places like Dáhánu, Bassein and other places is separate and is not included in this estimate. Again, while the official report describes the cyclone as a 'violent storm,' the trees and houses and the ridges of fields are said to have been 'slightly damaged thereby.' We cannot understand how a 'violent storm' caused only 'slight damage.' We also hear from our Máhim correspondent that Mr. Lely was detained at Dáhánu on the night of the 24th ultimo and after experiencing serious inconvenience that night proceeded to Ahmedabad the next morning. Another

officer of Government, who was put to similar inconvenience was Mr. Wood, who was stopping at the Traveller's Bungalow at Manor. The roof of the bungalow was blown off at 10 P.M. and Mr. and Mrs. Wood were obliged to seek the shelter of an hospitable roof at Manor. At the time of the debate on the Land Revenue Bill, the Honourable Sir J. Monteath remarked that officers of Government felt more sympathy with the rayats and knew their wants better than non-official members who mainly resided in towns. How are we to believe then that the Honourable Mr. Lely, who must have heard that remark, went straight to Ahmedabad without showing any interest in the rayats by making inquiries into the havoc wrought round him at Dáhánu? [The *Poona Vaibhav* estimates the loss caused by the cyclone at half a crore of rupees and observes that the complete silence of the official report on the subject of the loss indicates carelessness on the part of the local authorities.]

Recent Government grant to St. George's Hospital, Bombay.
Bombay Samáchár (51), 10th June.

31. We must enter our emphatic protest against the grant made by Government to the European General Hospital, Bombay, for opening a female ward. Government have no doubt been actuated by laudable motives, but it is not clear why the public revenues should have been encroached upon for the benefit of a purely sectarian institution. Surely the needs of other public hospitals in the city which admit none but poor patients, irrespective of race or creed, have a greater claim upon the bounty of Government. The European General Hospital is largely resorted to by well-to-do members of the community, and if the fees charged to patients at the hospital are supplemented by donations from wealthy Europeans, the institution can easily be made self-supporting.

The Bombay Government and the Society for the Prevention of Cruelty to Animals.
Indu Prakásh (31), 8th June, Eng. cols.

32. "It is much to be regretted that the relationship between the Bombay Society for the Prevention of Cruelty to Animals and the Government is not very happy, and that the Society has been placed in a most uncomfortable position......... The Trustees of the Society for the Prevention of Cruelty to Animals recently laid their grievances before the Governor in Council and pointed out how for two years past they have not been pulling on well with the Principal of the Veterinary College and how, if they were to yield to everything asked by the Veterinary College officials, the very object for which the Society was founded would be defeated. Their complaints were of a real and serious nature......... We are grieved to notice that His Excellency the Governor in Council has, in the resolution recently passed, taken an attitude which is far from doing justice to the philanthrophic body, whom the Government has thought fit to address in language suffused with the force of authority and official swagger. Instead of sympathising with the Society, it blames the Trustees and 'hopes that in future a different tone might be adopted in correspondence with Government...' It tells them that it is 'advised that there is ample room for the students' quarters in the hospital compound,' and so the site demanded must be parted with. A committee is appointed consisting of the Executive Engineer, the Principal of the College and a member appointed by the Trustees who are to finally decide the question—'*bearing in mind the desirability in the public interests of providing suitable quarters for the students in the manner least likely to cause inconvenience.*' This we take to be an extraordinary decision, especially for the Government, to come to. If there is public need for students' quarters and if the Government has become keenly alive to the same because there is a meek society which has plenty of property which it can be induced to part with, then the best thing for Government to do is to *request* and not to *command*. Why does not the Government show equal zeal in the matter of the students' quarters for the Grant Medical College, the need for which it knows is even more pressing? It speaks of '*public interests*' here, because they can be most conveniently met by *private provision*, in which Government are gainers. Elsewhere, when public interests are even more pressing, Government scarcely display that liberal attitude which they expect from the Society. The public view this attitude

of Government with considerable pain, and instead of burdening the philanthropic Society any further, one would think it was high time for Government to remove the grievances of the Trustees and leave them free to carry out their legitimate and useful work of relieving the sufferings of dumb animals."

Dr. Turner's scheme for stamping out the plague from Bombay.

Gujaráti (15), 7th June, Eng. cols.; *Kaiser-i-Hind* (19), 7th June, Eng. cols.; *Rást Goftár* (23), 7th June, Eng. cols.

33. "The first quarterly report of Dr. Turner contains a suggestion for the eradication of plague which, in our judgment, is as impracticable as the inoculation campaign in the Punjáb. We do not think it possible to provide accommodation for three lakhs of inhabitants for six months or more on floating houses in the Back Bay. The financial objections alone would be fatal to the realisation of such a scheme, even if other difficulties in the way could be overcome.......... We have no faith in heroic measures. They have hitherto failed and are bound to fail if they are again attempted to be carried out. Let the City Improvement Trust first apply itself to the primary work for which it was brought into existence and then the plague will gradually disappear. Its ambitious and ornamental schemes in the interests of the more influential or richer classes will not have the least influence on the course of the plague. Let it first attack the centres of plague—the most insanitary areas, the slums and rookeries in the city. That is the way to grapple with the plague. The Trust has failed in its duty in this direction. Dr. Turner complains of the evils of increased over-crowding. But who is responsible for it? The City Improvement Trust, which ought to have taken up the work of construction side by side with the work of destruction after an exhaustive sanitary survey of the city, has hitherto neglected that part of their duty." [The *Kaiser-i-Hind* makes similar remarks. The *Rást Goftár*, on the other hand, approves of Dr. Turner's scheme but considers that it would not be possible to carry it out without provoking fresh plague riots among the unintelligent masses.]

Reported forecast of the recommendations of the Police Commission.

Voice of India (13), 13th June.

34. "It would be obviously unfair to anticipate the Report of the Police Commission or the action of the Government of India on it. But we think it necessary to state that the forecast of the so-called proposals of the Commission, as published the week before last, has created a feeling akin to consternation. Men who wish well both to Government and the country shake their heads at the alleged intention of the authorities to raise the pay of the District Superintendents of Police and the higher official ranks generally at an outlay of three crores of rupees. The rumour has, of course, been promptly contradicted; but the contradiction itself is said to lend colour to the belief that the official Police view of the case is likely to prevail. We are far from sharing this apprehension, but cannot help saying that any considerable increase of salaries or of the number of higher appointments will be found out of place in the present circumstances of the country. We have heard members of Government complain that District Superintendents of Police have, as a rule, a pleasant time of it compared with others. They have plenty of outdoor exercise, for one thing, whilst others are tied down to their desks. What is more to the point is the contrast between the under-feeding of so many branches of the Public Service and this proposed over-feeding of the Police. Imagine what an amount of good could be done with three crores of rupees in the spheres of education, sanitation, and the rehabilitation of the old village system favoured by Elphinstone, on which the happiness of the masses so largely depends. The revision of certain establishments is, no doubt, a necessity. But if it is always to mean a further drain of India's resources people may well feel despondent. The most friendly among us to the British Government are beginning to be struck with the ominous uniformity of the recent restrictions as regards Rurki and Coopers Hill and the limitations in employment in the Police, the Forest, the Railway, and other departments. We repeat that the feeling abroad, especially among the educated classes, is one of despair at what looks like starvation of patriotism. Apart from the pecuniary loss it threatens, this policy, if it be a policy, must take away from the people what little is still left to them of the power of initiative in local self-government and of active service to the country

at large. We would deplore this more than the drain of material resources entailed. For Government themselves it would be the most short-sighted policy, inviting the very risks it might be intended to avert. Need we say more to Lord Curzon's Government?"

Deshabhakta (14), 9th June, Eng. cols.

35. "If the forecast of the recommendations of the Police Commission be true, we should consider that the labours of the Commission have gone in vain. We expected that the Commission would strike at the root of Police abuses, but it seems to have entirely misdiagnosed the evil. Did any one ever attribute the inefficiency of the Police Department to the alleged inadequacy of the pay of higher Police officials? The cause of the evil which was persistently thrust upon the notice of the Government was the inefficiency of the District Superintendents of Police owing to their ignorance of the Vernaculars, and the low scale of salaries in the lower grades of the service which offered little inducement to the persons of good education and high moral character to join the service. The bulk of the evidence put before the Commission corroborated this view, and it is a wonder that it has been ignored by them.......... The recommendations of the Commission, instead of giving any relief to the Indian people, would only increase the burden of taxation."

Report on the Bombay Police.

Bombay Samáchár (51), 13th June; *Akhbár-i-Islám* (49), 13th June.

36. The report on last year's administration of the Bombay Police which is just out is an interesting document. It shows an increase in the total number of crimes of all descriptions as compared with last year, although it is satisfactory to note that the crimes under the Indian Penal Code have substantially decreased. The report bears ample testimony to the ignorance and illiteracy prevailing among the rank and file of the City Police, and thus should bring home to Government the necessity of inducing educated natives to join the force by making the service more attractive in point of pay and prospects. We cannot too warmly congratulate Mr. Gell on his successful crusade during the year against the crime of forgery. The department has shown laudable activity in tracing the culprits and getting them duly punished. We would venture to make a suggestion in connection with the preparation of the report for the favourable consideration of the Police Commissioner. In the statement giving the names of different criminals, it is desirable to add a column showing whether the criminal is literate or illiterate. Such a statement, we are sure, would disclose that crime is almost exclusively confined to the illiterate classes and thus serve to emphasize the advantages of a spread of primary education among the masses. [The *Akhbár-i-Islám* also takes a favourable review of the report which, it remarks, testifies to the excellent work done by the Police during the year.]

Comments on the rumoured extension of the tenure of office of Mirza Abbas Ali Baig, Oriental Translator to Government.

Akhbár-e-Islám (49), 11th June.

37. In extending the term of office of Mirza Abbas Ali Baig, Oriental Translator, by one year more, Government have but recognised in a fitting manner the merits of one of their most capable and deserving officers. The Oriental Translator's tenure of office is limited to five years and it is no small tribute to Mr. Baig's abilities that he should have been allowed to hold the office for over ten years. Mr. Baig is not less esteemed by the public at large than by Government, and we take this opportunity of congratulating him on his getting an extension and wish him still greater success in his future career.

Removal of Mr. McMunn, I. C. S., from the public service.

Praja Bandhu (22), 7th June.

38. The cowardly assault made by Mr. McMunn, I. C. S., on Mr. Kundansingh, a First Class Magistrate in Sind, must be still fresh in the minds of our readers. We had at the time strongly recommended Government to inflict exemplary punishment upon Mr. McMunn, and we are, therefore, glad to learn from a Sind paper that Government have removed that officer from the service. The incident of the assault is not mentioned by Government among the ostensible reasons for this

step, but all the same, it is a matter of no small gratification that the public service has been rid of an insolent and mean-spirited officer. It is to be hoped that the fate that has overtaken Mr. McMunn will not fail to bring home a salutary lesson to the minds of other European officers of the same type.

Karáchi Chronicle (5), 31st May.

39. "If there be any truth in the story which we heard at Hyderabad the other day, Nemesis seems at last to have overtaken Mr. McMunn. He is said to have received his marching orders and has been posted home bag and baggage quietly as a reward for his misdeeds. We are told that he has been dismissed for telling a lie and not for making scenes in examination halls or at Municipal meetings. This may sound queer in certain ears, but that is a fact and no mistake. Anyway, the punishment meted out to Mr. McMunn is very severe. It will, however, serve as a lesson to other raw European youths."

Alleged unlawful detention in Police custody of a native by Mr. Cadell, I. C. S.
Prabhát (42), 6th June, Eng. cols.

40. "A correspondent writes to the *Phœnix* that Mr. Cadell gave into custody Hospital Assistant Sanwaldas' servant, who had the audacity to sing in the premises of the Hospital which is near the Collector's bungalow. If this be true, how cruelly must the people of Sukkur have been reminded that they should be prepared for a different administration from the one to which they have been so long accustomed ?......... We trust Mr. Cadell's action will not pass unnoticed. If Mr. Cadell was disturbed by the servant's singing, and wished it to be stopped, a courteous notice to Mr. Sanwaldas would have secured that end. He had no right to get the man arrested and detained for a whole night—that was high-handedness pure and simple."

Alleged heavy pressure of work in Taluka offices in Sind.
Prabhát (42), 6th June, Eng. cols.

41. "The practice of making Munshis work late in the night in some taluka offices still continues. So says a mofussil correspondent. Can nothing be done to make the lot of these poor Munshis more bearable ? We wish the authorities not only issued circulars to the Mukhtiarkars that they should by no means keep their offices open after sunset, but made it *possible* for the Mukhtiarkars to follow these instructions. If the objectionable practice has not hitherto been stopped, it is not because of lack of instructions. The fact is that the Taluka offices are not sufficiently manned. While the work has expanded in all directions, the numerical strength of the Taluka offices remains what it was before. Naturally the present number of men is not able to cope with the work, and they have perforce to sit at the desk up to 10 or 11 P.M. If the authorities honestly wish that the Taluka offices should be closed in the evening, they must furnish these offices with an adequate number of men."

Education.

A plea for the admission of the Telugu language into the curriculum of the Bombay University.
Indu Prakásh (31), 8th June.

42. A correspondent of the *Indu Prakásh* writes :—It is strange that Telugu should not as yet have been included among the second languages recognised by the Bombay University, although its claims have already obtained recognition at the hands of the Calcutta and Madras Universities. We do not see on what ground Telugu is excluded from the curriculum of the Bombay University. Is it in any way inferior to Kanarese and Hebrew which are recognised by the University ? Telugu can boast of an indigenous literature second in excellence only to Sanskrit, and it is the mother-tongue of 16 lakhs of people in the Bombay Presidency. If, in spite of this, it has failed to obtain recognition at the hands of the local University, it is because there is no Syndic or Fellow to support its claims. It is still more regrettable that there should not be a single primary school throughout the Presidency giving instruction in Telugu. As a consequence, children whose mother-tongue is Telugu are required to learn Marathi or Gujarati or Kanarese. It is to be hoped that the attention of the authorities will be directed to this grievance of the Telugu-speaking public of the Presidency.

Precautions adopted by the Punjáb Government against the occurrence of fires in public schools.

Jám-e-Jamshed (60), 9th June, Eng. cols.

43. "The example of the Punjáb Government, which is at present instituting inquiries as to the precautions adopted against fires in boarding schools in the province, deserves to be followed by other Local Governments. As a result of the Punjáb inquiry, it has transpired that only in one or two cases were arrangements made to guard against an outbreak of fire, and that, on the whole, the precautions taken were most inadequate. If similar inquiries were made in other provinces much the same state of things would be disclosed. It is not only in the case of boarding schools that such precautions are necessary. There are day schools even in Bombay which, in the event of a fire, do not provide sufficient means of escape, and what is true of Bombay is true of most other towns where public schools are housed in hired buildings, sometimes least adapted for public schools. Anyhow, we should like to see inquiries made into the matter, for the Samshett Street fire is still fresh in our memory."

Resolution of the Bombay Government on the location of primary schools.

Gujaráti (15), 7th June, Eng. cols.

44. "The Bombay Government seem to have suddenly awakened to the necessity of improving the accommodation available for the public primary schools in Bombay. When Lord Sandhurst examined the slums and rookeries in this city some time after his assumption of office, the deplorable condition of the buildings in which primary schools were located did not escape his notice. But in view of the unsettled controversy between the Local Government and the Corporation about the police charges, the question of housing primary schools did not make any satisfactory progress. When the primary schools were under the direct control of Government, they were in a much more lamentable condition as regards their location than now. But even their present state is not very creditable to this great city. Government begin their resolution published this week just as if they were blissfully ignorant of what is well known to every intelligent citizen of Bombay. Government now propose that the whole question should be considered as early as possible by a Committee under the presidency of the Director of Public Instruction to which the Corporation, the Improvement Trust and the Joint Schools Committee should each be invited to appoint one member. The Committee are invited to give their opinion as to whether the Improvement Trust Act should be so amended as to empower the Trustees to provide accommodation for public primary schools as they do for the police force of the city under the Act. The Corporation has hitherto resisted attempts to saddle it with the growing police charges as well as with the expenditure in connection with primary schools. The present resolution is in a sense a clever flank movement in the direction of doing away with all controversy by a resort to legislation which might cost nothing to Government but will entail no small burden upon the rate-payers. In taking this line of criticism we are not to be understood as being opposed to the improvement of our primary schools in the matter of their housing. Far from it. But the question is who is to bear the additional outlay? Government take up a very philanthropic attitude in their present resolution. If the Improvement Trust is empowered by law to draw upon the Municipal exchequer it will not find it laborious to present tempting cheques. It is, therefore, the Corporation that is the really interested party in the affair. If the Corporation is compelled by law to pay—and that can be very easily done—it shall have to pay irrespective of its wishes and arguments. But it is often prudent not to anticipate events. Let us sincerely hope that the Committee will be able to formulate some scheme which will commend itself to the Corporation and Government and result in the better housing of primary schools."

Railways.

The Railway Administration Report.

Jám-e-Jamshed (60), 8th June, Eng. cols.; *Bombay East Indian* (1), 13th June.

45. "In the Railway Administration Report for last year, which is just out, care has been taken to point out that the Government of India have addressed the various railways on the subject of providing additional comforts for third-class passengers, and that the matter is still receiving careful attention. How great a need there is of look-

ing to the comfort of third-class passengers who in reality are the backbone of the Indian railways has been more than once pointed out in these columns. To his credit let it be said that His Excellency the Viceroy has been the foremost to acknowledge the claims of third-class passengers to better treatment, and, if we mistake not, even before Mr. Robertson was engaged to inquire into the railway administration of India, the attention of the railway companies was drawn to the needs of the third-class passengers by the Viceroy......... It appears from the report that 1,300,000 more third-class passengers were carried by the Indian railways, the actual number being 171¾ millions out of a total of 196½ millions, *i.e.*, over 87 per cent. of the entire passenger traffic. Is it wrong then to say that the third-class passengers are the patrons of the Indian railways, and that it is the duty of the various companies and the Government to consult their comforts? Last week we pointed out the urgent need of supplying refreshment rooms for the Hindus on railway stations. The hardships which the poor and the rich alike suffer in the absence of such rooms could be more easily imagined than described; and we doubt not that among the reforms that will be taken in hand by the companies and the Government, the establishment of refreshment rooms on all important stations will occupy the foremost place." [The *Bombay East Indian* makes somewhat similar comments.]

Grievances of third-class railway passengers.
Indu Prakásh (31), 11th June, Eng. cols.

46. "The question of the long-standing grievances of third-class passengers, which is, we think, the question of the day, has unfortunately been left where it was. It has been repeatedly discussed threadbare in the press and in the Viceregal Council also. But as yet the poor third-class passengers, who contribute more than three-fourths of the revenue from railways, are the greatest sufferers and continue to be neglected. It is refreshing, however, to note that Lord Curzon's Government have forcibly drawn the attention of the various railway managers to this much-needed and continuously neglected subject of the comforts of third-class passengers. There is, therefore, some hope that now at least something will be done for them, though Mr. Robertson does not seem to give this subject the importance it deserves. Already there are some signs of improvement in the desired direction and we see that some of the new third-class carriages have got latrines attached to them and we also notice a slight change for the better in the treatment of third-class passengers at the hands of railway authorities. There is, however, nothing done for giving them more space,—even an inch more than what is urgently necessary for them to sit erect,—in some case they are even required to stand. They are still supposed to be in no need of sleep at all and sleeping accommodation is, therefore, out of question for them. As to food and refreshments, third-class passengers are supposed to be capable of doing without them, while their European fellow-passengers must have their meals at least thrice a day and that too at the exact appointed time though their dinners and refreshments may cause some delay even in the timings of railway trains. We do not in the least grudge the European traveller the enjoyment of his comforts; what we want and have been contending for is that some decent accommodation should be provided for third-class passengers and that they should be treated as at least someway better than cattle. Hindu refreshment rooms should, therefore, be established at the various principal stations."

Alleged grievances of third-class passengers travelling by the Southern Maratha Railway.
Belgaum Samáchár (89), 8th June.

47. The grievances of third-class passengers are just now occupying the attention of the Native Press, but it is saddening to reflect that the authorities of the Southern Marátha Railway pay no heed to the hardships caused to third-class passengers on their line. The line is narrow-gauged and the train service is proverbially slow and irregular, while in third-class carriages there is scandalous overcrowding. Compartments intended to seat eight passengers are crammed with ten or twelve passengers and locked in as if in buying their tickets they had resigned themselves completely into the hands of the railway staff and undertaken to endure passively any treatment that was meted out to them. There is a regular crush at the window where tickets are sold, because it is opened only

a few minutes prior to the arrival of a train, and women and children get jammed in the crowd of persons eager to buy their tickets first. The coaching clerks often take advantage of the situation thus produced by refusing to give small change to the passengers and many of the latter prefer to forfeit the money which is due to them to missing their train. We hope the authorities of the Southern Marátha Railway will bestir themselves in time and redress the grievances of third-class passengers.

Municipalities.

Collapse of a house in Bombay.

Kaiser-i-Hind (19), 7th June, Eng. cols.; *Oriental Review* (7A), 4th June; *Rást Goftár* (23), 7th June.

48. "It is after many years that another shocking tragedy has occurred in the city involving the collapse of a jerry building. The Jambliwadi fatality must be in the recollection of our readers. But the causes which led to the fall of a house in Jambliwadi were very different from those connected with the present tragedy. Mr. Sitaram is known as an old building contractor. He seems to have erected for his own benefit three big blocks of buildings, containing a range of shops on the ground-floor and residential apartments on the upper floors. We say for his benefit, for it was evident to passers-by, while the blocks were under construction, that these were being built with the rapidity of the prophet's gourd, with the view no doubt of earning fat rents. Since the builder was most anxious to earn his rent as fast as he could he applied for permission to begin work provisionally. The Trustees, anxious to grab revenue at any cost and hazard—a procedure which they deem to be more important than that of improving pestilential spots in the heart of the native town—readily granted it on the understanding that the builder paid 'full rent.' And here is the natural result of the unwise policy of the Trustees—a collapse and the loss of four innocent lives! It has been officially declared that the builder had put up the highest floor in defiance of the Trust and that he had, besides, infringed the provisions of his lease in reference to other parts of the structure in the course of construction, that for such irregularities notices were served upon him twice and that a third was on the point of being sent when the collapse occurred. Be it so. But it might be reasonably asked whether there was not unconscionable dilatoriness on the part of the Trust. For it should be remembered that the first warning was given in March! To allow over two months to expire before taking any active and exemplary steps to bring to book the defiant builder certainly argues want of proper consideration for the public. It argues inadequate appreciation of responsibility. The extraordinary dilatoriness, however, is not unintelligible in view of the circumlocutory procedure of the Trust Board. Engineers and builders alike bitterly complain of the delays which take place for months together when plans have to be passed or amended. A small committee meets to consider the plans at its convenience. No wonder that public business is retarded and that the public has sometimes to witness the sort of tragedy which occurred last week. There is more than one screw loose in the office of the Trustees, as far as buildings and plans are concerned. It is this extraordinary delay which tempts architects and builders to over-ride the conditions of their lease in the hope that in the long run the Trustees could be *samjaooed*. In the present case, we cannot help remarking that had ordinary diligence, so essential in such a case, been exercised, and drastic steps immediately taken to bring the builder to book, in all probability the disaster would have been avoided. It was a culpable error to have allowed him to go on as he liked for over two months. It is this want of diligence, which is synonymous with laxity, which, in our opinion, is partly responsible for the lamentable catastrophe. We have yet to learn how far the builder himself infringed the Municipal building bye-laws, and how far the building department of the Municipality was remiss in its obvious duty of continued inspection." [The *Oriental Review* makes similar comments and adds:—"Is it not strange that a jerry building should have been sanctioned by the Municipality? Municipal sanction, some say, generally depends upon what you choose to pay to corrupt subordinates. It is said that some people take Municipal service with the hope of doubling or quadrupling their salary by bribes.

We do not personally know what truth there is in these general allegations, but those who make them are apparently quite convinced of the existence of wholesale corruption and dishonesty among many subordinates. A good many are not satisfied even with some of the higher officials. The public are exasperated; and the sacrifice of human life without a moment's notice intensifies the exasperation." The *Rást Goftár* also makes similar comments and adversely criticises the delay on the part of the City Improvement Trust in sanctioning the revised plans furnished by Mr. Sitaram for the southern portion of his block of buildings.]

Native States.

The Viceroy's proposed visit to Kashmir.
Phœnix (8), 10th June; *Moda Vritta* (113), 8th June.

49. "The Viceroy's impending visit to Kashmir is believed in many quarters to be dictated by political objects, and speculation is rife as to what these objects may be. It is remembered that a similar visit paid last year by Lord Curzon to Hyderabad was followed by the rendition of the Berars to the British Government and the same causes having been in operation in the present case as well, it is believed that the same results are bound to follow. Like the Nizam, the Maharaja of Kashmir lately paid a visit to Calcutta and it is believed that the preliminaries have been settled during that visit, and the Viceroy's presence at Kashmir is only required to put the finishing touch to the negotiations for the cession of Kashmir to the British Government which are said to be in progress. Dame Rumour has it that by way of amends for the loss which is about to be inflicted upon the Maharaja of Kashmir he is to be given the District of Sialkot where he may hereafter hold court with reduced pride and splendour......... We consider it our duty to strike a timely note of warning and implore Lord Curzon to have a care how he walks blind-folded into the trap that has been laid for him by his advisers—if indeed in this matter he has at all taken counsel with others.......... We consider it binding upon our conscience to oppose the step that is about to be taken with all the emphasis at our command. Few as are the number of surviving Hindu States, Kashmir is far and away the most important of them all, and its total obliteration as a separate entity will spell a calamity which will be mourned bitterly by all sensible and thinking Hindus throughout the length and breadth of the land. They will regard it in the light of a national calamity to which nothing in the world can ever reconcile them. They will feel as if a limb had been chopped off their person and they will never forgive the Viceroy, who subjects them to the operation. But, of course, if Government has made up its mind on the subject nothing that we may say in this connection can dissuade them from the contemplated *coup d'etat.* But they will be doing something which will be a vast deal worse than a crime—they will be perpetrating a political blunder of the gravest magnitude. In this connection we cannot shut our eyes to the fact that it is not the first time that the Government of India are about to make an attempt of this kind. They have been casting wistful eyes on Kashmir ever since we could remember.......... But for Charles Bradlaugh, Kashmir would by now have passed into the possession of Britain. What hypocrisy and brute force failed to effect in those days may now be achieved by Lord Curzon by means of diplomacy and moral suasion. But it will be an evil day for India when Kashmir, as an independent Indian State, is swept off the face of the earth. The Maharaja may be stripped bare of his cherished possession with his own consent, but we shall know how to appraise that consent at its true worth." [The *Moda Vritta* makes some sarcastic comments on the subject and observes:—Under Lord Curzon's *regime* one Native Chief after another is growing weary of the burden of administering his State and what can Lord Curzon do under the circumstances but accept the resignation of the Maharaja of Kashmir, which is in such close proximity to the North-West Frontier?]

A suggestion to appoint Mr. C. E. Steele as Minister of Khairpur.
***Sind Gazette* (11), 5th June; *Prabhát* (42), 6th June, Eng. cols.**

50. "In another column will be found an interesting letter from a correspondent, Mr. Khemchand Amritrai, suggesting that on the retirement of the late Vazir of Khairpur, Mr. C. E. Steele, who up till the 21st of May last was Collector of Hyderabad, should be asked by Government to take over the direction of affairs in the Khairpur State. This letter was written previous to the news

of Khan Bahadur Kadirdad Khan's death reaching Hyderabad, and was evidently the result of a most happy inspiration. At the present time it is of signal importance that the Khairpur State should have a strong but sympathetic person at its helm to carry on and bring to full fruition those schemes for its prosperity and advancement which were initiated by the energy and forethought of the late Vazir. Under his fostering care acres of country formerly barren and waste are now green and flourishing, and as we lately mentioned in these columns, experiments for the cultivation of Ramie on a commercial scale have been started. The encouragement given to education under his auspices is now beginning to bear fruit, and the whole State has greatly advanced in general prosperity. If the management of the State were now to devolve on any man of less wisdom or holding less enlightened views, the State would slip back and the good already done would be lost. It is then of the highest importance that great care should be exercised in the selection of a successor to the Vazirship. We are strongly inclined to endorse our correspondent's suggestion in respect to Mr. Steele. We do not know of any Muhammadan official in Khairpur who would be equally competent to undertake the onerous duties of Vazir. Mr. Steele has all the necessary knowledge of the people and their customs, the tact, the sympathy and the strength of character that are so necessary for the position. As our correspondent suggests, if the name of the office were altered to Minister, and the salary proportionately increased, we see no reason why he should not accept the position if offered to him. Mr. Steele is still full of life and energy. He is fond of work and of the people of Sind, and he is in every way fitted to carry through the work of making the Khairpur State one of the most advanced and prosperous of the Native States of India." [The *Prabhát writes* :—"The Commissioner in Sind will have to find a successor to Khan Bahadur Kadirdad Khan. To a man like Mr. Cumine, it need scarcely be pointed out that too great care cannot be taken in making the choice. The Vazir of Khairpur is practically the ruler of the State. It is to him that the lives and liberties of its people are entrusted. Their weal or woe is entirely in his hands. An exceptionally able, wise, sympathetic and conscientious man is therefore required. The Mir should also be consulted. That would lead him to take greater interest in the administration of his State. As it is, he is a mere nonentity—which any man is bound to be upon whom servants are thrust *nolens volens*, who is controlled by servants instead of controlling them, and who is studiously denied any part in the administration."]

The *Vedokta* controversy at Kolhápur.
Voice of India (13), 13th June.

51. "We have received a pamphlet on the *Vedokta* movement in Kolhápur. The question at issue between the Brahmans and the Marathas of that Native State is well known, but, with the exception of a few journals, the press has generally shown a reluctance to take sides in the controversy, chiefly because the facts of the case seemed to be disputed. Confining our attention to the movement so far as it relates to the family of the Maharaja, it appears that the Maharaja asked his family priest, who we see is a graduate, to perform certain ceremonies in his house according to the Vedic ritual. The priest replied that according to custom the Maharaja was entitled only to the Puranic ritual and he could not, therefore, incur the penalty of departing from that custom without the sanction of the Brahmans and learned men with whom the decision of such questions lay. The priest was thereupon deprived of the Inám lands granted to his family for the performance of spiritual services. The pamphlet that we have received does not narrate the whole story, but it is known that the Rajopadhyaya invoked the interference of the Political Agent, who, however, declined to intervene on the ground that the Maharaja was *admittedly* a Kshatriya and as such entitled to the Vedic ritual, and that as the priest had violated the condition on which the lands had been held, there was no just cause for intervention. So far as the dispute between the Maharaja and his family priest is concerned, there is no probability of any further developments, though the question may continue to be discussed. From the pamphlet before us, which is written in the interests of the Brahmans, it appears that when His Highness first proposed that ceremonies in his household should be performed according to the Vedic ritual, the Brahmavrinda of Kolhápur seemed half willing to admit the claim, but only in respect to His Highness and his descendants.' The Maharaja appointed a commission, which decided that he was a Kshatriya, but we are told that they did not decide whether he was a

Kshatriya entitled to the Vedic ritual. Hence the Brahmanical party argues that custom is the only guide in the matter and that the Maharaja has established no right to depart from it. It is deplorable that such a contest should have arisen in Kolhápur and embittered the mutual good feeling between the leading communities of the place."

Installation of the young Chief of Jamkhandi.
Mahrátta (7), 7th June.

52. "Every one of our readers will be glad to hear the news of the installation of the young Chief of Jamkhandi on the *gádi*. We have given a detailed account of the ceremony in another place. Here we wish only to refer to a few points in the Political Agent's speech. The Chief has been designated by the Chief's official adviser and friend as the 'fifth Jahagirdar in succession from the original grantee.' This designation gives a clear idea of the relations of the British Government with the feudatory Princes of India. They have a title to their *gádi* not by their birth in the line of the Rajas of ancient times, or to say more accurately, the Rajas who were reigning before the advent of the British in India, but by virtue of the *sanad* that their ancestor received from the British Government. The treaties made by the British Government with the several States before the consolidation of the Indian Empire are out of date, and these have no binding force at present. Such, in short, is the latent meaning of the new designation. We hope that the ruling Princes in India will press the point and get their status defined once for all by the Supreme Government. Another point that we wish to briefly refer to is the *nazarana* exacted by the British Government from every Chief on the occasion of his installation on the *gádi*. This levy is both morally and politically a wrong. Even Sir William Lee-Warner, in his treatise entitled 'The Protected Princes', has plainly stated that as the Princes hold their *gádi* by a *sanad* from the British Government, the latter has no right to take any *nazarana* from them. The *nazarana*, properly speaking, is not a tribute paid by a petty Chief to his suzerain but a present given by a person to his equal in rank. As the British Government asserts its paramountcy in every way we do not know what right it has to *nazaranas*."

Intelligence extracted from the Press.

Shivaji coronation celebration at Thána.
Arunodaya (86), 7th June.

53. This year the birth anniversary of Shivaji was not for some reasons celebrated at Thána. The anniversary of Shivaji's coronation is, therefore, proposed to be celebrated instead on the 7th and the 8th instant. The programme consists of lectures to be delivered on the night of the 7th when Mr. N. Babaji Ranade, B.A., will preside, and of a *Hari Kirtan* on the 8th. The public are cordially invited to attend. [A correspondent of the *Arunodaya* sends a few verses in honour of the occasion. The following is the purport of the verses:—Like fierce wolves, entering a herd of cows, truculent Yavanas roamed in Aryavarta. They drove away the native kings and established their own rule. Like wicked demons bent on exterminating the Aryas, they killed every Hindu they met. The sacred cow, which is devoutly worshipped in this country, was slaughtered by those wicked villains. Intoxicated with power, they put beef into the mouths of pious Brahmins. How many women were outraged no one can say. At such a time the people of Maharashtra offered prayers to the Almighty and implored Him to save them from poverty and dependence and to preserve their religion. In response to this appeal, the Almighty appeared on earth in the form of Shivaji, who trampled under foot his adversaries on the battlefield. The happy day on which Shivaji ascended the throne is approaching. Brethren! remember this day and forget your miseries.]

A widow re-marriage in Poona.
Dnyán Prakásh (30), 11th June, Eng. cols.

54. "The question of widow-marriage was on the lips of thousands of people in the city of Poona during the last two weeks. From the moment when Rao Bahadur V. M. Kolatkar came here with the object of celebrating the marriage of his daughter, the issue of his re-married wife, with Mr. H. G. Gharpurey, I. C. S., there was

naturally a talk about the question both in the orthodox and reformed circles. The so-called leaders of the orthodox party thought it necessary to make the first move of opposition by holding a meeting of their friends and admirers and passing two resolutions calculated to frighten the wavering. In spite of the resolutions threatening with excommunication any person who may join in the marriage celebration, the Akshada procession was a grand success. Of course the orthodox party had won over the priests in the two temples, which were closed against the procession. But Rao Bahadur Kolatkar is to be congratulated upon the spirit of moderation he showed in not opposing this move of the orthodox party. If he and his advisers had so intended, they could have very easily secured support from the proper authorities for enforcing their clear right of entering a public temple. But they showed a noble spirit of forbearance. The enlightened public of Poona are also to be congratulated upon the fact that in spite of the threat of the bigoted orthodox party, they attended the marriage ceremony in large numbers....... One cannot help being struck by the powerful influence that Rao Bahadur Kolatkar has got over even the orthodox party. His goodness of character has advanced the cause of widow-marriage in the Central Provinces and the Berars to an extent which cannot be well conceived from a distance. Naturally there was a large gathering of re-married people on this occasion. Nearly 17 families were represented."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th June 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th June 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
52	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitra	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patra	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitra	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi—continued.				
87	**A'ryávart**	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	**Bakul**	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27 ...	400
89	**Belgaum Samáchár** ...	Belgaum... ...	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	**Bhu't**	Bombay ...	Monthly ...	......	...
91	**Chandanshu**	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	**Chandrakánt**	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	**Chandrodaya**	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	**Chikitsak**	Belgaum ...	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	**Chitragupta**	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
96	**Dakshin Vritta**	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	**Deshakálavartamán** ...	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	**Dharwár Vritta**	Dharwár ...	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	**Dnyán Ságar**	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	**Hindu Punch**	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	**Jagadádarsh**	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	**Jagadhitechchhu**	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	**Jagatsamáchár**	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	**Kál**	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	**Kalpataru**	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	**Karmanuk**	Poona... ...	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	**Keral Kokil**	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 18.	2,000
108	**Kesari**	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	**Khándesh Chitragupta** ...	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	**Khándesh Vaibhav** ...	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	**Lokamata**	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	**Mahárashtra Vritta** ..	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	**Moda Vritta**	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	**Mumbai Vaibhav** ...	Bombay... ...	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	**Mumbai Vaibhav** ..	Do.	Weekly	Do. do. ...	1,250
116	**Nagar Samáchár**	Ahmednagar ...	Do.	Narsappa Abanna; Hindu (Fulmali); 45 ...	100
117	**Násik Vritta**	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	**Nipáni Vaibhav**	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
119	**Nyáyá Sindhu**	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	**Pandhari Bhushan** ...	Pandharpur ...	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	**Pandhari Mitrá**	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálăbhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpăwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Nárăyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Năráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilăs	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brăhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brăhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karăchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	...	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi and Urdu.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár	Gulbarga	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	Marathi and Sanskrit.				
156	Bramhodaya	Kolhápur	Fortnightly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	Portuguese-Konkani.				
157	A Luz	Bombay	Weekly	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Oriental Review ...	Bombay ...	Weekly ...	R. S. Rustomji ... —	...
	GUJARA'TI.				
58A	Jain	Ahmedabad ...	Weekly ...	......	...
72A	Sind Vartamán ...	Karáchi ...	Do. ...	......	...

N.B.—The *Jám-e-Jamshed* has been converted into an Anglo-Gujaráti paper of late.

Politics and the Public Administration.

The Servian tragedy.
Mahratta (7), 14th June; *Indian Social Reformer* (4), 14th June.

1. "What may be regarded as perhaps the greatest political crime of the present time was perpetrated three days ago when at Belgrade, the capital of Servia, the Servian King, his Queen, three of his ministers and a number of attendants were assassinated by an armed military band. The deed was done in cold blood, in the dead of night, and will be notorious for ever as one of almost unparalleled daring and atrocity. King Alexander was an inexperienced and unpopular ruler who had offended the people both by his ill-considered marriage with a lady-in-waiting of his mother and by his open defiance of the constitution which his subjects had won for themselves. It would, therefore, be regarded by many as fitting that the holocaust of the eventful night should include the Queen for whom and the political advisers by whose advice the murdered king had sinned against his subjects.......... We in India are not particularly concerned with the developments of what are called the affairs of the Near East, but students of history even in India will find it interesting to note the aspects of the rise of radicalism and the regeneration of nations once steeped in subjection—aspects which are illustrated pretty convincingly by events like the one under immediate reference." [The *Indian Social Reformer* makes somewhat similar comments.]

Kesari (108), 16th June.

2. The present political situation in Europe has become extremely delicate and critical and there is no knowing when political revolutions and cataclysms may take place. The terrible tragedy which was enacted at Belgrade on the 10th instant is an apt illustration of the above proposition. Not only the King and Queen but a number of ministers and other officers of the State were cruelly assassinated and on the next day there were rejoicings and illuminations signifying the joy of the populace in the capital at the inhuman butchery of the previous night! The whole of Europe was horrified by it and most of the European nations have not yet had time enough to recover from the shock and to pronounce a rational verdict upon the tragedy. Some British and Anglo-Indian journals have declared that England should not acknowledge the new king unless he proves before the world that his hands were not in any way stained with the blood of his predecessor. Austria has taken up a more reasonable attitude in declaring that she would not interfere in Servian politics so long as her interests were not prejudiced. The people of Servia had every right to get rid of a king who trampled down upon their rights and liberties at his sweet will. It seems that King Alexander and Queen Draga had rendered themselves thoroughly odious to their subjects and from the way in which the news of the tragedy in the palace was received by the people in Belgrade it appears that they look upon the assassination of their King with a sense of relief. King Alexander, by toying with the constitution, had roused deep discontent in the popular mind and his tragic fate should serve as a lesson to other rulers that it is their duty to endear themselves to their people and to promote contentment among them.

Kál (104), 19th June; *Dnyán Prakásh* (30), 18th June.

3. The 10th of June of the current year will ever remain memorable in the annals of Europe because on that day was enacted a ghastly tragedy at Belgrade, the capital of Servia. Servia is a small kingdom in Europe, about the size of Jeypore or Jodhpore, and contains a population of less than two and a half million souls. It was formerly under the rule of the Sultan of Turkey but acquired its independence in 1829. Ever since, it was ruled by the Obrenovitch dynasty. King Alexander, who was murdered in cold blood on the 10th instant, was the last of this line. Detailed accounts of this brutal tragedy and of the circumstances which are supposed to have led up to it have appeared in the Anglo-Indian dailies. Whatever may have been the misdeeds of King Alexander or of his consort Queen Draga, they certainly did not deserve the fate which overtook them. Have not many other crowned heads, guilty of similar atrocities, escaped death from an assassin's hand and lived to enjoy the spoils of their iniquities? In Maratha history, we read of the assassination of Narayanrao Peshwa, but the circumstances which led to his assassination were wholly dissimilar to those under which King

Alexander was done to death. In the former case, the crime was prompted purely by private jealousy, while in the latter it was due entirely to the fact that King Alexander toyed with the constitution of Servia. In Europe, when a sovereign refuses to rule his subjects in accordance with the pledges given by him to them, they become ready to spill his blood, so ardent is their love of liberty! What a contrast do we perceive in this respect between the thoughts of Indians and Servians! In Servia, every citizen is required to serve in the army for a limited number of years. Hence there is an identity of interest and feeling between the army and the general population of Servia. In India, there is no such identity. The military authorities, who were the authors of the Servian tragedy, had the moral support of the Servians and, therefore, deserve to be praised in one sense. Perhaps also the perpetration of such tragedies exercises a wholesome influence upon rulers intoxicated with the pride of power and spreads joy in the hearts of a despondent and oppressed population. [The *Dnyán Prakásh* observes that such a tragedy as that which was recently enacted at Belgrade is impossible in a country like India where the people are constitutionally mild and patient.]

Comments on Mr. Chamberlain's scheme of preferential tariffs.

Kaiser-i-Hind (19), 14th June.

4. "Shades of Cobden and Gladstone! What might have they witnessed in the House of Commons on Wednesday night had they revisited the scene of their noblest triumph! A Government by sufferance, a divided Cabinet which knows not its own mind, or dare not express it, and the two great parties torn by internal dissensions into small factions, utterly demoralised, and even incapable of sustaining the noble traditions of an ancient Parliament! When a Minister deliberately goes against the standing rule of the House and reads an elaborate essay to justify his own economic belief, when the Speaker vainly attempts to keep order, when members of the Cabinet make speeches which radically contradict each other, and members of the House openly defy the authority of the Chair and continue a debate which is pronounced to be unconstitutional, one need not go further in search of a sign of the times. The moral of it may be interpreted in different ways by different minds. Our own opinion is that a vast evolution for the worse is taking place in the progress of the British nation. It is the logical sequence of events which have been following one another during the last ten years. The strong and solvent restraining influence which the stalwart statesmen of the past exercised on the will of the people has waned away, till to-day there is not a single strong personality left capable of rallying round him the scattered units. And no political cult has achieved greater mischief already in this matter than that of Imperialism and Colonial Federation...... The political and commercial ethics of the Colonials are not the ethics which guided the conduct and action of the British nation a quarter of a century ago. Wealth has vastly accumulated; but all the same the men have degenerated. The degeneration has begun in right earnestness. There has been under the circumstances a sort of morbid desire to earn money under any circumstances. Empire-building, which is only a euphemistic phrase for open buccaneering, has been pointed out as a means towards achieving that end. The gold mines of South Africa have turned the head of the nation. And new types of the same piratical class who raided the Transvaal are to the fore. These with a free distribution of bribes all round, lead the unthinking masses. These are the men who have bought up organs of public opinion in which naught but their own unrighteous views on empire-building are vigorously ventilated. And these are the men who with their bribes influence voters. Thus all the wells of truth and honesty are being slowly poisoned. The people are at their mercy. The transition period is in its full activity at present. And as this lust of empire-building, with its corollaries, in the shape of closer relations so-called with the self-seeking Colonies, preferential tariffs, Imperial Federation, and the rest of the hollow-sounding shibboleths, has not yet abated, we are not surprised to witness the strange spectacle in the House of Commons to which Reuter has referred. Such a deplorable and undignified spectacle would have been undreamt of in the times of Palmerston and Peel, of Bright and Cobden, and of Gladstone and Disraeli. To such a pass the unthinking people of the United Kingdom have been brought by the leaders of bastard Imperialism............ All the noise, strife and din in and out of the House of Commons about which we are now daily informed are the first outward

visible signs of the ruin to which Britain is hastening. Imperialism is indeed fast sowing the seeds of the decline and fall of the glorious British Empire."

Gujarati (15), 14th June, Eng. cols.

5. "The present crisis in the political situation in England is sufficiently grave, and shows that with the exception of Mr. Chamberlain the Conservatives have really no strong man on their side. But it may be justly said that he is in no small measure responsible for the complicated and grotesque situation in which they now find themselves. His policy of preferential tariffs, the adoption of which he emphatically advocated in his Birmingham speech, has come like a regular bombshell upon the nation. Some of the less friendly critics of Mr. Chamberlain will not be slow to discover in his present *coup* an attempt to prove the hopeless incapacity of his colleagues including the Premier and to set himself up as the leader of his party for carrying out a momentary policy, conceived and enunciated by himself for the better consolidation of the Empire."

Kesari (108), 16th June.

6. We wrote about Mr. Chamberlain's new fiscal scheme last time but were not then able to criticise it in detail for want of space. We, therefore, take up the subject once more in the present issue. The British Empire is made up, as everybody knows, of Great Britain and Ireland and of the British Colonies and Dependencies. There is not invariably an identity of interests among these scattered fragments of the Empire; there is at times a positive conflict and it is the duty of every true and far-sighted politician to remove such conflict and bring about a perfect harmony. But Mr. Chamberlain is brought up in such an atmosphere that he looks to British interests alone. England has hitherto followed Free Trade in her commercial policy and the peculiar circumstances of England have rendered Free Trade acceptable and beneficial to England. Other countries, however, such as America, France, Germany and Russia rejected Free Trade in favour of protection early in the latter half of the last century and imposed heavy tariffs on foreign imports into their territory with a view to develop their own industries and manufactures. This policy has given a great stimulus to the commerce of these countries and in its further development Mr. Chamberlain discerns a danger to England's commercial prosperity. He, therefore, advocates that England should no longer allow these countries to send their merchandise to all parts of the British Empire free of duty but impose tariffs upon the same. He, at the same time, maintains that there should be Free Trade within the Empire. In other words, he wishes that English merchants should enjoy a monopoly of free trade within the Empire as against their Continental rivals and that the Colonies should send their raw produce to the mother-country alone. The Colonies may temporarily acquiesce in the arrangement but will in course of time oppose it when they see that it is unprofitable to them. A section of the British public also will not consent to lose their trade with foreign countries for the sake of the Colonies. In other words, if England were just now to abandon Free Trade in favour of Protection, she will be doing harm to her own interests. There is no doubt that England's rivals are trying to wrest the palm of commercial supremacy from her and she cannot of course view the attempt with folded hands. But the scheme devised by Mr. Chamberlain will not answer the purpose it is intended to serve. It is hopeless to expect that the ties of Empire will be strengthened by a system of preferential tariffs. If Mr. Chamberlain wishes really to benefit the Empire, let him devote more attention to the condition of this country. But after all 'blood is thicker than water,' and Mr. Chamberlain's scheme is solely based on ties of kinship. It will, therefore, tend eventually not to the union but to the disruption of the Empire, and this is the view actually taken of it by some members of the Cabinet and by the Liberal leaders. But the multitude are generally unthinking and follow the caprice of the hour. It is, therefore, difficult to say just now what will be the fate of Mr. Chamberlain's scheme. We may advert to it later on after watching its further developments.

Lord George Hamilton on cotton duties in India.

Voice of India (13), 20th June.

7. "The influential deputation that urged upon Lord George Hamilton the abolition of the import as well as excise duties on cotton goods in India must have withdrawn very much wiser, if a little sadder. The Secretary of State did not send them away with a reply that would have answered the immediate purpose by informing them

that the finances of the Indian Government did not permit of such a considerable reduction in its permanent revenue. He viewed the agitation, as so many other fiscal questions are regarded nowadays, from an Imperialistic standpoint. He asked the deputation to see the germs of political danger that lay in the industries of one part of the Empire organising themselves politically to force the hands of the Government of another part of the Empire. So long as the competition between two communities was purely industrial, there would be no political harm. But if one community would take advantage of the influence it possessed in Parliament to the detriment of the other, there would be produced an amount of political mischief which would seriously retard the consolidation of that moral basis on which the British Empire must necessarily rest. It was a bold reminder, and Lord George ought to be sincerely thanked and admired for making such a determined stand against the policy of Parliamentary influence being misused for the purpose of coercing the hands of a subordinate Government. 'We are the trustees of the Indian people,' said the Indian Secretary to another deputation, and the same noble sentiment was repeated in his reply to the Lancashire deputation. It cannot too often be repeated, for how is it that Lancashire endeavours so persistently to get rid of the 3½ per cent. duty levied in India while she pays without an audible murmur the ten times heavier tariff imposed in other parts of the Empire? 'First try and get other portions of the British Empire to bring their tariffs down to that which is now in force in India, and then press upon us the reduction of the lowest import duties that are anywhere imposed upon you in the British Empire,' advised Lord George Hamilton. And no Indian could have argued the brief for India in plainer language and more cogent argument."

The Government of India's despatch on the Delhi Durbar.

Jám-e-Jamshed (60), 17th June, Eng. cols.

8. "We are deeply grateful to His Excellency Lord Curzon for the generous way in which he has referred to India's loyalty to the Throne of England and the person of His Gracious Majesty Emperor Edward, in the despatch which has been sent to the Secretary of State on the subject of the Delhi Durbar. Much has been said in favour of and against the Durbar, and it will be long before history will set its seal to the final verdict of the rulers and the ruled on its practical benefits. But in the meanwhile it could be unhesitatingly conceded that the brilliant pageant could not have failed to impress the world with the might and majesty of Britain's sway in the East, and to convince it of the solid foundations on which her power and supremacy rest—the intense and spontaneous loyalty of the subject-peoples. Howsoever this lesson may be utilised by outsiders for practical purposes, howsoever it may contribute to elevate the country in the estimation of foreign nations and to further her prosperity, it will be an enormous gain to the people if a correct estimate of their affectionate attachment and undeviating devotion to England and her Throne has been formed by the rulers themselves, and if, appreciating the loyalty and good-will, that were evinced on this unique occasion, at their proper value, they will have the justice and the kindness to banish from their minds all vestige of suspicion and distrust which have, till now, rendered so difficult the task of the governors on the one hand, and militated against the advancement and the progress of the governed on the other."

Voice of India (13), 20th June.

9. "The *Gazette of India* of June 13th contains the Government of India's despatch to the Secretary of State giving an account of the Coronation Durbar, and describing more particularly the political aspect of that great event. .... We see in the Government's despatch an effort to produce rather than a successful production of a picture with a definite outline. And no wonder, because the effect of such a magnificent and awe-inspiring demonstration is not temporary and confined to a few directions; it is as varied as the imaginations of the princes and the people that were brought under its spell, and it must endure for a length of time commensurate with the magnificence and extent of the display. Lord Curzon summed up the political aspect of the ceremony as briefly as any one could, when in his last Budget speech he said: 'I believe that the Durbar, more than any event in modern history, showed to the Indian people the path which, under the guidance of Providence, they are treading, taught the Indian Empire its unity, and impressed the world with its moral as well as material force.' The

ceremony was attended by 100 of the principal ruling Chiefs of India and by the representatives of the King of Siam, the Amir of Afghanistan, the Sultan of Muskat, the Maharajadhiraj of Nepal and the Emperor of Japan. Besides these Asiatic guests, on whose imagination a demonstration of this kind must have produced a deeper impression than on the minds of European visitors, the Durbar was also witnessed by the Governor General of Portuguese India, the Governor of the French Settlements in India, the President of the Federal Senate of Australia, and the Attorney-General of the Transvaal. Was there a representative of Ceylon present? The despatch does not record all that was said by these influential political guests, but a few typical utterances have been recorded. The fuller official account, to be compiled by Mr. Stephen Wheeler, will no doubt contain the brief speeches that were made by the various Chiefs who were presented to the Royal brother and to the official representative of His Majesty. The despatch bears the unmistakable Curzonic stamp upon it with its characteristic features of regarding every great event as a land-mark in history and estimating its significance by the amount of the world's attention it is expected to attract."

Jám-e-Jamshed (60), 19th June, Eng. cols.

10. "In the despatch sent Home to the Secretary of State, the Afghan representative at the Durbar is stated to have 'inquired if representatives of Foreign Powers were present,' for, said he, 'this assembly, resembling the final gathering at the Day of Judgment, could only bring home to them the futility of opposing a Power which could thus assemble, without force or compulsion, but simply by ties of loyalty and affection, an entire universe of peoples and creeds.' If the Amir's Envoy was so very anxious to see the Foreign Powers impressed with the 'futility of opposing' England with 'an entire universe of peoples and creeds,' surely he could not have failed to convey his impression to his own master. Has Amir Habibulla Khan been impressed likewise? From the not very encouraging rumours which have been current for some time about the Amir's attitude towards the British Government, one would hesitate to believe that he has been so awe-struck by the power and greatness of his ally as the words of his representative would lead one to suppose. If Durbars like this make so profound an impression on our allies and our enemies, would it not be advisable to hold such *tamashas* every three years? The question of cost, of course, need not worry us; the expense could be easily defrayed from the money saved by the discontinuance of the subsidies allowed to those allies, and out of the savings from the military expenditure. For when the Durbars strike such terror in the hearts of our enemies and impress them with the futility of opposing us, there will be little need of our 'buying' their friendship as we do now, and spending so much upon armaments."

Kesari (108), 15th June.

11. Lord Curzon has followed the example of Lord Lytton in forwarding a despatch to the Secretary of State describing the grandeur of the Imperial Durbar at Delhi. Many minute details connected with the Durbar are duly recorded in the despatch, which also refers to the profound impression produced by the Assembly on the minds of the feudatory Chiefs and of the envoys of friendly foreign Powers. From the point of an ordinary spectator, the description of the Durbar as given in the despatch is no doubt accurate, but the inner meaning and intrinsic significance attached to it by the Viceroy will not wholly commend itself to any thoughtful person. The Viceroy says that the Durbar must have convinced all those who witnessed it of the ordered and impartial administration of the British in India, of the contentment of the people and of the perfect identity of interests between the ruling class and the subject population. If the importance of the Durbar is to be proclaimed before the whole world with a specific political object in view, we have nothing to say, but if Lord Curzon wishes to draw an inference about the true condition of the people from the Durbar, we must enter a protest against such a course. There is no doubt that the Durbar produced a dazzling impression upon the minds of spectators like the Afghan Envoy, the Nepal Minister or the Gilgit Chiefs of the might and majesty of Great Britain, and that if this was the object of holding the Durbar, it was of course completely achieved. We shall even assume that the assemblage produced a favourable impression upon the minds of Native Chiefs as asserted by the Viceroy; but as regards the effect

produced by the Durbar on the minds of the general public, the Viceroy is not apparently aware of the sorrow and disappointment caused to the people by the empty message and hollow Proclamation of the King-Emperor or of the reflections roused in their minds when they came to know that no political rights or concessions were bestowed on them on the auspicious occasion and that even no assurance was conveyed to them of a lightening of their burdens. If the Viceroy had been aware of these things or had shown a real desire to acquaint himself with them, he would never have indulged in one-sided assertions about the Durbar and its effects.

The agrarian problem in Ireland and India.
Moda Vritta (113), 15th June.

12. The British Parliament has recently passed a new Irish Land Bill to settle the agrarian problem in that island, but it steadily sets its face against the land problem in India, though upon agriculture depends entirely the prosperity of the country. The contrast between the attitude of Britain towards India and Ireland respectively is instructive and suggests curious reflections. Indians are invariably loyal to Britain while an Irishman openly declares that England's difficulty is Ireland's opportunity. There is considerable disaffection in Ireland and the Irish have often resorted to violent measures in order to get their grievances redressed. The Indians, on the other hand, place implicit confidence in Britain's sense of justice and uprightness and cherish a hope that their mild and constitutional efforts to improve their condition will secure them justice and fair dealing from their rulers. The Irish are violent and disaffected while the Indians are moderate and loyal. Is the British Government going to be bullied into granting Ireland's demands, while it ignores the legitimate prayers of loyal Indians? The agrarian problem in India is of vital importance and cannot be shelved any longer. Let the rulers, therefore, make up their minds to tackle it in a sympathetic spirit and devise means to ameliorate the lot of the Indian rayat.

Causes of the alleged gradual extinction of valour among natives.
Belgaum Samáchár (89), 15th June.

13. Our people are said to be gradually declining in valour. What can be the cause of their demartialisation? We must answer that want of nourishing food is primarily responsible for it. Many of our countrymen do not get sufficient food to eat after a hard day's work. The destruction of cattle in the country has also seriously diminished the supply of milk products and told upon the physique of those whose diet consists principally of such products. Another cause of the extinction of valour among us is the want of opportunity to display it. In the beginning of British rule, many Marathas enlisted in the army and distinguished themselves by acts of daring and heroism. But the descendants of these very men are devoid of the martial qualities of their ancestors for want of proper encouragement. If high and responsible posts in the army were to be thrown open to natives and arrangements made to give them a regular military training, we have no doubt that they will develop soldierly qualities and be an ornament to the profession of arms. There are also Koli and other tribes, who are brought up to a sea-faring life from their birth and can with a little training be turned into excellent sailors in the service of the Royal Indian Marine. It is for Government to make proper use of such excellent material for the army and the navy.

The Viceroyalty of India.
Voice of India (13), 20th June.

14. In the course of a contributed article the *Voice of India* writes:—"There are only a few posts in the civilised world as high as that of the Viceroy of India; there is no office, administrative or military, so lucrative as his. It falls to the lot of the most singularly favoured sons of Fortune, and those only of the United Kingdom, to fill this most exalted position......... A Viceroy is generally a statesman of some standing, transplanted from the sphere of English politics to head the dull, dry and routine bureaucracy of India. In England a Member of Parliament has to watch the interests of his constituency and to follow his party. In India, where the manners and customs of its peoples are different, where religious beliefs are varied and opposed, where tyranny in every shape is patent and where the poor are at the mercy of the rich, how hard and trying

it is for the Viceroy to steer the ship of State clear of the submerged rocks and eddies of national prejudices, hardships and grievances! In spite of this a party politician whose knowledge of India, in the long run, is confined to Elphinstone and Marshman, or, if he be very inquisitive, to Bernier and James Mill, is installed on the Viceregal throne. It is one thing to know India through books and it is another to know it face to face. And how many of our Viceroys use their eyes diligently and their ears with proper discrimination? It is the question of eyes or no eyes in everything, in the Indian Viceroyalty. No sooner does a Viceroy set his foot on the soil of India than his advisers poison his ears by telling him of Indian mendacity, effeminacy, inertness and barbarity. When a lesson is once learnt, the chances are that it is learnt once for all. Poor, dark and ill-clad, the Indians seem an inferior race, only to be governed with a high hand and unfit for that consideration to which a Briton is entitled. Hence it is that, in all disputes between the Briton and the Indian, the Briton gets off easily, the highest authority in the land being always in his favour. A word from an Englishman is worth a volume of pathetic tales from an Indian. The one tells the truth, and the other fabricates tissues of falsehood. But is it always so? Where is the Viceroy who luckily lands on the Indian shores with his mind like a clean tablet, and who keeps it as a clean tablet save for the inscription of truth for the whole term of his office? Where is the Viceroy who sees for himself and who feels his way before he proceeds?............ To make Viceroys more considerate and more solicitous for the benefit of India, the constitution should be so altered as to admit of a Viceroy's tenure of office being extended on the representation of the Indian people. This will ensure a longer term of office to sympathetic, benevolent, and able Viceroys. But the Viceroy who proves himself incapable of the high trust will retire as usual after the fixed term of five years. A salutary change like this will create an interest in the office when every step will be taken after due consideration, and few things will be done haphazard. An individual Englishman, whoever he may be, has no permanent interest in India. To most of them India is a milch cow. Such can never be the case between the Sovereign and his subjects, aliens though we be. The King-Emperor and the members of the Royal Family have an abiding interest in India, because it is part and parcel of the British Empire. Who can so keenly feel as the Sovereign for his subjects? But, as he has graver duties at Home, who can represent him better in India than a member of his family? All India will welcome as a God-send a member of the Royal Family, who sets his foot on our soil as Viceroy."

The Shivaji festival.
Mahrátta (7), 14th June;
Prekshak (34), 16th June.

15. "The Shivaji festival, after a trial of about seven years, has become a permanent institution. Its celebration at different places may take different forms; but its spirit seems to be one and the same everywhere.......... There was never any doubt as to the proper understanding of the object of the Shivaji festival. The object was to bring together once a year as many Marathas as possible to share in the festival in memory of the great Maratha hero who has done more than anybody else to form Maratha nationality. The limitations, however, though clear enough to the organisers of the festival, were destined to receive a judicial pronouncement soon after its commencement. This judicial pronouncement was made during the course of the *Kesari* trial in 1897. While summing up the case for the prosecution the Advocate-General, Mr. Lang, conceded that no objection could be taken to Shivaji festivals. He said: 'I do not think that any one can complain of the inhabitants of the Deccan or any part of India celebrating in a proper manner either the anniversary of the birthday or the anniversary of the coronation of Shivaji. No Government—this Government in particular—will in the slightest degree interfere with the people who may celebrate or attempt to keep alive the memory of a man who was undoubtedly a great man and who did a great deal for his country.' The only objection which Mr. Lang had to take was directed against the particular Shivaji festival held in 1897, as, in his opinion, an attempt was then made by the editor of the *Kesari* to give a political turn to these celebrations with a view to excite disaffection

towards the present rulers. This was followed up in his charge to the jury by the late learned Judge, Mr. Strachey, who gave an exhaustive history of what is called the Shivaji movement. His Lordship said:—"It is not necessary to say much about Shivaji, but there can be no question about his being the greatest and most distinguished Maratha whose dealings are recorded in history. He raised the Marathas from a condition of absolute obscurity and insignificance. According to some of the English historians he was a man of whom any nation would be proud, especially the nation which he had elevated out of obscurity as a soldier and a leader.' 'The Marathas and Hindus,' His Lordship also observed, 'were perfectly entitled to celebrate the memory of Shivaji in any way they thought fit, if they did not overstep the limit. The movement which first originated in a desire to repair and preserve the tomb became afterwards a movement for the commemoration of Shivaji by a sort of demonstration or festival.' His Lordship went further and held the articles in the *Kesari* on hero-worship, with special reference to Shivaji, to be justified. But the only objection which His Lordship had to take was also directed to a particular festival, namely that for 1897 at which, His Lordship held, speeches were delivered on a somewhat delicate subject in the presence of half-educated people and when there was some sort of public excitement on account of plague measures. It will be thus seen that the only objection taken to the Shivaji festival was not directed towards its merits, but had reference only to particular events which were admitted to be quite exceptional and accidental. The logical conclusion of this evidently was that if certain limitations were observed, and chiefly with reference to the existing state of public feeling at the time of any particular Shivaji festival, Government would see no harm in anybody celebrating that festival. It remains to be said that even some of the limitations suggested in the view taken by the late Mr. Justice Strachey and the Advocate-General could not be considered as reasonable limitations, so that even the most moderate among the Marathas who have not sold nor agreed to sell their own judgment to the Government will be entitled to fix their own limitations about the Shivaji festival movement. And in fact Mr. Pugh, who, though a counsel for Mr. Tilak for the time, was, it must be remembered, a member of the ruling race and undoubtedly interested in the maintenance of the British Government in this land, took a correct view of these limitations when he addressed the jury as follows:—'There was no doubt a great jubilation over Shivaji just in the same way as any of you, gentlemen of the jury who are Scotchmen, would have done while celebrating the memory of Bruce and Wallace in Scotland, in India or anywhere else. I myself have had the honour of attending these festivals and I know that many things are said which to the outsider do not seem to be justified in considering the political position of Scotland at the present day. In my own country, Wales, we have also such festivals. They are marked with great enthusiasm, but a good many Englishmen think that we talk a great deal of nonsense there. But we like to do it, and I dare say, we shall continue to do it! We like to keep up the spirit of patriotism which we desire to cultivate amongst our people.'...... ... And we may say the same may be said about the Indian people also. Mr. Pugh's remarks most effectively dispose of the contention that all semi-political utterances made at patriotic festivals must necessarily be seditious. They show that in a certain sense, which is both fair and reasonable, there can be no objection to a Shivaji birthday or coronation festival. And even from the Government's point of view, the celebration of any such festival will be unobjectionable, provided only that no discourses are delivered on delicate political subjects to mixed audiences of educated and uneducated people at a time, be it noted, when public feeling is in a state of excitement. Taking the above limitation as correct and fair, it follows that ninety-nine out of a hundred Shivaji festivals, as they are at present celebrated, would be allowable to the Maratha people who may be anxious to keep the memory of Shivaji fresh and green. Under these circumstances, we have often asked overselves the question why a particular class of people among us have given up participating in the Shivaji festival. And we have arrived at the conclusion that their conduct cannot be accounted for either by reference to any inherent difficulties in the subject or by reference to any reasonable regard for the wishes of Government. We hear it sometimes said that in the present celebration, there has been a deviation from the original object of the Shivaji movement. For when the names of men like the late Mr. Ranade are mentioned as the originators of this movement, it is replied that Mr. Ranade's efforts were confined to repairing the tomb of Shivaji and were not extended to festivals. But those who care to read what is on record in this matter will find that the very first resolution at the great Shivaji meeting held in Poona on the 4th June 1895 for the purpose of giving an organised character to the Shivaji movement ran as follows:—'A fund should be collected for the purpose of making proper repairs to the tomb at Raigad and the building of a temple, &c., and periodical celebrations be held so as to preserve the grateful memory of the favours of Shri Shiv Chhatrapati for all time.' We need only remark that this great meeting was attended by many of the Deccan Chiefs and Sardars, that Mr. Justice Ranade and others had sent telegrams of sympathy to the meeting and that a committee of 50 gentlemen including the leading Sardars, Jahagirdars, Inamdars, Rao Bahadurs and others was appointed to carry out the objects of the meeting. But what do we find to be the state of things to-day? The *Kesari* prosecution of 1897 has scared away all these big wigs and Rao Bahadurs from the festival as if they had seen a ghost; and they are not to be persuaded to participate in the festival even though the *Kesari* prosecution has now become a thing of the past......... It is also contended that these people abstain from the movement because it has fallen into bad hands, that is to say, those of Mr. Tilak and his party! It is a pity that those who say so should not see that their contention strikes at the root of their self-respect. Are they prepared to admit that Mr. Tilak and his party have usurped everything that may form the subject of their feeling and action in regard to Shivaji? Perhaps some would say that Shrimant Bala Saheb Natu holds as Treasurer the money so far collected in pursuance of the work of the meeting of 4th June 1895 and that Mr. Tilak is one of the Secretaries. But as members of the committee it is open to them to try and change if possible the old Treasurer and the Secretary if they be regarded as really objectionable persons. It is open to the moderate party to have their own periodical Shivaji festivals under the most unobjectionable circumstances imaginable. But instead of all this what we see is that these big bodies and Rao Bahadurs fight shy of Shivaji altogether and have shamelessly taken to a total disavowal of anything and everything connected with him. To Mr. Tilak and his party they might object; but do they object to Shivaji also? If not, how do they justify the complete somersault they have taken, simply because the Shivaji festival of one particular year and under particular conditions happened to end in a prosecution for sedition? Has that prosecution proved to them that it is absolutely impossible to celebrate a Shivaji festival without being seditious? We can understand the attitude of these people if they do anything definite about Shivaji in their own fashion. But we cannot understand their attitude in doing nothing and washing their hands of Shivaji as if in 1895, when they attended the meeting, spoke on resolutions passed thereat and allowed themselves to be enrolled on the working committee, they were babies sucking the milk of innocence at their mothers' breasts. A more disgraceful act of self-stultification and want of self-respect, we have never come across. And if any one of these people have got to say anything by way of explanation of their conduct we should like to hear and discuss it calmly." [The *Prekshak* makes somewhat similar remarks.]

Adverse comments upon the closing of salt pans in the districts of lower Konkan.

Satya Shodhak (128), 14th June.

16. One fails to see why Government should have closed the salt pans in the lower Konkan districts and made the people thereof depend for the supply of that necessary of life upon distant places. Government are anxious about the supply of country liquor everywhere and see that distilleries are erected at convenient places and even insist that in retail liquor shops a certain quantity of liquor shall always be held in stock. Why should they not show similar solicitude in the case of salt? Why restrict the production of salt to definite areas, instead of allowing the people to produce salt nearer their homes? It is admitted on all hands that salt is most indispensable to man and beast alike and serves, moreover, as an excellent manure for fields and possesses valuable medicinal properties. Why should the production of such a

useful article be unnecessarily restricted and why should its supply be rendered difficult and precarious, while the utmost solicitude is shown to ensure a regular and abundant supply of country liquor, the consumption of which is evidently demoralising? We think the matter deserves to be represented to Government with a view to obtain redress.

Mr. Setalvad's election to the Bombay Legislative Council.

Voice of India (13), 20th June; *Oriental Review* (7A), 18th June.

17. "If the votes given at the meeting of the University Senate on Monday last were to be analysed, they would show that the more thoughtful among the Fellows voted not for the Congress or the anti-Congress man, but for the one most likely to use an independent judgment in studying the questions before the Legislative Council. This would prove to be so, at any rate, in the case of the candidate who has won. Mr. Setalvad has been elected not because he is a Hindu, or a Congress man, but because he has been in the Council before, has studied many educational questions for himself, and is capable of giving an independent vote.......... As to his worthy Parsi rival, his qualifications are, no doubt, high in their way, but they were not of the kind required for the objects of this particular election. He was putting himself in a false position; thanks mainly to his adversaries, he has been saved at the eleventh hour. As to the evils of caste cliques in such matters, it would be patent hypocrisy to deny the charge. But this charge should not, and does not, lie at the door of the truly-educated citizen." [The *Oriental Review* observes:—"Dr. Temulji Nariman has been badly beaten, and Mr. Setalvad has been elected by the Senate. We congratulate him, and trust he will take pains to to justify his election by his work. We do not want silly interpellations; we shall be content with only half a dozen sensible questions. We must candidly confess that Mr. Mehta has vanquished the *Times of India* completely on this occasion. But we still think the *Times of India* was not wrong. We cannot, however, agree with the *Times of India*, when it preaches that politics ought not to intrude in the University election. This is a mistake. The Indian people have been given a moderate measure of self-government.......... It is quite evident that though the right of election is confined to certain constituencies only, the object is to secure capable Indians to guide the Legislature generally in all questions affecting Indian interests. It is erroneous to assume that the Senate must elect a representative to watch over University matters only. On the contrary, the elected member should be able to offer sound criticism on all acts of Government."]

Sánj Vartamán (72), 16th June; *Bombay Samáchár* (51), 17th June.

18. The Senate must be congratulated on its good sense and discernment in electing Mr. Setalvad to the local Legislative Council. We are particularly glad to find that the disingenuous attempt made in certain interested quarters to belittle the Congress with a view to prejudice Mr. Setalvad's claims met with signal failure. Mr. Setalvad has been elected solely on account of his proved merit and ability and not because he was a Congressman or a Hindu. [The *Bombay Samáchár* maks somewhat similar comments and observes that Mr. Setalvad's election to the Council by a cultured and enlightened constituency like the University Senate is a triumph of the Congress.]

Election of Mr. Parekh to the Bombay Legislative Council.

Jám-e-Jehánooma (59), 13th June, Eng. cols.

19. "The Northern Division Election has been practically over and we are glad Gujarát has not, after all, proved ungrateful to its benefactor. The contest between the rival candidates was very stiff, and at times it seemed as if the rest of Gujarát was going to imitate the notorious example of Broach, but in the end better counsels prevailed. The admirable firmness with which Gujarát refused to subordinate her patriotism to the pressure that was brought to bear upon it by the other candidate has won the approbation of all; but while we admire the part played by Gujarát generally we cannot adequately condemn the unpatriotic action of Broach. It was Broach more than any other district that was most indebted to Mr. Parekh. We all know how he served this very ungrateful district during the Gujarát Revenue Enquiry. Certainly the

Honourable Member deserved better support from it. We congratulate the Honourable Mr. Parekh on his success and his constituents on their happy choice."

The cocaine case before the Bombay High Court.

Jám-e-Jamshed (60), 18th June, Eng. cols.; *Bombay Samáchár* (51), 10th June.

20. "The Bombay High Court, differing from the opinion of the Chief Presidency Magistrate, has decided that cocaine is an intoxicating drug, and that its intoxicating effect must be construed in a popular sense. It will be remembered that a case was brought before Mr. Sanders-Slater some time ago, in which the keeper of a local chemist's shop was charged with selling half a dram of cocaine without a license from the Collector of Abkári, in contravention of the Abkári Act. It was argued for the defence that cocaine was a poisonous drug and that, therefore, it could not be held to be intoxicating in the same sense as bhang, alcohol or ganja. The Chief Presidency Magistrate, while conceding that cocaine was harmful, held that the intoxication caused by it must be proved to be similar to that caused by the above-mentioned drugs, and acquitted the accused. Public disappointment was felt to be considerable on account of the failure of the prosecution; and in view of the danger to which Bombay is exposed by a free and unrestricted sale of cocaine, we are glad that Government appealed to the High Court and obtained from that tribunal a reversal of the decision given by the Chief Presidency Magistrate. Now that an authoritative decision has been obtained, making a license compulsory for the sale of this very deleterious drug, it is to be hoped that the Police will be in a position to effectively suppress the sale of it, except for medicinal purposes. It is well known that the consumption of the drug has enormously increased in Bombay of late, and that men, women and children alike are being victimised by its free sale. It would be a pity if this new source of mischief to the physical and moral health of the public, especially of the younger generation, is not promptly checked now that an effective weapon has been placed in the hands of the authorities." [The *Bombay Samáchár* makes similar comments.]

Alleged defective condition of the Court-house at Surat.

Gujaráti (15), 14th June, Eng. cols.

21. "A correspondent draws the attention of Government in the columns of the *Times of India* to the wretched condition of the building in which the Courts of the First and Second Class Subordinate Judges of Surat are located. This is not the first time that protests have been made against this deplorable arrangement. The Judges who have to do hard and continuous work, officers of the Court, members of the Bar, suitors and the outside public have long been subjected to considerable inconvenience and even hardship. To work in a low-roofed and incommodious Court-house in these days of scorching heat is not much better than imprisonment. It has been repeatedly pointed out that the administration of justice in this country does not entail any loss upon the State Exchequer, but that Government make profit out of it. We, therefore, fail to see why Government should not pay greater attention than they have hitherto done to the proper location and accommodation of Courts in the mofussil. Surat is not the only sufferer. The Court-houses in other places as well are so situated that in the hot season especially the atmosphere therein becomes intolerably heated and the efficiency of judicial work is thereby considerably impaired. When neither the Bench nor the Bar can bring undivided energy and attention to bear upon the performance of their duties, it is ultimately the public that suffer. When Government do not hesitate to spend lakhs on the construction of palatial mess rooms for regiments, surely those who contribute most to the successful administration of British laws and thus add to the blessings of 'Pax Britannica' and to the prestige and popularity of the British Government are entitled to at least equal consideration............ We hope Government will soon take the subject in hand and render Court-houses in the mofussil at least as decent-looking and comfortable as some of our Railway Stations with their well-laid gardens."

Alleged abuse of authority by certain officers in Daskroi Taluka (Ahmedabad).
Nyáyadarshak (66), 15th June.

22. British rule is based upon justice, yet even under that rule instances of abuse of authority by officials are not of infrequent occurrence. We have received particulars of a case at Kochrab in which one Jesaji Bhathiji, Thakorda of Adajal, had filed a complaint against one Hanji Ráykaran in the court of the Mamlatdar of Daskroi (Ahmedabad). The hearing of the case was fixed for the 7th March and the accused was accordingly summoned, but Mr. Narsinhrao (the Mamlatdar's clerk) being suddenly called away elsewhere on some urgent work, the case was postponed till the 17th March. On returning to Kochrab, Mr. Narsinhrao found to his surprise that the accused had all the while been wrongfully detained in custody. In order to avoid any unpleasant consequences, Mr. Narsinhrao induced the complainant to withdraw his complaint, and by intimidating the accused managed to send him away from the town. We are not prepared to say how far our information is correct, but it is incumbent on our popular Collector Mr. Doderet to thoroughly investigate the matter and place the facts before the public. We have also heard further complaints against Mr. Narsinhrao. Only recently he refused to pay money for certain vessels he bought of a Kumbar (potter). The latter complained to the Mamlatdar who sent for him and amongst other things intimidated him by saying 'If you want money from a Government servant, where will you dig and get earth from ?'

Alleged abduction of a Hindu married woman by certain missionaries in Poona.
Kal (104), 19th June.

23. A Hindu woman named Narmada, the wife of one Maruti Tambe, residing at Rastya's Peith, Poona, was under treatment some three months ago at the Mission Hospital for Women in Mangalwar Peith. She had attended a Mission School when she was a girl and had learnt to read missionary publications. While in the hospital, where she remained for two months, her contact with the missionaries was renewed and was not without its effect, for soon after Narmada returned to her husband's house after being discharged from the hospital, she went away, leaving word that she would return shortly from the hospital. As she did not return, her husband and other relations made a search for her and came to know that she was at a missionary establishment in the Cantonment. They tried hard to get her back but without avail. As the woman is an adult, there is no legal remedy to get her back promptly. A Civil Court might restore possession of the woman to her husband, say after two years, but if she is converted in the meanwhile to Christianity, of what use would she be to her husband ? In other words, the law provides no remedy if a Hindu married woman is enticed by missionaries and converted to Christianity. The husband can do nothing but passively look on. The incident should convey a lesson to our simple-minded countrymen, *viz.*, that mission hospitals and mission schools are not to be looked upon as blessings but as institutions for converting natives to Christianity. Our people may obtain medicine and education free of charge at these institutions, but they must not forget that they may on occasions be called upon to pay a heavy price for these so-called boons.

Alleged pollution of a well at Jalálpur (Surat).
Navsári Prakásh (64), 14th June.

24. A correspondent of the *Navsári Prakásh* referring to the alleged pollution of a well by a Christian teacher at Jalálpur (Surat) writes :—The Collector of Surat has ordered that of the two wells in the village one should be used by the Christian teacher and the other by the Hindus who should purify it at their own expense. This arrangement is very unsatisfactory, for why should the Hindus be called upon to bear the cost of purifying the well ? They were compelled to do so on the first occasion when the well was polluted by the teacher, and is it intended that they should do so each time the Christian teacher takes it into his head to pollute the well ? In common fairness the cost in question should be borne by the Christian. The dispute *anent* this well purely concerns the Revenue Department, but it is to be regretted that the Educational authorities should also interfere in it. The Deputy Educationnal Inspector of Surat, who was on a visit here on the 9th instant, threatened to close the school, if the villagers did not amicably settle the dispute. It is to be regretted that responsible Government officers should, instead of redressing the grievances of the people, intimidate them in this manner and thereby indirectly encourage mischief-mongers.

A plea for the discontinuance of the medical examination of passengers at the Karáchi Cantonment Station.
Karáchi Chronicle (5), 14th June.

25. "The plague scare is happily over and the disease is fast dying out. Though it is always unsafe to halloo before one is out of the wood, yet with the gratifying drop in the figures of plague mortality, the need for holding the medical examination at the Karáchi Cantonment Station may be said to have ceased to exist. There is of course nothing in the examination of the male passengers to which any reasonable objection can be taken, though it can be said on the authority of the gentlemen engaged in the work that it is a meaningless humbug, involving a sheer waste of time and energy. But the treatment to which female passengers are subjected loudly calls for the stoppage of the examination. The Government orders on this subject are that *Purdah* ladies, no matter by what class of carriage they travel, should not be required to leave their carriages unless they show suspicious symptoms. At the Cantonment Station, however, they have not only to leave the carriage but to walk over the whole platform under the gaze of the public to the room where the examination is held. We do not think that the action of the authorities with regard to this particular matter is in consonance with the letter and spirit of the Government orders.......... But whatever might be the legal aspect of the case, there cannot be two opinions about the fact that with the abatement of the plague the necessity for continuing the medical examination has wholly disappeared."

Alleged preference shown to Muhammadans in Government service in Sind.
Prabhát (42), 13th June, Eng. cols.

26. "Some time ago Mr. Gadney, District Police Superintendent, Sukkur, wanted a clerk. He advertised for one, but notified that only a Muhammadan should apply for it. Now we find Mr. Simon, Executive Engineer, Fuleli Canal, following suit. Is this tendency amongst officials to make an invidious distinction between Hindus and Muhammadans desirable? We draw the attention of Mr. Cumine to it and trust that his innate sense of impartiality and justice will disapprove of it, and that he will take immediate steps to stop it."

Cattle-lifting in some parts of Sind.
Prabhát (41), 13th June, Eng. cols.

27. "We publish a letter in our Sindhi columns stating that in Chanhi, Dhandhi, Alipur, Mulan Katiar and Khokhra in Guni Taluka, cattle-lifting has become very common and that a sense of uneasiness prevails among villagers in those parts. We draw the attention of the District Police Superintendent to it and trust that he will take prompt and effective means to put a stop to the evil which, we need scarcely say, is a discredit to the Police."

Depredations of a tiger at Harchiri (Ratnágiri) and a request to the local authorities.
Satya Shodhak (128), 14th June.

28. A tiger is said to be lurking in the neighbourhood of Harchiri (Ratnágiri). It is reported that he makes his appearance by day and carries off cattle, but that no steps have yet been taken by the authorities to kill the brute. As the people are not permitted to carry arms, it is surely incumbent upon the authorities to send a Police party to the place and to rid them promptly of the danger.

Education.

Educational appointments in Sind.
Al-Haq (41), 6th June, Eng. cols.

29. "The post of Persian teacher in the Hyderabad Training College fell vacant the other day by the retirement of the Muhammadan incumbent. The Sind Muhammadan Educational Conference, at which the Director of Public Instruction had taken the chair and before which Mr. Wright had also read a paper, had passed a resolution urging the bestowal of Persian teacherships on Muhammadans on

account of their generally superior knowledge of Persian. In the case of High School Persian teacherships a good knowledge of English is also necessary and it may not always be easy to find a Muhammadan for such a vacancy. But the case is otherwise with the Training College. Mr. Wright could without the least difficulty have made a good selection for the post from among Sindhi-knowing Muhammadan teachers. Or for that matter, there was among the applicants an English-knowing Muhammadan who has passed the Intermediate Examination. And yet Mr. Wright thought fit to appoint a non-Muhammadan who has only passed the Matriculation and has little experience of teaching Persian. We need not multiply instances of Mr. Wright's want of sympathy for Muhammadans. We only hope he may return to his duties in a better frame of mind." [Elsewhere the paper makes similar comments in connection with Mr. Wright's attitude of alleged hostility towards the Sukkur Madressah.]

Reported proposal of the Bombay Government to take over the conduct of the School Final Examination of the local University.
Bombay Samáchár (51), 19th June.

30. It is reported that Government intend to take over from the local University the conduct of the University School Final Examination which will, in future, be conducted under the supervision of the Educational Department. We do not think that there are sufficient grounds to justify the proposed arrangement. If Government desire to introduce any changes in the course of studies prescribed for the Examination or in the present system of conducting it, they can easily move the Senate or the Syndicate to bring about the desired reform through the Head of the Educational Department who is *ex-officio* a Fellow of the University and usually the Dean in Arts. Besides, the proposal will entail a pecuniary loss upon the University, for it is well known that the University School Final Examination is a source of no small profit to the University which it can ill afford to sacrifice.

Complaint about the holding of morning classes in the primary school at Sátára.
Prekshak (34), 16th June.

31. The hours of attendance in primary schools in this Presidency are, under present regulations, 11-30 A.M. to 5-30 P.M. But some teachers in the local primary school at Sátára hold classes in the morning from 6 to 10 A.M., and again from 11-30 A.M. to 5 P.M. Such prolonged attendance at school cannot fail to prove harmful to the physique of the juvenile pupils. If school-masters will but mind their own legitimate work and refrain from other meddlesome activities, there would be no occasion to insist upon the attendance of boys beyond the usual hours. It may be said that attendance in the morning is not compulsory, but it is well known that boys are equally afraid of disobeying the orders of their teachers, whether obedience thereto is compulsory or optional.

Municipalities.

Affairs of the Shikárpur Municipality.
Phœnix (8), 13th June.

32. "The Shikárpur Municipality has remained without a Secretary for full twelve months, because the Amil influence has somehow got the upper hand there, and insists upon a certain Amil being appointed to fill the vacancy. The man, however, wants more pay than the Municipality is prepared to offer him and though the Commissioners so far stultified themselves as to increase their original offer in order to induce him to accept the vacant Municipal Secretaryship, the worthy still holds out and would be content with nothing short of his full pound of flesh. And as he has a friend in high quarters in the person of a near relative who makes the Corporators dance on his fingers, we shall not be at all surprised if the Municipality were to further stultify itself and entirely give in to his exorbitant demands. Meanwhile there are other candidates in the field, some of them qualified Europeans who are prepared to accept the office on the Municipality's own terms, but no notice seems so far to have been taken of their claims......... Thus the Amils in Shikárpur have well-nigh reduced local self-government in their town to a hideous farce in order to gain their own selfish ends, and to promote the interests of individual members of their clan. The matter has developed into a scandal of the worst description and unless the authorities put their foot down in time, an iniquity will be perpetrated and the Shikárpur Municipality saddled with a Secretary who will some day make it rue its choice."

Native States.

Lord Curzon's contemplated visit to Kashmir.

Gujaráti (15), 14th June, Eng. cols.; *Jám-e-Jamshed* (60), 17th June, Eng. cols.; *Indu Prakásh* (31), 18th June.

33. "Lord Curzon's contemplated visit to Kashmir has given rise to all sorts of speculations and even apprehensions......... There have been Anglo-Indian writers who have at times openly recommended the annexation of Kashmir on political and personal grounds. Kashmir possesses a beautiful climate congenial to Europeans and has a frontier which might easily bring it into conflict with transfrontier neighbours. If reports be true, 'the agents of Providence' are now very busy in the vicinity of Afghanistan and Thibet. Although the recent settlement of the long-pending Berar question has not inspired any special confidence in the fairness of the dealings of the Paramount Power with the helpless Feudatory States, we refuse to believe that these 'agents of Providence' are working against the Maharaja of Kashmir and intend making some sudden *coup* in the interests of civilisation and good government. We also refuse to believe that the Maharaja is going to follow the example of the Maharaja Holkar and resign voluntarily. The rumours about mal-administration that presage such a culmination have not been quite so numerous as they would have been otherwise. Inspired articles against the Maharaja have not yet appeared anywhere. And so we may take it that many of the speculations and fears in which some publicists have indulged are perhaps not quite well-founded. But Lord Curzon's visit to Kashmir is to be an exceptionally long one and although His Excellency might once more attribute all such apprehensions to a tropical imagination, past experience has not quite convinced Indian publicists of the wisdom of casting them aside altogether. With all his sincere desire to see native administrations improved, we do not think the present Viceroy has succeeded in inspiring Native Princes with greater confidence than any of his less Imperial predecessors. The Hyderabad *Shikar* bag was indeed unusually full. The Indian public, while wishing a happy sojourn to the Viceroy in Kashmir, certainly do not wish to see the Kashmir *Shikar* bag full in the same sense. With all the faults and failings of Lord Curzon, we have a liking for him, and both in the interests of his reputation as well as for the sake of the fair fame of the British Government, we hope the Berar episode will not be repeated in any form or shape during the Viceroy's visit to Kashmir." [The *Jám-e-Jamshed* writes:—"Will the Government of India be pleased to take the public into their confidence, and say if really there is any truth in the present rumours?" The *Indu Prakásh* makes somewhat similar comments.]

Alleged disrespectful conduct of the Principal of the Rajaram College towards the Maharaja of Kolhápur.

Samarth (55), 17th June.

34. We had on one or two occasions in the past drawn attention to the eccentric conduct of Mr. Lucy, the present Principal of the Rajaram College, Kolhápur. It seems that he is labouring under the curious impression that students are required everywhere in India to leave their shoes outside the class room and has accordingly issued a notice prohibiting students to enter the class room with their shoes on. One student of the Matriculation class was expelled from the school for disobeying this order and others were required to write out twenty pages of small type for a similar offence. Mr. Lucy is not, however, particular about practising what he preaches. On the occasion of the Durbar held the other day by the Maharaja in honour of the Chief of Dewas, who is on a visit to Kolhápur, Mr. Lucy came after the Maharaja had taken his seat at the Durbar. This in itself was a flagrant breach of etiquette, but Mr. Lucy aggravated it by omitting to make an obeisance to the Maharaja according to the usual custom. Why Mr. Lucy should fail to show respect to the Maharaja whose salt he eats, is more than we can make out.

Investiture of the Chief of Jamkhandi with full powers of administration and alleged defects in the education of Native Chiefs.

Kalpataru (105), 14th June.

35. Commenting on the recent investiture of the Jaghirdar of Jamkhandi with full powers of administration, the *Kalpataru* writes:—It is a matter for regret that the young Chief of Jamkhandi should be called upon to take upon himself the responsibility of administering the affairs of his jaghir without receiving beforehand a careful education and training in the work of administration. It is unfortunate that the education imparted to

Native Chiefs at present by European Tutors is utterly unfitted to make them efficient rulers of their respective States. They grow up in ignorance of the traditions of their respective houses, and of the ways of wise native rulers in the past and are unacquainted with the condition of their States and the requirements of their people. This defective system of education is chiefly responsible, in our opinion, for much of the mal-administration observable in Native States, and it is for the Government of India to judge whether an exclusively western type of education is best suited for young Native Chiefs. Lord Curzon has admitted that the education imparted to young Native Chiefs should be of a character to draw out their administrative capacity to the full, but His Lordship has not yet given practical effect to this sound declaration of policy. What the difficulties in the way may be we do not profess to know, but we earnestly appeal to His Excellency's genuine desire to promote the well-being of Native States and hope that he will be pleased to take some early steps in the matter.

Succession to the Sángli *Gádi.*

Mahrátta (7), 14th June.

36. "We are glad to find that the problem of succession to the Sángli *Gádi* has after all been satisfactorily solved. In truth, there was nothing inherent in the question that should have invested it with the character of a problem difficult of solution. But the ways of the Political Department under the British Government are often mysterious, and this particular question of succession to the Sángli *Gádi* was up till now being dealt with in a manner which was simply unaccountable. It is now nearly eighteen months since the late Chief of Sángli died, and it is not more than a week that the public came to know that Government had decided to recognise the claims of Bhaoo Saheb Patwardhan to the Sángli *Gádi*. The strength of these claims was simply irresistible. But it took the Government eighteen long months to come to a conclusion, which a man of plain common sense would have arrived at in a moment. The delay was unconscionable and suspicious, and the machinations, which were tolerated in connection with what was a clear and simple issue, gave a very bad colour to the attitude of Government throughout. The position was as simple as anything could be, and this was long ago explained in these columns when we drew the attention of the public to the subject. And we wish the new Chief of Sángli long life to enjoy the ancestral *gadi* and to make his subjects happy and contented. The sanction of the Government of India to the succession of Shrimant Bhaoo Saheb to the Sángli *Gádi* is, we understand, unconditional. Of course, as no *nazarana* was paid at the time of the adoption of the great-grandfather of Bhaoo Saheb by the widowed daughter-in-law of the late Chintamanrao Appasaheb, Government have decided to levy as *nazarana* a sum equal to one year's revenue of the State. But as regards adoption Government have made no conditions. The succession is sanctioned irrespective of the condition as to whether the elder widow of the late Chief would or would not choose to adopt the boy. We are sorry that a fresh addition has thus been made to the instances of the reactionary policy of the British Government under which the right of adoption has been practically got round and succession to the Chiefship is made to depend entirely upon the sweet will of the Paramount Power. Of course, we recognise that in the present case an adoption had already taken place, though not of the boy but of his great-grandfather before him into the Sángli ruling family; and this was in fact one of the contentions advanced on behalf of the boy by his mother in her memorial to Government that no adoption in the present case was necessary as the *gádi* would devolve upon her son by right as the eldest surviving member of the family of the late Chief of Sángli. But the spirit of the Government Resolution sanctioning Bhaoo Saheb's succession is in keeping with the reactionary policy referred to above. Government have shown a sublime indifference as to whether an adoption takes place or not. All that they were concerned with was the nomination of a successor to the late Chief, and having nominated one they leave the mother and the supporters of the claims of Shrimant Bhaoo Saheb to regard themselves as lucky in that the choice of Government fell in with the dictates of equity and justice in this particular case. To make matters worse, we understand that an adoption *is* to take place, but *after* the boy's installation on the *gádi*. The more proper course would have been to have the adoption before the installation. But why should Government do so when they intend to deliberately undermine the rights of Native Chiefs?"

Kesari (108), 16th June.

37. A correspondent of the *Kesari* writes:—Ever since the demise of the late Chief of Sángli, the question of succession to the *gádi* of that State had been under controversy and the subjects of the State had become suspicious as to the manner in which it would ultimately be disposed of. The Political Agent had issued an order that all boys claiming descent from the Patwardhan family might be shown to him. Many were the machinations set in motion by this order and at one time it was feared that the claims of the rightful heir to the *gádi* would be trampled under foot, but it is gratifying to learn that Lord Curzon has selected the right person to occupy the *gádi*. But there is one thing which mars the happiness of the choice. Shrimant Bhausaheb should have been recognised by Government *as the heir to the gádi*. But as a matter of fact he has only been *selected by them to occupy it*. The difference of language employed in notifying this decision only discloses the narrow-mindedness of Government. In the life-time of every Native Chief the successor to the *gádi* after his demise is definitively selected. But immediately after his death the question of succession to the Chiefship assumes a mysterious aspect and furnishes an opportunity to many a Political Officer to make an exhibition of their wisdom or to display their narrow-mindedness. This was done in the case of Jath, Akalkot and Miraj Mala and has been done again in the present case. Surely, under the circumstances, the *sanads* of adoption granted to Native Chiefs and the assurances about the uninterrupted maintenance of their rights conveyed to them must be reckoned as empty and meaningless formalities. These *sanads* of adoption were granted to Native Chiefs after the Mutiny of 1857 with a view to strengthen their loyalty to the British *raj*, and the secret of the loyalty of Native Chiefs to the Paramount Power lies in these *sanads*. If, however, the *sanads* will by the adoption of a crooked State policy be allowed to become a dead letter, the minds of the Chiefs will become suspicious and they themselves will become discontented. It is not also understood how, in the present case, Government can lay claim to the *nazarana*, which amounts to one year's revenue of the State. In the treaty entered into by the British Government with the Patwardhan family in 1819 it is distinctly specified that no *nazarana* in respect of adoption should be levied. Again, if Bhausaheb is *selected* as the heir to the *gádi* and if the fact of his adoption is considered immaterial to his succession, why should any *nazarana* in respect of adoption be levied at all? The amount of the *nazarana* is heavy and there is no other way to raise it but by borrowing from the British Government. The Paramount Power will thus get not only the amount of the *nazarana* but also some interest thereon. Surely the conduct of the British Government in making the present selection and demanding a *nazarana* is highly improper.

Trial of Native Chiefs in India.

Praja Bandhu (22), 15th June; *Káthiáwádno Himáyati* (62), 14th June.

38. It is high time that the Indian public entered an emphatic protest against the procedure usually adopted by Government in the trial of Native Chiefs. The trial of the Maharaja of Panna by an exclusively official Commission had excited grave dissatisfaction in the country and that dissatisfaction has now been considerably accentuated by the arbitrary trial which took place only recently of two other Native Chiefs, *viz.*, Kumar Ranjitsinghji of Sanjeli (Rewa Kántha Agency) and the Chief of Jetpur-Bilkha (Káthiáwár). In the first case the accused Chief was charged with murder and was tried like an ordinary British subject by a Magistrate and convicted and sentenced to transportation for life. The Chief of Jetpur-Bilkha, who was also charged with murder, was in the first instance tried by the Deputy Political Agent, Sorath Prant, although subsequently on the Chief's representation a Commission consisting of the Thakor of Limbdi and two European officers was appointed to enquire into the offence. In view of the preponderance of the European element on the Commission the Thakor of Limbdi refused to serve on it and the proceedings were consequently conducted *in camera* by the other two members. The Commission submitted a report confidentially to Government and a Resolution has now been issued by the Government of India depriving the Chief of his *gádi* and ordering his removal to Ahmednagar. The Resolution makes but a vague reference to the offence for which the Commission was appointed and says

that he has been punished because his past career proves his utter unfitness to rule. If the Chief, however, was to be punished for general misconduct, where was the need of enacting the farce of appointing a Commission to try him on the specific charge of murder? We fear that the Government have not dealt with the Chief in a manner that is above board. It is incumbent on them to publish the report of the Commission for the satisfaction of the public and especially of the Chief's subjects who do not approve of the punishment inflicted upon him. [The *Káthiáwádno Himáyati*, on the other hand, approves of the Government Resolution depriving the Chief of Jetpur-Bilkha of his *gádi*. It remarks that the Chief has fully deserved his fate, and hopes that it will serve as a warning to other Chiefs of the same type.]

Complaints against the Thakor of Wadhwán.
Káthiáwádno Himáyati (62), 14th June.

39. It is a matter of no small regret that Government are turning a deaf ear to the complaints which are being persistently made against the Thakor of Wadhwán ever since he ascended the *gádi* in 1886. The finances of the State are in a hopelessly embarrassed condition, but the Thakor never scruples to squander large sums of money on objects of personal gratification. Most of the higher officers of the State are incapable or corrupt. It is also reported that the Thakor is at present going the round of villages in his State and extorting money from agriculturists by resorting to personal violence. We wonder why the Agent to the Governor in Káthiáwár connives at such gross misconduct on the Thakor's part Can it be that he is deceiving the Bombay Government by sending false and misleading reports about the Thakor's administration?

Dacoities in Káthiáwár.
Samsher Bahádur (71), 19th June; *Hitechchhu* (58), 18th June.

40. The province of Káthiáwár is at present very much infested by dacoits. Large bands of Mianas, Jats and Kolis having no means of getting an honest livelihood carry on systematic depredations to the great harassment of the people of the province. It is a matter for surprise that the British authorities should be utterly powerless to deal with these dacoits. Four days back a party of dacoits attacked several tongas running between Ranpur and Dhandhuka and carried away property worth rupees five thousand. This daring deed was committed under the very nose of the Police, for there is a Police thana at Dhandhuka. In our opinion such dacoities can never be effectually prevented unless Government were to find out suitable employment for the dacoits. Why should they not be employed in military service, for which they seem to have special aptitude and where their activities can find a most useful outlet? [The *Hitechchhu* observes:—The travellers in the tongas would have been better able to offer resistance to the dacoits if they had been provided with arms. If Government were to lessen the stringency of the Arms Act people would be better able to protect themselves and their property against plunderers and dacoits.]

Disapproval of the suggestion to appoint a European officer as Vazir of Khairpur.
Al-Haq (41), 13th June, Eng. cols.

41. "We are surprised to read the suggestion of some of our contemporaries that a European should be appointed to the vacant post of Vazir of Khairpur. There should be no difference of opinion on the subject. There is not a single precedent where a ruling Chief has appointed a European minister in a Native State, and Government have always given to the Native rulers much liberty of choice and discrimination to select their ministers for themselves. .... Khairpur is a Muhammadan State and it is a well-known fact that the Ruler of Khairpur is opposed to the appointment of a non-Muhammadan —even though he be a European—as his Vazir. Amongst the native officers in the province the most distinguished are the following:—Sirdar Mohamed Yakoob, C.I.E., Mr. Shekh Sadik Ali, Mr. Kalej Beg Mirza, Mr. Ali Mohamed Hussanally, B.A., LL.B. All these officers are well known throughout the province and their services have been very much appreciated by the Government, and even His Highness the Mir of Khairpur personally knows them all. It would be a flagrant injustice to His Highness the Mir of Khairpur and to the above-mentioned native officers and to the Muhammadan community at large if the Government were to confer the vacant post on a non-Muhammadan."

Intelligence extracted from the Press.

Celebration of the Shivaji coronation festival at Poona and Pandharpur.

Kesari (108), 16th June; *Kalpataru* (105), 14th June.

42. The Shivaji coronation celebration took place, as previously announced, in our city on the 8th, 9th and 10th instant. There were *Puran* readings and a *Hari Kirtan*, and a lecture on Shivaji's virtues and on the condition of Maharashtra in Shivaji's time was delivered by Mr. Bhaskarrao Bhopatkar, B.A., LL.B. Professor Paranjpe also delivered a lecture in which he exposed the fallacy of the view maintained by some people that if Shivaji had been born in the 19th instead of in the 17th century he would have acted exactly like the average educated native of the present day. Mr. Tilak, who presided at the lectures, enlarged on the principal points touched therein. He said that the ground had first been prepared for Shivaji by the teachings of saints like Ramdas and that Shivaji sowed therein the seeds of independence. Speaking of the Hindu religion he observed that it was imperatively necessary that Hinduism should flourish as a living religion and not remain merely embedded in books. He concluded by saying that the object of holding Shivaji festivals was to make the people of Maharashtra reflect on their past history with a view to ameliorate their future condition. [A correspondent of the *Kalpataru* writes that a similar celebration took place at Pandharpur on the 8th June in the presence of a large assembly of Shastris, Puraniks, &c.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 21st June 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th June 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
9	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
10	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
11	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
12	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
13	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
14	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
15	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
16	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
17	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
18	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
19	Kaiser-i-Hind	Do.	Do.	Frámji Cowasji Mehta; Pársi; 54	2,900
20	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
21	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34	500
22	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
23	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
24	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
25	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
26	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
27	Deen Mitră	Bombay	Do.	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
28	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
29	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
30	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
31	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
32	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
33	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
34	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
35	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
36	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
37	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
38	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
39	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
40	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
41	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
42	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
43	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
44	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
45	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
46	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
47	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
48	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
49	Akhbár-e-Islám	Bombay	Weekly	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
50	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
51	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
52	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
53	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
54	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
55	Din Mani	Broach	Do.	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
56	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
57	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
58	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
59	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Parsi; 28	1,000
60	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
61	Kaira Vartamán	Kaira	Weekly	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
62	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
63	Mahi Kántha Gazette	Sádra	Do.	......	...
64	Navsári Prakásh	Navsári	Weekly	Rustamji Jámáspji; Pársi; 55	800
65	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
66	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
67	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
68	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
69	Prakásh and Gadgadát	Bombay	Do.	......	...
70	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
71	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
72	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,450
73	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
74	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
75	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
76	Vishvadarshan	Kaira	Do.	Parsotam Manishankar; Hindu (Audich Bráhman); 28.	1,487
	HINDI.				
77	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
78	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
79	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
80	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
81	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
82	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
83	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
84	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
85	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200
	MARÁTHI.				
86	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
87	A'ryávart	Dhulia	Weekly	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
88	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
89	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
90	Bhu't	Bombay	Monthly	......	...
91	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
92	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
93	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
94	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
95	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
*96	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
97	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
98	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
99	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
100	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
101	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
102	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
103	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
104	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
105	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
106	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
107	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
108	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
109	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
110	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
111	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
112	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
113	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
114	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
115	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
116	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
117	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
118	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
119	Nyáya Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
120	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
121	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
122	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Práhman); 37.	500
123	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
124	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
125	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
126	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
127	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
128	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
129	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
130	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
131	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
132	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
133	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
134	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
135	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
136	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
137	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
138	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
139	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
140	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
141	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
142	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
143	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
144	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
145	Khairkháh Sind	Karachi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
146	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
147	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
148	Sookree	Do	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
149	Ajaibat-i-Bambai	Bombay	Monthly	......	...
150	Bombay Punch Bahádur	Do.	Weekly	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
151	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
152	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
153	Siddheshvar	Bágalkot	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
154	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
155	Gulbarga Samáchár	Gulbarga	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
156	Bramhodaya	Kolhápur	Fortnightly	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
157	A Luz	Bombay	Weekly	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Oriental Review ...	Bombay ...	Weekly ...	R. S. Rustomji	...
	GUJARA'TI.				
58A	Jain	Ahmedabad ...	Weekly ...	......	...
72A	Sind Vartamán ...	Karáchi ...	Do. ...	......	...

N.B.—The *Jám-e-Jamshed* has been converted into an Anglo-Gujaráti paper of late.

Politics and the Public Administration.

The Servian tragedy.
Kaiser-i-Hind (19), 21st June, Eng. cols.

1. "More than a week has passed by since the awful tragedy was perpetrated by the military assassins at Belgrade. But such is the moral turptitude of the Great Powers that save Russia none has raised its voice to denounce in the terms it deserves that murderous horror, from the point of view of Christianity and civilisation. Can it be that Christendom remains unshocked? Can it be that civilisation tolerates this barbarity without a single protest? Judging from the way in which the mighty States of Europe have acquiesced in the butchery it would seem that they condone it and deem it expedient not to say a word about it. The great Czar alone has demanded retribution of the awful massacre while congratulating the newly proclaimed King of Servia! Others have thought it wise to acquiesce in the situation that has been created. The fact is conclusive evidence of the present demoralised state of Europe as regards the altruistic principles of humanity which the ardent advocates of Christian civilisation perpetually try to teach non-Christian nations. Throughout the world the Powers practise a kind of dissimulation which it is most deplorable to contemplate. But however much Austria and France and Italy and Germany may approve the bloody revolution in Servia, it is astonishing to see old England, forgetting her noble traditions, and following suit with the Continental Powers. We feel ashamed at her present attitude and the unsatisfactory declaration of policy made by her Foreign Minister. Is it possible that such a policy would have ever been tolerated by so righteous a Minister as Gladstone? The fact is another indication of what we take to be the general decadence of ethics, political and financial, in Christian Europe, and notably in virtuous England."

Employment of native troops in the Somaliland campaign.
Voice of India (13), 27th June.

2. "Mr. Brodrick once hoped that the war in Somaliland would be brought to a close by the end of the current month. Strangely enough, the end of June 1903 finds the Mullah more active than ever before, and the British force has to be reinforced from India. We hear of no decisive actions, no victories, and we have to be satisfied with the reflection that no news is good news. The prolonged employment of Indian troops outside India is unfortunate from several points of view. Financially there may be no cause for complaint, for the Government of the United Kingdom pays the troops while engaged in service abroad and relieves the Indian Exchequer of any additional burden that may be thrown upon it in consequence of the injuries sustained by the soldiers in war. But, in the first place, too frequent employment of native troops outside India cannot be very popular with them, and is liable to be misunderstood; and, secondly, such employment will be devoid of happy moral results if the British arms do not meet with almost invariable success, and British military prestige does not grow with every campaign. Even British soldiers would be disheartened by the alternation of good and bad luck such as has attended the Somaliland campaign. Native troops would necessarily be much less impressed with the glories of that campaign.

Kesari (108), 23rd June; *Hindu Panch* (100), 25th June.

3. To ensure victory in warfare, zeal, energy and confidence in one's own ability are of course essential in the combatants, but when these qualities are carried to an excess, they degenerate into vanity, arrogance and recklessness and frequently lead to defeat. The truth of this proposition was sufficiently illustrated in the Boer war and once more British officers have had the same lesson taught to them on a smaller scale by their reverses in the campaign in Somaliland. But they have failed to learn wisdom by experience and are being sent about a merry wild goose chase by the 'Mad' Mullah in a waterless waste. The situation in Somaliland has thus become grave and India is called upon, by a stern mandate or by gentle entreaty, to send reinforcements to that region. It is further reported that the conduct of the operations in Somaliland will henceforth be entrusted to the Government of India, since the War Office in England have shown themselves incompetent to deal with it successfully. If, by this proposed arrangement, the British arms

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will be crowned with success and the campaign itself brought to an early termination, we shall have nothing to say. In the meanwhile, let us hope that the campaign will not be made a pretext for the waste of Indian treasure along with Indian blood in that waterless region. [The *Hindu Panch* makes similar comments.]

Mr. Chamberlain and the *lascars* question.
Gujaráti (15), 21st June, Eng. cols.; *Kaiser-i-Hind* (19), 21st June, Eng. cols.; *Mahrátta* (7), 21st June.

4. "Mr. Chamberlain's despatch on the question of employing *lascars* on mail steamers is sufficiently explicit and emphatic. In it he observes that the British Government are bound to the natives of India by the same obligations and duty as to their other subjects and that their exclusion from mail steamers would be a gross defiance of the same. Some time ago Mr. Austen Chamberlain replied in the same strain to the Premier of the Australian Commonwealth and we are glad the Colonial Secretary, too, has laid down a principle which will commend itself to every inhabitant of India. Mr. Chamberlain has not contented himself with the bare enunciation of the principle. But he has gone the length of administering a severe rebuke to the Australians. In England as well as the Colonies there has been for some time past a good deal of tall talk about the Empire and its federation and about the Empire and its responsibilities. Mr. Chamberlain, therefore, very properly expresses his regret that the Australians should dissociate themselves so completely from their obligations to respect the general policy of the Empire. These significant words have a wider application and we trust that other Colonies also will bear them in mind and modify their selfish policy of anti-Indian legislation in consonance with broader Imperial considerations." [The *Kaiser-i-Hind* and the *Mahrátta* make similar comments.]

Birthday Honours List.
Sánj Vartamán (72), 26th June; *Jám-e-Jamshed* (60), 27th June.

5. The Honours List is as usual utterly disappointing. It is unusually meagre especially in point of native recipients of honours. The list published on the occasion of the Delhi Durbar had given rise to much dissatisfaction owing to the absence therein of deserving native names and the public had hoped that the omission would be made good in the Birthday Honours List. That hope, we regret to find, has not been fulfilled. [The *Jám-e-Jamshed* makes similar remarks.]

The Government of India's despatch on the Delhi Durbar.
Rást Goftár (23), 21st June, Eng. cols.

6. "The Government of India, in their despatch to the Secretary of State, have had their last official say on the Delhi Durbar. Herein one finds the same earnestness, the same enthusiasm for the great *tamasha* which the speeches and actions of the Viceroy have made us familiar with during the last twelve months. It was believed by many that as soon as the Durbar was over, its glamour and excitement would fade and be a thing of the past and Lord Curzon would himself be tempted to attach a lesser importance to the ceremonial than he was inclined to do before it came off. The despatch to the Secretary of State, which has been just sent Home, proves how these expectations have been falsified, and His Excellency still remains as convinced as ever of the importance, the value and the far-reaching effects of the great Proclamation Durbar of 1903. In this document, Lord Curzon dwells, with as much enthusiasm and sincerity of conviction as before, on the great lessons this historic assembly has conveyed to all who witnessed it. And even those who still remain as unconvinced as ever of the need of spending so many lakhs on what they believe was but a mere passing show, will perhaps be tempted to say that there are points in the despatch where Lord Curzon cannot be said to have employed the language of exaggeration. One of these is the reference that His Excellency has made to the impressions the Durbar produced on several foreign representatives. There could be no denial of the fact that, in spite of all our protestations of loyalty to England in the press and on the platform, in spite of the confidence of English statesmen themselves in the contentment and good-will of the people, foreign countries were not quite convinced that the bonds between India and her foreign mistress had been strongly cemented. The Delhi Durbar has certainly helped to clear away this scepticism; and it

could be easily imagined how largely this circumstance will contribute to the peace and tranquillity of the country, and of the world at large, in the future.......... India's gain has been, in another way, more direct and important still. The spontaneous outburst of loyalty that was witnessed on this unique occasion must have conveyed, if we may be forgiven for saying so, a lesson to the rulers themselves. It must have convinced them that ours is not merely lip-loyalty, that the protestations of good faith and attachment that are being heard on all sides are not so many meaningless and insincere cries, and that the affection and loyalty that we lay claim to are as genuine as they are deep-seated.......... Can it be believed that our rulers have not been impressed with this lesson, that they failed to grasp the real significance of the situation, and that the Durbar has not paved the way for a better understanding between them and the people? If the Durbar has rendered no other service than this, if it has only removed the last lingering traces of distrust in India's protestations of loyalty and good faith towards England, the country's gain will be immense and the lakhs that have been spent on the ceremonial will not have been thrown away."

Kaiser-i-Hind (19), 21st June, Eng. cols.; *Mahrátta* (7), 21st June; *Arunodaya* (86), 24th June.

7. "Whatever the promoters of the Delhi Durbar may think of its splendour and its utility, the country has long since expressed its independent opinion about the ceremonial. It has wholly differed from the Viceregal view and not hesitated to call the Durbar a huge, glorified *tamasha* of no value whatever—an idle and costly pageant which has neither pleased the princes nor the people. The files of the entire Indian Press are convincing evidence of the estimation in which India held that Curzonic show. And we take it to be a perversion of the popular verdict for the State to say in its stale and unprofitable despatch on the subject that the Durbar 'was regarded by the ruling Chiefs and by those who took part in it as a solemn and almost religious observance.' There was neither solemnity nor any religious awe about it. The ruling Chiefs are courteous and do not blurt out plainly their inmost sentiments; otherwise they would say that it was only a *burra tamasha*.......... And as to those who took part in it, who were they? Mostly the officials from all parts of the country. The rest were the 'paying' Indian guests and the non-paying foreign and British guests. Add the titled and the decorated *Jo-hookumwalas* and the number is complete of the classes who participated in the pompous medley. The mass of the people, the teeming millions, were perfectly indifferent to what was being enacted at Delhi. And it is forestalling history to say in the State despatch that the influence of the Durbar was visible in the remotest corners of the Empire! The capital towns and cities had no doubt a holiday and an untold quantity of fire-works and smoke. But for the poor masses the day was like other days of the year. And very few had the faintest conception of what it was all about. Even the enthusiasm, such as it was, had been specially manufactured by the officials. And as to loyalty and devotion to the throne it was all the while there. It was not the Durbar that kindled it." [Writing on the same subject, the *Mahrátta* observes:—"A long despatch from the Government of India to the Secretary of State was published last week in the *Government Gazette*, which brings before us once more the Viceroy's real opinion about the Delhi Durbar. We do not wish to discuss the motives of Lord Curzon in holding the Delhi Durbar, as we have discussed these at length in our first issue of this year. We only say that our views regarding the Delhi Durbar and its latent significance have received corroboration both from Lord Curzon's memorable speech this year, as well as from several portions of His Lordship's present despatch." The *Arunodaya* makes somewhat similar remarks.]

Reported settlement of the question of the extension of Lord Curzon's term of office.

Native Opinion (33), 24th June, Eng. cols.

8. "The *Daily Mail* announces that Lord Curzon has come to a definite agreement with the Home Government as to an extension of his term of office. With a view to obviate the necessity of a special Act of Parliament, empowering Lord Curzon to leave India, he will, according to the present arrangement, retire at the expiration of his term in December and return to England. His Lordship will then be re-appointed as Viceroy for a further

period of two years. Lord Northcote, being senior to Lord Ampthill, will act as Viceroy during the absence of Lord Curzon from India. We have no objection to the proposed arrangement as it refers to a Viceroy whose career is likely to prove beneficial to the Indian people. Lord Curzon has initiated many important and valuable reforms and sufficient time must be allowed to His Lordship to see his reforms carried through. How far the information given out by the *Daily Mail* will prove true is, however, another matter."

Lord Kitchener's recent circular to the army *anent* assaults by soldiers upon natives.

Jám-e-Jamshed (60), 23rd June, Eng. cols.

9. "In Lord Kitchener, Lord Curzon has found a sympathetic co-adjutor in more respects than one. United as they appear to be in their resolve to preserve the integrity of the British Indian Empire by force of arms if needs be, they seem equally agreed on not letting the prestige of the British name be tarnished by allowing those who wear the King's uniform ill-treat and kill, at their sweet will, weak, inoffensive natives. The Army order which has been just issued by the Commander-in-Chief makes it clear that His Excellency is not less determined than the Viceroy to put down, with a strong hand, outrages on defenceless natives by British soldiers. The country's most grateful acknowledgments are due to His Excellency for the way in which he has given expression to his decision on the subject; and the manner in which he has sought to impress upon the British soldiers in India his determination to prevent the recurrence of such crimes will convince all concerned that the Commander-in-Chief is in right earnest. 'Such offences show want of discipline and self-control, as well as want of proper supervision,' says the Order, and 'Officers, non-commissioned officers and men' are asked to realise 'that any such occurrence is a slur on the unit to which they belong.' The Commander-in-Chief 'is resolved,' we read, 'to prevent soldiers disgracing themselves in this way,' and commanding officers are instructed to read this Order to all ranks on three successive parades, and to see that all British troops are warned once a month on this subject. Had the predecessors of Lord Curzon and Lord Kitchener taken due precautions to prevent such offences, there would have been no need of such frequent reminders as His Excellency the Commander-in-Chief has found himself compelled to order."

Voice of India (13), 27th June; *Sánj Vartamán* (72), 22nd June.

10. "In Lord Kitchener Lord Curzon has a co-adjutor worthy of himself. Almost the first act of the Viceroy which showed the Indian public of what stuff he was made and what high conception he cherished regarding the duty of Englishmen towards natives was his prompt and determined intervention in the Burma outrage case. How he has continued to put his foot down on the ill-treatment of defenceless Indians is a matter of history. Lord Kitchener has as yet been busy with his study of the North-West Frontier and questions of a more or less departmental character. His recent order regarding assaults on natives marks him as a statesman no less than as a general. It is couched in language of soldierly firmness, and it makes clear that the Government will no longer tolerate this barbarity of constant attacks on natives with fatal results. Europeans and natives will alike hope that Lord Kitchener's order will have the desired effect and that British rule in India will, as far as possible, be free from that disturbing and disgraceful factor—the rough treatment of helpless coolies by soldiers." [Several other papers of the week make similar comments. The *Sánj Vartamán* thinks that the circular is not as strongly worded as the circumstances of the case demand.]

Bombay Samáchár (51), 24th June.

11. Lord Kitchener's circlular deserves to be warmly welcomed as indicating a laudable anxiety on the part of the higher authorities to prevent the perpetration of brutal assaults by soldiers upon defenceless natives. But we cannot help expressing our opinion that more drastic measures than have hitherto been taken by Government are needed to eradicate the evil. It is hopeless to expect that the mere promulgation of well-meant circulars can make soldiers more regardful of the lives of natives. Why should not Government try the ex-

pedient of depriving the accused in such cases of the right of being tried by a jury consisting of a majority of Europeans? Such a course is sure to produce a deterrent effect upon them.

Kál (104), 26th June.

12. The circular issued by Lord Kitchener with a view to prevent the murders of, and assaults upon, natives by British soldiers, will not be productive of any salutary result. The circular is not the first of its kind. All such circulars merely serve to indicate to the natives that British officers are not indifferent to the offences committed by soldiers, but they do not prevent such crimes. How can such circulars be of any avail when Magistrates, in clear cases of murder, discharge offenders with a petty fine or acquit them altogether on the ground of insanity? So long as soldiers have full liberty to go where they like with their rifles, so long as natives are disarmed and have consequently become devoid of any spirit and so long as British offenders are confident of the way in which Magistrates deal with them in Courts of law, the issue of even ten thousand circulars like the above per day will lead to no good. If, on the other hand, it were made an invariable practice for one year that every soldier causing the death of a native should be hanged, the number of such offences is bound to go down considerably, though not a single paper circular is issued during the interval. But such is the present policy of the British that they totally ignore the right remedy and rely exclusively upon one which is improper. They are more inclined to display their anxiety to lessen the number of such offences than to actually put them down. In such matters everything is done merely for outward show. The Commander-in-Chief directs that the circular should be read out to the soldiers once a month on the parade. Who knows if His Excellency is himself ordered by higher authority to issue such a circular once a year?

Importance of the worship of the god Ganpati.
Kál (104), 26th June.

13. A correspondent of the *Kál* writes:—The worship of the god Ganpati or the goddess Chandi is recommended in our *Purans* to those who desire to attain mystic or worldly power. It is also laid down in these works that whenever cows and Brahmins were harassed in the past, they had to propitiate Ganpati in order to secure their deliverance from their persecutors. Ganpati is described as the destroyer of the forces of *Mlecchas* in this *Kali Yuga* (Iron Age). When an individual or a nation happens to possess power, he or it should not use it to persecute others. But among Western nations, such a tendency is visible nowadays. We see them exercising domination over other nations. If Brahmins wish to escape such domination and better their condition, let them not fail to worship *Ganpati*. It is a happy sign of the times that the people of Maharashtra have latterly begun to hold celebrations in honour of the god.

The Pratapaditya festival in Bengal and the alleged growth of national feeling in India.
Mahrátta (7), 21st June; *Kesari* (108), 23rd June; *Shri Sháhu* (132), 24th June.

14. "We extract elsewhere portions of the address delivered by Miss Sarala Devi Ghosal, B.A., to a gathering of Bengali boys on the Pratapaditya day. Maharaja Pratapaditya, it appears, was the last independent ruler of Bengal who grew so powerful as to bring all the Muhammadans of that Province under his subjection, who defeated the united kings of Orissa in a pitched battle and who effectually checked the Imperialistic policy of the all-powerful Akbar. It is but natural that Pratapaditya should be regarded as a national hero in Bengal and that a festival should be celebrated in his memory. Pratapaditya was in some respects a Bengali counterpart of Shivaji and the love of the Bengali for the Pratapaditya festival furnishes corroboratory evidence of the growing feeling of nationality in the Indian people............ Evidently our brethren and sisters in Bengal have begun to see eye to eye with us of the Deccan on this point of a national festival. It is true that Pratapaditya takes the place of Shivaji in the national festival of Bengal and we have heard it humorously remarked that a Bengali maiden has effectively deposed Shivaji in Bengal. But there is nothing in this deposition of Shivaji that we can reasonably object to. It was never contended that Shivaji could be a hero for all the different nationalities in India. Shivaji himself could

not conquer the whole of India during his life-time, and, therefore, he cannot be looked upon as the national hero by the different nationalities in India......... What Pratapaditya is to the Bengalis, Ranjitsingh is to the Sikhs, and Akbar to the Muhammadans, and we for one would attend a festival of any of these heroes with as much joy as we attend the Shivaji festival." [The *Kesari* and the *Shri Sháhu* write in a similar strain.]

Hero-worship of Shivaji.
Aryávarta (87), 20th June.

15. The following is the purport of some verses in honour of Shivaji, published in the *Aryávarta*:—We should cherish the memory of Shivaji because he is the life and soul of Maharashtra. Just as the soul vivifies the body, so did Shivaji infuse life into our nation. He made the limping and the halt dance on the heads of their enemies. Why should we then not adore him in our hearts and prostrate ourselves at his feet? By their unjust sway the Muhammadan rulers harassed the Indian people and trampled upon their religion. Thereupon the Earth with tearful eyes approached the Supreme Lord and implored His mercy. Shivaji then appeared and routed Aurangzeb and his troops. Who can describe Shivaji's virtues and exploits adequately? He is the guardian-spirit of this land. Is it not extremely strange that to cherish his memory should be considered an act of disloyalty to our present rulers? If piety and filial devotion be treasonable, then verily the hero-worship of Shivaji may rightly be deemed to be so, too.

Poverty of agricultural labourers in India.
Voice of India (13), 27th June.

16. "There are millions of agricultural labourers, hill-men and forest-men whose yearly income ranges between Rs. 6 and Rs. 10, on which they have to keep themselves and families. These subjects of our beloved King-Emperor, these fellow-subjects of the Viceroy and Governors, have to live on wild roots and berries, on the bark and leaves of trees. Most of them know not what wheat, rice, cotton, or oil is. Many of them have forgotten the use of salt and pepper. It is on this population of paupers—the crude, nude products of a boastful civilisation—that we let loose the hounds of our departments—Forest, Abkári, Revenue, Settlement, &c. But for this dry rot of departmentalism, rural India—even its extreme fringe of perpetual poverty and misery—might yet present an aspect of human hopefulness. But who cares? Not the Government, busy with Imperialistic kite-flying. Not the educated classes, scrambling after political shadows before grasping the realities of corporate national existence."

Report of the Police Commission.
Voice of India (13), 27th June.

17. "The Report of the Police Commission is said to have reached the Government of India. Let us hope the most urgently needed reforms will be first taken in hand. More pay to the higher officials, or the opening of training schools or colleges," hardly falls under this category. Are the higher officers of the department not sufficiently well paid? And is there much use putting a bundle of theories into the policeman's head? What he really needs is practical knowledge of the country and insight into the ways and habits of the people. This he can acquire best by mixing freely with them while on active duty and by learning their language, and by association with native officers of merit. For obvious reasons, we should like a special District Officer of the Police to be immediately under the head of each Division."

Prabhát (42), 20th June, Eng. cols.; *Phœnix* (8), 24th June.

18. "It is being persistently said that one of the recommendations of the Police Commission is that the pay of the District Superintendents of Police and Police officers in the higher ranks generally should be increased at a cost of three crores of rupees. How much of truth there is in the statement it is difficult to say, for the report of the Commission is yet a sealed book to the public. On the face of it, however, it looks improbable that the Commission could have made such a monstrous recommendation. But should there be any foundation for it, then there is ample justification for the consternation which it has caused. It will mean a terrible drain on India's resources.

And for what? To enhance the salaries of those that are already more than sufficiently paid. Will Lord Curzon's Government lend itself to the perpetration of such a wrong? If the Government can spare three crores of rupees, there are certainly a thousand and one other objects on which the money can be much more profitably spent." [The *Phœnix* makes similar remarks and adds:—"Could anything be more monstrous? We have already more than enough Europeans in the Police Department and what we require is that the department should be a little more Indianised and that natives of the country thoroughly conversant with the language, customs and prejudices of their fellow-countrymen should be given appointments of responsibility in it. If Police Superintendents are corrupt in spite of the handsome salaries which they receive at present and which ought to more than suffice to keep them beyond the reach of temptation, we do not well see how they are to be made virtuous by a further increase of their pay. If they practise corruption it is because it comes most natural to them and satisfies the cravings of their itching palms, and if you were to enrich them beyond the dreams of avarice they would still persist in the same course of corruption."]

Council elections in the Bombay Presidency.
Mahrátta (7), 21st June.

19. "The season for the Legislative Council elections has come. The Northern Division has been fortunate in being represented by a man of Mr. Goculdas' abilities and industry for the last several years and we have no doubt from such indications as have been forthcoming, but that Gujarát, even this time, will return its old representative. Perhaps it will not be altogether a wrong policy for the Gujarát people to give a chance to a new man, and in Divan Bahadur Ambalal such a new man, with a will to work, is available. Mr. Parekh, too, might be persuaded to generously make room for new men for the simple reason that he would thereby stimulate new men to public activity. But so long as it is a question of a contest we think Gujarát will go with its old representative. The election for the Southern Division was practically uncontested and is now over; and we may congratulate the Honourable Mr. Khare upon the fresh tenure of office which his electors have given him. The election for the Central Division is likely to be even more keenly contested than on the last occasion. It appears that the Honourable Mr. Dixit will retain his hold on some of the districts which were staunch to him last time. But we shall not be surprised if, besides Khándesh and Sátára, Mr. Karandikar finds favour with Násik and one other district of the Division. The seat for the University was never more keenly contested than this time, and while congratulating Mr. Setalvad upon his success, we deprecate the spirit which the *Times of India* showed throughout in damning Mr. Setalvad as a Congressman. The Fellows of the University are, we think, reasonable enough to discern that the capacity of a candidate is the thing to be made sure of in the first instance. Mr. Setalvad, though young, has already had much experience of Council work; and being a Graduate in Arts and Law is well fitted for representing the interests of the University in the Council."

The University Council election.
Kaiser-i-Hind (19), 21st June, Eng. cols.

20. "Mr. Chimanlal H. Setalvad may be congratulated upon his election to the local Legislative Council as the representative of the Bombay University. He has been elected by the free suffrages of a large majority of the Senate, a body, which, it is superfluous to observe, consists principally of the best educated ability of the Presidency and is, therefore, fully capable of exercising its judgment independently as to the fitness of aspirants to a seat in the Council. And it goes without saying that the only test which that body prescribes to itself in this important matter is the test of proved merit and ability. Mr. Setalvad is not unknown to the public of this Presidency.......... In the University itself he has been able to do much excellent work as a Syndic which his senior colleagues, European and Indian, have never been slow to acknowledge. Many indeed have been the battles he has fought in the Senate. His latest and most important performance need not be overlooked. We mean his telling evidence before the University Com-

mission. Only last September, again, he was recognised as one of the leaders of native thought in the Presidency by being elected President of the Provincial Conference at Sholápur......... Both the University and the Bombay Presidency are, therefore, to be congratulated on his re-entry into the local Legislature. To us the only matter of regret in connection with his candidature was the attempt to prejudice his election through ignorance and blind partisanship. We cannot but deplore that affair. It was ingeniously sought, though the attempt was far from ingenuous, to needlessly drag the Congress into the arena, although it had absolutely nothing to do with the election. It was an audacious libel on that body. It was suggested that the Congress party were monopolising all popular seats in the Council, although it is a patent fact that both Congressmen and non-Congressmen can be elected.......... What is there to prevent one who is associated with the Congress which has been long since recognised by the Government itself as the chief exponent of popular views in a legitimate and constitutional manner, from competing for a seat? It all depends on the merits of the candidates themselves. There is no magic about the prominent men of the Congress. For there are men outside it who are equally prominent who, if they chose, can go in, provided they have the necessary qualifications and are in the enjoyment of the confidence of the public.......... And it is simply monstrous to suggest that it is the Congressmen alone who secure seats in the Council. If they do, it is owing no doubt to their ability and qualifications. It is because they are recognised as representing most efficiently the popular view of matters which are generally discussed in the Council. Those who are able to elicit such public confidence must, in our opinion, be held meritorious, and what wonder if such merit is rewarded with a seat in the Legislature. But most extraordinary to relate, this very merit is deemed a great demerit in the eyes of those to whom everything in connection with the very name of Congress is a *bete noir*. Men who are never tired in season and out of season to carp without rhyme or reason at the Congress, and even to heap upon it obloquy, deliberate misrepresentations and abuse, are certainly not the persons whose opinion should carry weight. By their very denunciations and conduct, they put themselves out of court. Who cares a feather for these drunken Philips who indulge in such impertinences and untruths?"

Gujaráti (15), 21st June, Eng. cols.; *Rást Goftár* (23), 21st June.

21. "We have reasons to believe that the singularly ill-advised intervention of the *Times of India* in the election contest between Dr. Nariman and Mr. Setalvad had an effect upon some voters at least contrary to what was expected. After the appearance of the first article a well-known Fellow of renowned scholarship, whom no one will dream of accusing of racial bias, began to think of voting in favour of Mr. Setalvad in view of the sickening racial turn which was given to the controversy in the columns of the *Times*. Two European Fellows holding a distinguished position in the Educational Department thought the article unjustifiable in its strictures upon Native Syndics and privately bore witness to the excellent work done by them. A third European Fellow, who occupies a still more responsible position, wrote in a similar strain. It is well known that Principal MacMillan was amongst those who had proposed the nomination of Mr. Setalvad and that Professor Muller was a supporter of the Elphinstonian candidate. The *Times* beat the Nariman drum with all the strength it could command, and yet these two gentlemen, not minding the obstreperous noise, were present in the University Hall for nearly an hour, taking a sympathetic interest in Mr. Setalvad's election. Dr. Nariman and his supporters might well exclaim 'save us from our friends'.......... We congratulate the Fellows of the University on the very discriminating spirit they showed in selecting their representative in the local Legislative Council...... We also congratulate Mr. Setalvad on the opportunity he has now secured of enlarging the scope of his useful activity." [The *Rást Goftár* writes:—So vigorous was the canvassing of Mr. Setalvad's friends that his election by the Senate was a foregone conclusion. We wish Dr. Nariman better luck next time. In the meanwhile we would suggest to Government to nominate him to the Council in recognition of his distinguished and valuable public services.]

Comments on an alleged miscarriage of justice in a case between a native and a European in Bengal.

Native Opinion (33), 24th June; *Vidya Vilás* (139), 19th June.

22. In a recent case tried at Serampur (Bengal) the Magistrate acquitted a European gentleman who was accused of having assaulted a native station-master, though the accused admitted that he had committed the assault and there were native witnesses to corroborate his confession. The Magistrate thought the evidence of the native witnesses to be untrustworthy as against that of European witnesses. We hope that Europeans will keep their minds free from racial bias at least when they are engaged in discharging the sacred function of dispensing justice. Is it not a flagrant and gross miscarriage of justice that an accused person, who confesses his crime, should be acquitted? A repetition of such instances will not fail to bring the administration of justice into utter discredit and will lead people to think that they are living in anarchy or under a purely despotic regime. We trust, therefore, that Government will take prompt measures to check such vagaries as the above on the part of their Magistrates. [The *Vidya Vilás* makes somewhat similar comments.]

Case of assault by Captain Crocco on Mr. Husain B. Tyabji.

Jám-e-Jamshed (60), 26th June, Eng. cols.

23. "To tender an unqualified apology to Mr. Tyabji was the most graceful thing that Captain Crocco could have done and we should have been glad if the enormity of the offence had been recognised earlier by the accused than at the last moment. Captain Crocco is, according to all reports, a very estimable gentleman, as courteous and affable in his dealings with the natives of this country as could be desired. It is an unpleasant task, therefore, to take note of his being hauled up before a Magistrate for so unprovoked an assault as he committed last month; and more disappointing still is it to read of the attitude he took up when called upon to give his name at the several stations. We wish Captain Crocco had been better advised from the first, for then we should not have heard so much about the unpleasant incident. Worst of all was the line of argument the defendant's advocate took up when offering the apology on behalf of his client. As the counsel for the complainant put it, it was very aggravating to be told that the defendant was sorry because he had assaulted somebody who could assert and vindicate himself in a court of law.......... It is precisely this sort of attitude that gives so much importance to cases of assault committed by Europeans, and which raises such a hue and cry in the country. Every time a European assaults a native gentleman or insults a native lady in a railway carriage, either he himself or his advocate is ready with the excuse: 'Very sorry, did not know so and so was a gentleman (or lady) of position'; as if no offence could attach to assaulting or insulting natives who are lower in the social scale! The native public are inclined to attach so much importance to such incidents, not because they do not expect a European to sometimes lose his temper in his dealings with natives, but because of the assumption that a native as such could be assaulted with impunity by a European and that the latter need make no reparation till it is made clear that the former is a man of position."

Gujarát Punch (17), 22nd June; *Sánj Vartamán* (72), 25th June.

24. The *Gujarát Punch* commenting on the above case remarks:—Many Europeans labour under the delusion that all natives are their slaves and deserve to be treated with the utmost contempt. We fear, however, that such an attitude on the part of Englishmen conceals in it the germs of danger to the British Empire in India. It is, therefore, necessary for Englishmen in their own interests to treat natives as their equals, for otherwise, in the words of Mr. Fraser Blair, "the result of this estrangement will be that India would be tempted to throw off her allegiance to Britain at any grave international crisis in which the English nation may happen to be involved." [The *Sánj Vartamán* writes:—We must express our satisfaction at the sequel of the case of assault by Mr. Francesco Crocco on Mr. H. Tyabji. Mr. Crocco must be said to have made ample amends for his misconduct and after the handsome apology tendered by him to Mr. Tyabji, the latter acted wisely in not pressing the matter further. We hope that the case will serve as a salutary warning to other Europeans who behave arrogantly and sometimes make a barbarous exhibition of temper in their dealings with natives.]

Kesari (108), 23rd June.

25. The *Kesari* writes :—Instances of miscarriage of justice in cases between natives and Europeans seem to multiply fast of late and have become an item of standing complaint in the Native Press. We are having rather too much experience of such cases, which seem to breed more and more discontent in the public mind. The inhuman behavour of Captain Francesco Crocco towards Mr. Hussain Badrudin Tyabji, Bar.-at-Law, at the Victoria Terminus is the latest case of this kind and on reading the facts thereof one is at a loss to know whether to admire the impudence of the whites or the patience of the blacks. The paper here proceeds to recount the particulars of the case and concludes :—As the case is still *sub judice*, we do not wish to comment upon it at this stage. But we cannot help asking why Mr. Hussain Tyabji did not exercise his right of private defence under the Penal Code when he was publicly assaulted by Captain Crocco and when the Police at the railway station were not prepared even to assist him so far as to obtain for him the name of his assailant. So long as even our educated men have neither the will nor the capacity to exercise such an ordinary right, such incidents are bound to be of frequent occurrence.

Alleged hardships in the matter of revenue collections in Mándvi Taluka (Surat) and in the Khándesh District.

Akhbár-e-Soudágar (50), 26th June; *Khándesh Vaibhav* (110), 19th June.

26. The Surat correspondent of the *Akhbár-e-Soudágar* reports that the hard-smitten agriculturists of the Mándvi Taluka (Surat) have had their cattle and other belongings attached for failure to pay the land assessment and makes a request to Government to inquire into the truth or otherwise of the allegation for the satisfaction of the public. [The *Khándesh Vaibhav* writes that the holdings of poor agriculturists are being declared forfeited in several talukas of that district for default to pay the land revenue or takavi instalments and that they are being regranted to them on a limited tenure under the amended Land Revenue Act. The paper thinks the procedure to be harsh and unjustifiable in the case of poor rayats, who have really no means to meet the revenue demand and hopes that the Collector will duly inquire into the matter.]

Damage caused by a cyclone to garden produce at Bassein (Thána).

Kesari (108), 23rd June.

27. A Bassein (Thána) correspondent of the *Kesari* writes :—The petition to Government *re* the damage caused to garden produce in the vicinity of this town during the recent cyclone has not apparently received favourable consideration, for the work of collecting the second instalment of land revenue is vigorously in progress. Government should enquire into the matter by appointing a Commission or a special officer. If only the Honourable Mr. Lely and Mr. Wood were to be examined as witnesses, Government would become convinced that there is a necessity not only for granting suspensions but for sanctioning remissions of land revenue.

Alleged dearth of salt in the districts of southern Konkan.

Satya Shodhak (128), 21st June; *Kál* (104), 26th June.

28. In the districts of southern Konkan, the supply of such an absolute necessary of life as salt is unfortunately left to depend upon the stocks of tradesmen. In the rains especially the price of salt goes up considerably in the Konkan, because there are difficulties in the way of its importation from abroad. The consequence this year is that owing to the shortness of the supply in the market the price of salt has risen higher than that of corn and the people have to go without the necessary quantity of salt. It has been computed that the average consumption of salt by the population of the Konkan per head is less than half the quantity sanctioned for a convict in a Government jail. Why should the supply be thus artificially restricted? The salt pans in the Konkan can easily be re-opened and no considerations of expenditure should weigh with Government in a matter of such vital importance. If Government are unwilling to adopt this course, they should at least keep their own depôts for the sale of salt in the Konkan, where it may be sold to the public at a uniform price throughout the year. [The *Kál* refers to the above article in the *Satya Shodhak* and observes that the boon of the reduction of the salt tax was not so cheerfully extended by Government to the public as the latter believed

it to be, because, it observes, there is a tendency on the part of Government to put artificial restrictions upon the production of salt with a view to stimulate the importation of that article from abroad. The paper says that this is manifest from the fact that Government keep a special staff to sweep back into the sea the salt produced in the Konkan near the sea-shore by the natural process of evaporation.

Bagatelle gaming in Bombay City.
Akhbar-e-Islam (49), 25th June.

29. The evil of bagatelle gaming was completely put down in Bombay City a few years ago by Mr. Hartley Kennedy, our late energetic Commissioner of Police, but it is to be regretted that during Mr. Gell's *regime* the evil has reared its head once more in the city. The haunts of this vice are chiefly to be found on Falkland Road, where there are a very large number of bagatelle rooms which are resorted to by all sorts of scoundrels and bad characters. Cannot Mr. Gell take steps to put down this pernicious form of gambling which has proved the ruin of many a respectable home in the city ?

The well dispute at Jalálpur.
Gujarát Mitra (16), 21st June.

30. In the dispute between the Christian teacher and the inhabitants of Jalálpur, Mr. Brown, Assistant Collector of Surat, had ordered that one well in the village should be reserved for the exclusive use of the Christian. There being only one other well in the village and the water thereof being not sufficient for the requirements of the people, the latter appealed against Mr. Brown's order to Mr. Sladen, Collector of Surat. The dispute has now been brought to an end by the Christian teacher and his wife being transferred to a girls' school at Dáhánu (Thána). The villagers are quite satisfied with this arrangement and have now no objection to sending their children to the local primary school.

Education.

Disapproval of the reported proposal to abolish the Anglo-Vernacular Schools in Sind.
Al-Haq (41), 20th June, Eng. cols.

31. "It is rather difficult to treat seriously the recommendation said to have been made by Mr. Wright for the abolition *en bloc* of the Anglo-Vernacular Schools in Sind. We wonder how Mr. Selby could concur in such a wild suggestion. It was evidently the want of practical experience of the work of the Department that betrayed him into supporting Mr. Wright's proposal. Mr. Selby's suggestion about the opening of a new High School for Northern Sind is a good one in itself, but it would be wrong to carry it out at the expense of the Anglo-Vernacular Schools............ Some of these schools at least are efficient enough. Take for instance the Anglo-Vernacular School at Rohri. Who will say that it is inefficient!? Ithas a Head-master who has taught long in a High School and has also a graduate on its staff. We would like Municipal Councillors and others acquainted with the working of the other schools to enlighten the public on their efficiency or otherwise."

Municipalities.

Affairs of the Sátára Municipality.
Shri Sháhu (132), 24th June.

32. The authorities of the Sátára Municipality seem to be strangely unmindful of the deplorable condition of many of the streets in the city. Do they think that the parts of the city, where Municipal Councillors do not happen to reside, are not inhabited by human beings ? The civic fathers are anxious to increase the Municipal revenue as is apparent from the recent enhancement of the octroi duty and the levy of a permanent water-rate. If they would display equal solicitude for the needs and requirements of the rate-payers, they would be discharging their duties more satisfactorily. If, however, they fail to do so, the rate-payers would be driven to the verge of despair and withhold payment of Municipal bills until their grievances are removed.

Native States.

Lord Curzon's impending visit to Kashmir.
Kál (104), 26th June.

33. His Excellency Lord Curzon will visit Kashmir in September next. The preliminaries of the Viceroyal tour have already been settled. The route by which His Excellency will travel, the points of vantage from which he will enjoy the hill scenery and the forest preserves in which he will spend some days in *shikar* have also been fixed. His Excellency is an expert in securing big bags while out on *shikar*. These bags include not only wild game but also Native Chiefs, and it does not appear that the Viceroy will return from Kashmir without securing some game of the latter kind. He has already shown his hand at securing this kind of game at Hyderabad and Indore as the public are doubtless aware and they are anxious to know whether he will show it also in Kashmir. If His Excellency's term of office is extended by two years, who knows how many more bags of this kind His Excellency will secure during that interval? If such a policy is vigorously pursued, Lord Curzon will, no doubt, have permanently removed the danger arising to British rule from the few formidable Native States which exist at the present day.

Proposed reform of Rajkumar Colleges in India.
Phœnix (8), 24th June.

34. "Lord Curzon is for having his finger in every pie. We know how his proposals (or rather the proposals of a Commission appointed by him) to reform the Indian Universities fairly convulsed the country from one end to the other. And as Lord Curzon would never learn the wisdom of letting well alone he has sprung another surprise on the country in the shape of a brand-new plan for the reform of the Chiefs' Colleges in India better known as Rajkumar Colleges. His Excellency proposes to close the College at Indore and raise the status of the Colleges at Ajmere, Rájkot and Lahore so as to bring them into line with the Universities of Oxford and Cambridge, his evident object being to offer our Princes the same educational facilities as are available at those seats of learning and thereby enable them to altogether dispense with the necessity of going to England for education. How far it is possible to carry the above large order into execution in a country like India, is more than we can say. But be the Colleges ever so good and efficient, they can never fully answer all the objects which are secured by sending young Princes to England for education. Whatever may be said against the anglicising tendencies of foreign travel upon Indian youths, there can be no doubt that they are all the better for it in the long run and that such travel, when conducted under the guardianship of reliable tutors, is bound to benefit them and impart a finishing touch to their education. And our Princes are already stay-at-home enough without making it necessary for Lord Curzon to go out of his way to check their travelling propensities and take away from them all incentive to foreign travel."

The Government of India and the Chief of Bilkha.
Jám-e-Jamshed (60), 23rd June.

35. The Government of India have published a Resolution depriving the Chief of Bilkha of his *gádi* and ordering his exile to Ahmednagar. As our readers must be aware, the Chief of Bilkha was suspected of murdering one of his attendants and a Commission was appointed to inquire into the alleged offence. The report of the Commission has not been published, nor the Chief supplied with a copy thereof. But from the tenour of the Resolution it appears that the charge of murder against the Chief has not been substantiated, and that in inflicting punishment upon him Government have taken into consideration offences other than the one which was specifically under inquiry. If such be the case, it must be said that it was the height of injustice not to have informed the Chief of the nature of the other charges against him. Under British law even the humblest criminal has a right to know the offence or offences for which he is convicted and punished, and there is no reason why Native Chiefs should be denied the same right. We learn that the Chief has submitted an appeal to the Viceroy praying to be furnished with a copy of the Commission's report to enable him to make his defence. We trust Lord Curzon's strong sense of justice will induce him to grant the Chief's request.

Succession to the Sángli *Gádi.*

Mahrátta (7), 21st June.

36. "We need make no apology for adverting to this subject, as the Durbar speech of Lieut.-Colonel Ferris, Political Agent of the Southern Marátha Country, has opened many vital questions. The statement of Colonel Ferris that Vinayakrao Bhau Saheb had never been officially recognised as the *nazarana* was not paid, cannot be allowed to go unchallenged. We are very sorry that a Political Officer representing the Government should not care to go through the files of his office before making an authoritative statement affecting the rights of an exalted individual. This question had been opened by Mr. Baber, the then Political Agent, so far back as 1834, and the correspondence that passed between him, the Government of Bombay and the Honourable Court of Directors would conclusively show that Vinayakrao Bhau Saheb's adoption was confirmed by the Court of Directors in an unqualified manner and that the payment of *nazarana* was never made a condition precedent to the recognition of the adoption." The paper here quotes a long extract from a statement prepared by Vinayakrao Bhau Saheb during his life-time and adds:—"The omission of any reference to the payment of *nazarana* on the part of the Honourable Court of Directors in their recognition of Vinayakrao's adoption, even after they had been made aware of this customary fee of succession, seems deliberate and not accidental. The remark of Colonel Ferris, therefore, seems unwarranted by the facts of the case. The Durbar speech of Colonel Ferris, while referring to the 'noble inheritance' of Vinayakrao and asserting that the 'succession in Vinayakrao Bhau Saheb's line is finally restored' concludes with the following words:—'I declare Vinayakrao Chintaman Sanglikar to be Chief of Sángli by the selection of the British Government.' Surely there could be no greater incongruity imaginable, and none but a Political Agent could make himself bold enough to make such inherently incompatible statements before an intelligent audience. The Political Agent may have tried to pamper the ears of his hearers by the enchanting words 'inheritance' and 'succession' but his attempt was perfectly futile as no man of average common sense could possibly be misled by the word 'selection.' The concluding portion of the speech distinctly lays down the fact that Vinayakrao Bhau Saheb succeeds to the Sángli *Gádi* not because it is his inheritance by virtue of his ancient lineage, but by the sweet will of the British Government. This announcement is a distinct departure from the policy enunciated by Lord Canning and the assurances conveyed by the adoption *sanads* of 1858 so graciously conferred by Her late Majesty Queen Victoria. The Political Agent cites the Proclamation of 1858 as an authority for this 'principle of selection.' But the words of the Proclamation, instead of giving any colour to such a preposterous theory, would lead any one to condemn it outright. The Proclamation runs as follows:—'Her Majesty being desirous that the Governments of the several Princes and Chiefs of India who now govern their own territories should be perpetuated and that the representation and dignity of their houses should be continued, I hereby in fulfilment of this desire convey to you the assurance that on failure of natural heirs the adoption by yourself and future rulers of your State of *a successor according to Hindu law and the customs of your race* will be recognised and confirmed.' The Proclamation distinctly promises to recognise the successor according to Hindu law and custom. There is not the least insinuation of the present novel custom of 'adoption to the *gádi*' which has apparently emanated from the ingenious and fertile brains of the officers of the Political Department.......... The reference to the Proclamation of 1858 is, therefore, utterly misleading, and no process of rational thinking can evolve the present 'doctrine of selection' out of it. The Proclamation says that a successor according to Hindu law and custom would be recognised. Under Hindu law unless a boy is adopted he acquires no status whatsoever, and an installation before adoption would under the circumstances be nothing short of a misnomer. The recent attempt of the Political Department first to install the boy to be adopted on the *gádi* and then to allow his adoption is clearly a violation of the promise contained in Her Majesty's Proclamation and is not justified by the Shastras or by current usage. The installation ceremony at Sángli prior to adoption was, therefore, as wise as placing the cart before the horse. There are other aspects of this question which deserve special consideration, but the space at our disposal compels us to put these off till our next issue."

Kesari (108), 23rd June; *Native Opinion* (33), 24th June, Eng. cols.; *Prekshak* (34), 23rd June; *Shri Sayáji Vijay* (25), 25th June, Eng. cols.

37. The *Kesari* criticises the speech of Colonel Ferris in a similar strain and remarks that that officer acted unwisely in asserting without proper warrant that the adoption of Vinayakrao Ganesh was not recognised by Government because no *nazarana* had been paid. The paper says that there is definite documentary evidence to prove that the statement made by Colonel Ferris is erroneous and that it betrays ridiculous ignorance on his part. It also calls attention to the portentous significance of the expression 'selected by the British Government' used by Colonel Ferris in describing the succession of Shrimant Vinayakrao Bhau Saheb, and remarks that although the Political Agent tried to divert the attention of his audience from such significance by using at the same time such words as 'noble inheritance' and 'succession finally restored', those who heard him were too intelligent to be taken in by the device. Elsewhere the paper writes that the political status of Native Chiefs is steadily declining in consequence of the tortuous and vacillating policy pursued by the British Government towards them. It adds:—At one time the British behaved with humility towards Native Chiefs. Next the latter came to be treated as friends and gradually, when the British power was sufficiently advanced, they became the humble recipients of favour at the hands of the Paramount Power in the shape of adoption *sanads*, &c. Now the time has come when they are 'selected' to their *gádis* and ere long we shall probably hear of their 'appointment' to their respective chiefships. [The *Native Opinion*, the *Prekshak* and the *Shri Sayáji Vijay* make somewhat similar comments.]

Alleged unusual delay in the disposal of a petty theft case in the Aundh State (Sátára).

Prekshak (34), 23rd June.

38. An instance of extraordinary delay in the disposal of a petty theft case recently occurred in the Aundh State. The accused, an ex-Mamlatdar of the State, was charged with the theft of a small piece of wood valued at two or three pice. But the disposal of the case, which was transferred from one Magistrate to another, occupied full seven months. During most of this period, the accused was in custody as an under-trial prisoner. Eventually he was convicted and fined by the Special Magistrate of Aundh. As an appeal has been preferred in the case, we do not wish to comment on it further than to observe that such a delay in the disposal of a petty case reflects discredit upon the judicial administration of the State.

Intelligence extracted from the Press.

Shivaji coronation celebrations at Dhulia, Pandharpur and Ratnágiri.

Kesari (108), 23rd June.

39. A Dhulia correspondent of the *Kesari* writes:—The Shivaji coronation celebration took place here on the 8th, 9th and 10th instant. The popularity of the celebration was on the wane in the year 1899, but steadily revived from the year 1901. This year's celebration was held amidst much *eclát*. There were *Hari Kirtans*, lectures, and athletic sports. Both Hindus and Muhammadans took part in the sports. [Other correspondents of the paper write that similar celebrations were held at Pandharpur and Ratnágiri.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th June 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th July 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; [illegible]6	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Mara'thi—*contd.*				
31	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Praka'sh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deén Bandhu ...	Kolhápur ...	Weekly	Sa'vlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur ...	Do.	Vináyak Nára'yan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay... ...	Do.	Dwárka'náth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	Anglo-Portuguese.				
41	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	English, Portuguese and Concanium.				
42	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	Anglo-Sindi.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do. ...	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
45	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	Anglo-Urdu.				
46	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	English, Mara'thi and Gujara'ti.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	English, Marathi and Kánarese.				
48	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karna'tak Vaibhav ...	Bijápur ...	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bra'hman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	Gujara'ti.				
51	Akhbár-e-Islám	Bombay... ...	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
53	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
54	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitrá	Surat	Do.	Káshida's Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahănooma	Bombay	Do.	Ratanshaw Frámji Achăria; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsări	Do.	Rustamji Jámăspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartamăn	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brăhman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmodnagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashálkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARÁTHI AND KÁNARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Asia and Europe.
Kesari (111), 30th June.

1. The question whether Asia will pass wholly under the domination of Europe seems to exercise the minds of European writers at present. The attempts which are being made by several European Powers to acquire as much Asiatic territory under their dominion as possible also show how eager they are for gaining political ascendancy in Asia. The continent of Asia is a huge carcase on which European vultures are intently gazing and endeavouring to secure for themselves the largest slice. It is not only in Asia that the European Powers are trying to extend their dominion. They have also established their ascendancy in America, Australia and partly in Africa. The aborigines in these continents are reduced to a state of slavery or serfdom. What has thus been accomplished in other continents the European Powers are trying to accomplish in Asia, as they think they hold a monopoly from Providence for making themselves masters of all parts of the globe. If they were to succeed in this attempt, a most wonderful phenomenon would be witnessed in the history of the world in which Asia has played a most important part in the past. It has not only been the cradle of the civilised portion of the human race, the fountain-head of all religions and the seat and source of all arts, but even in extent of territory and population it is vastly superior to Europe, which looks on the map as but an appendage of the larger continent. The possibility that such a continent should pass under the political sway of its smaller-sized neighbour might well awaken sad reflections in the minds of any one and of Indians in particular, because their salvation depends after all upon the preservation of the integrity and independence of Asia. Now, what are the essential points of difference between Asiatics and Europeans? In the first place, Europeans may roughly be classed as a maritime and sea-faring people, because Europe has a much larger sea-board than Asia. Secondly, they are white in complexion while the Asiatics are dark brown. Thirdly, the character of European civilisation is mainly materialistic, while that of the Asiatics is spiritual. The Europeans are also physically stronger and more adventurous than the Asiatics. In consequence of all these points of dissimilarity, Asiatics have no liking for Europeans, whereas among themselves, there is a good deal of affinity in spite of differences of creed. Why should this be so? Why should Indians and Chinamen like one another and treat one another more courteously than they treat Europeans? Why should Indians prefer their despotic indigenous Chiefs to European rulers? What is that which tends to attract Asiatics, whether residing in China, Siam or Tartary, towards one another and why should similar affinity be lacking between Indians and Europeans? Before furnishing a solution of this question we would like to give our readers an opportunity to ponder over it in their own minds.

Birthday of His Majesty the King-Emperor.
Indian Social Reformer (4), 28th June.

2. "Friday last was officially declared for observance as the Birthday of the King-Emperor in this country. Not only loyalty but a larger sentiment prompts the heartfelt wish, which will be widely shared throughout the Empire, that His Majesty may live long to discharge the duties of the high Imperial office which he so worthily fills. During the short time he has been on the throne, King Edward has rendered most important services not only to the British Empire but to humanity in general. The mission of conciliation to South Africa, the great effort that is being made to give Ireland peace, and the highly successful tour of His Majesty through Western Europe are events which appeal to the deepest and highest instincts of our common human nature. We wish His Majesty health and happiness in abundance, and may his sympathy for peace and progress always increase."

Birthday Honours List.
Kaiser-i-Hind (21), 28th June; *Gujarâti* (16), 28th June.

3. The Honours List has sadly damped the enthusiasm kindled among the Indian public on the auspicious occasion of the King's Birthday. The List looks like a grim mockery of the native public. Can it be believed that public spirit in India runs so low that Government are unable to pick out more than one native in the

country whose services deserve recognition at their hands? Whatever the defects of the List as a whole, we are sure the C.I.E. conferred on Dr. Pollen will be hailed with genuine gratification throughout this Presidency, although one would have expected that the services of so able and popular an officer would be rewarded by a higher mark of distinction. [The *Gujaráti* similarly deplores the absence of deserving native names from the Honours List and remarks:—Of late years, Honours Lists have lost all interest in the eyes of the sensible section of the Indian public. It would be absurd to regard these lists as a true standard of public merit. Government delight in honouring their toadies and sycophants, while true patriots and sincere lovers of the country are left out entirely in the cold.]

Government of India's despatch on the Delhi Durbar.

Kál (107), 3rd July.

4. A Government despatch on the subject of the Delhi Durbar has recently been published with Lord Curzon's *imprimatur* and self-praise is the key-note of that document. His Excellency has instituted a comparison between the Delhi Durbar of 1903 and that held under Lord Lytton's *regime*, and has tried to bring out the superior importance of the former as compared with the latter. Lord Curzon claims that his Durbar was attended by nearly two lakhs of persons while Lord Lytton's was attended only by 68,000 people. There are several reasons which account for the larger attendance at the Durbar of 1903. Facilities for travelling have been largely augmented by the construction of railways since Lord Lytton's time. The attendance of Native Chiefs was also much larger at this year's Durbar than in 1877, and the retinues of these Chiefs must have materially swollen the attendance at the recent Durbar. But there is another special reason which accounts for the larger attendance at the Durbar of 1903 and it is that the number of foolish persons in this country is gradually on the increase. While in 1877 there were only 68,000 fools in India, their number in 1903 has gone up nearly to two lakhs. The Durbaris will not of course openly admit this but in moments of self-introspection most of them cannot help admitting to themselves their folly in wasting their time and money on the Durbar from which they received nothing substantial in return. The despatch in one place states that all the persons who attended the Durbar did so without the exercise of force or compulsion of any kind. Now as regards the invitation extended to Native Chiefs to attend the Durbar no one except those Chiefs themselves can have any conception of the degree of force or coercion implied in the invitation.

The Somaliland campaign.

Gujaráti (16), 28th June, Eng. cols.

5. "The Somaliland expedition is becoming a more serious affair than was expected at one time. The Mad Mullah is after all more sane and shrewd than those who delight in describing him as mad. The Somaliland embroglio is the creature of the present Conservative Government. Once more India has been invited to render help with her trained officers and soldiers. We are, of course, proud of the assistance which this country with its military resources is able to give to the Imperial Government in times of difficulty. But none the less one is constrained to regret the waste of promising material over questionable ventures in inaccessible regions of the globe which might well be left to work out their destiny without the intervention of sane and civilised Mullahs in Europe."

Gujaráti (16), 28th June.

6. The Mad Mullah is daily growing more and more troublesome to the British and reinforcements from the Native Indian army have now been ordered to the front. We are afraid we cannot approve of this arrangement. It smacks of the policy pursued by the British during the late Boer war. Why should India be always treated as the Cinderella of the Empire? Is it equitable that she should be compelled to waste her blood and treasure in wars undertaken solely for the purpose of advancing British interests or maintaining British prestige? However that may be, it is certain that England has sufficient strength and resources to subjugate the Mullah and conquer his country. But *cui bono?* Somaliland is a barren and unproductive waste, and is inhabited mainly by poor agriculturists who go about in rags and whose wealth consists of not more than a few head of

cattle. It is not clear what benefits are expected to accrue to England from the conquest of such a country. In fact we cannot help opining that England is frittering away her energy and resources upon an undertaking which is likely to prove as fruitless as it is vainglorious.

Alleged prospect of Sikkim being annexed to British territory.

Kaiser-i-Hind (21), 28th June, Eng. cols.

7. "It seems that sufficient attention is not yet drawn to what is happening on the borders of Sikkim. From time to time extremely carefully worded paragraphs as supplied or inspired by the Foreign Office appear in the columns of some of our contemporaries in which it is announced that with a view to resuming negotiations for a better trade and improved communications with Thibet which were broken off ten years ago, Major Younghusband has been deputed to interview the Thibetan authorities on the borders of Sikkim.......... It is fancied that unless due diligence is exercised Thibet may be included within the sphere of Russian ascendancy. And then, of course, the Deluge. This is the way they argue—the territorial expansionists in the Imperial Government who for years past have been hankering after Thibet. They have tried all the stock devices—secret and open missions, so-called merchant travellers and sportsmen in search of merchandise and game, official Babus disguised as fakirs or philologists, scientific men in pursuit of further explorations of Nature in the Himalayan regions; and, at last, Special Commissioners if you please. The nakedness of the land has been well spied out during the last fifty years. Everything has been mapped out including strategical and commercial passes and roads. And now action is ripe. The dreaded Russian bogey is once more trotted out and ere long the first goal will be reached—the goal which will mark Sikkim red in the map. '*Sub lal ho jaega*' is an historic Punjáb phrase. The time seems to be near for such an eventuality also in Thibet. Parliament is not yet adjourned. Border Commissions and border negotiations, border *casus belli* and border expeditions are allowed to brew between January and July. After July Parliament is invariably prorogued. That event is the signal to convert the boiling and the brewing into explosion and storm. The semi-barbarous will be talked of as aggressors. The might resistless of necessity will impel the peaceful to be the belligerent. The occupation of the new territory will, of course, be vindicated. Promotions and decorations will follow. The Sovereign will be congratulated on the new addition to his great Dependency. Parliament will discuss too late in its half-hearted way all about the unrighteous conduct of British authorities in the matter. But as the old Governors-General laughed in their sleeves at the distant junta in Leadenhall Street and sat in calm repose at accomplished facts, so will their successors at the opening of the twentieth century laugh too and rest secure in the consciousness of accomplished facts which neither the Sovereign nor Parliament can recall. This will be the end. But it will be asked '*cui bono*'?........ Will the two frontiers, instead of the one as hitherto, be secure? Will these be a sufficient buffer between the virtuous expansionists on the hither side and the disreputable expansionists on the thither side? Wait for the events in the womb of Time. Wait till September and we shall see what happens both at Kashmir and at Sikkim. The game at either end is identical."

India and Mr. Chamberlain's scheme of preferential tariffs.

Voice of India (14), 4th July.

8. "If England adopts the policy of what has been called a war of fiscal reprisals, no part of the British Empire which has any trade with the foreign countries concerned in such a contest can help being drawn into the vortex of the strife. If Germany, for example, 'penalises' imports from other parts of the Empire but not India—which is a purely hypothetical assumption—India's commercial relations with the rest of the British Dominions will necessarily become strained. If India is treated like the rest of the Empire, the injury that she will suffer is even more obvious. Proportionately to the volume of her foreign trade, India is no less interested than the Colonies in the great fiscal problem with which we associate the name of Mr. Chamberlain. When Mr. Balfour, therefore, stated that India would be included in the inquiry in which the Cabinet is now engaged, he merely stated what every one had a right to

expect. Personally Mr. Chamberlain appears to be in favour of free trade within the Empire itself, and, as Lord George Hamilton has as yet betrayed no signs of any dissatisfaction with that policy, it may be taken for granted that questions which have arisen as between India and Lancashire, for example, will remain untouched by the present inquiry. It is difficult, however, to see why, if the Colonies have faith in preferential tariffs, they should not be paid in their own coin. Lord George Hamilton pointed out to a Lancashire deputation the other day how India was taxing their cotton fabrics very much more leniently than other portions of the Empire. Why should not Britain show her appreciation of this leniency by imposing a preferential tariff on Colonial products in favour of India? If the doctrine of preferential tariffs is thus applied, the Colonies may soon learn a lesson which they very much need to be taught—Do unto others as you would others should do unto you." Elsewhere the paper writes:—"Mr. Chamberlain's object in proposing his scheme is, no doubt, to further the interests of the Empire—'to increase our inter-Imperial trade; to hasten the development of our Colonies; to fill up the spare places in their lands with an active, intelligent and industrious, and, above all, a British population; and to make the mother-country entirely independent of foreign food and raw material.' What is the good of being members of the British Empire—so runs this line of reasoning—if, when Britain wants something to buy, she goes and buys it in a foreign market? We are required to buy not in the cheapest but in the inter-Imperial market. Of late Indian Railway Companies have been placing some of their orders in Germany and America. If England accepts Mr. Chamberlain's view of inter-Imperial obligations, and considers herself entitled to our custom, this practice will stand condemned in principle, though it can be prohibited only indirectly by compelling the Indian Government to raise a high wall of tariffs against foreign merchandise. Indeed, when once the principle of free trade is departed from, not in the interests of any individual country, but to promote the interests of a scattered and heterogeneous Empire, it is difficult to say where exactly we may be required to stop. To protect our own industries by taxing foreign imports looks a simple enough measure; but to adjust a fiscal policy to the requirements of every limb of the Empire would be a very complicated task, the ultimate result of which is difficult to divine."

Indian Social Reformer (4), 28th June.

9. "Mr. Balfour's announcement that India will be included in the enquiry which His Majesty's Government are instituting in view of the proposed Imperial Customs Union, is the best piece of news we in this country have had for quite a long period of time. We take particular pleasure in the announcement because it is just the thing needed, in our opinion, for the adoption of proper means to bring the talk about developing the industries of India into the realm of practical politics. Writing ten months ago, when there was not the least idea of what has since happened, we urged the Viceroy to institute an enquiry into the effects of Free Trade in India as the first step towards rehabilitating the industries of this country. The question now is: what should be the issues of the enquiry and how is it to be conducted with reference to India? We have been told that it is to be a Cabinet enquiry and confidential. If we can be sure that all the materials for forming a right opinion about the present fiscal policy of India will be placed without bias before the Cabinet, we have sufficient confidence in Mr. Balfour's intellectual fairness to await the result without anxiety. But this is not to be expected at present. It is, therefore, necessary for all of us who have anything to say on the matter to bestir ourselves. What are Indian politicians going to do in the matter? What step is the National Congress going to adopt to represent Indian opinion on this all-important topic? It would be criminal negligence to let slip this great opportunity of setting right a great injustice to this country. We are sorry that Mr. Wacha should have declared himself with such needless emphasis at the Mill-owners' Association against 'the shibboleths' of Protection. Free Trade has more shibboleths than Protection, and in India Free Trade has never been more than a shibboleth. It is fallacious to judge of the prosperity of the country by the prosperity of the sea-port towns which have profited by that artificial stimulation of the export trade which Cobden prophesied would result

from the policy of British rule and would be mistaken for the advancing prosperity of India. The late Mr. Justice Ranade, who had a practical knowledge of the interior, was not so wedded to Free Trade as Mr. Wacha and his friends......... We hope that our politicians will not adopt a policy of silence in the matter."

Gujaráti (16), 28th June, Eng. cols.

10. "A Cabinet inquiry into Mr. Chamberlain's scheme has already commenced and Mr. Balfour has declared in reply to Sir Edward Sassoon that India would be included in the proposed investigation. Whatever the policy that England might adopt with reference to her Colonies, we trust India's interest will not be sacrificed at the altar of the new economic shibboleth. The question was alluded to at the last annual meeting of the Mill-owners' Association. Mr. Sassoon J. David contented himself with merely expressing a hope that India's interests would be safeguarded in any new fiscal arrangements that might be adopted, whilst Mr. Wacha was emphatic in his condemnation of Mr. Chamberlain's proposal, as it would, in his opinion, be destructive of a large portion of India's foreign trade. We think it would be well if Indian traders and merchants took up the question in time for investigation and made their voice heard."

India and the Empire.
Voice of India (14), 4th July.

11. "The most impressive personalities on the theatre of the British Empire to-day are Mr. Chamberlain at home and Lord Curzon abroad......... Both are Imperialists of a pronounced and ambitious type: both are convinced that God made the world for the Englishman. But they differ in their mental constitution. Mr. Chamberlain is a hard-headed utilitarian—talks in the cool and calculating manner of a stock-broker or a solicitor. Lord Curzon's utilitarianism is suffused with a poetic glow—he talks with a radiant phraseology which a Persian bard might envy. The speech delivered by Mr. Chamberlain to the Conference of Colonial Premiers last year is characteristic of the Colonial Secretary: the speech delivered by Lord Curzon to the assembled Princes and peoples at the Delhi Durbar is characteristic of the Viceroy of India. What were the thoughts with which the Conference filled Mr. Chamberlain's mind? That a British population might fill up the spare places in the Colonies and the lands where they were situated; to develop the Colonies and to make the mother-country independent of foreign food and raw material. Mere power and the sentimental side of Imperial expansion did not appeal to the imagination of the Colonial Secretary. To him the value of a vast Empire lies in this—that it enables its citizens to live well and grow wealthy. Lord Curzon's Durbar speech was delivered to a different audience, and the speaker was in his element. No sordid notions of political economy, no calculations of cotton-bales and grain-bags, crossed his imagination: it was the might and magnificence of the Indian Empire that he loved to contemplate, and he believed the world, too, was contemplating. But, is that the light in which the possession of India strikes an ordinary Britisher? That is doubtful. Whether the Durbar attracted any of the commercial agents of European firms, and whether they studied the needs of the Indian market, at the Art Exhibition and elsewere, few can know. But if there were such men on the spot, the Durbar must have set them athinking what a vast and splendid market for their commodities the Indian continent opens out, what an abundant supply of material it can furnish, what an extensive field it may afford for the employment of capital—not to speak of the civil and military services which assure more or less happy and honourable careers to thousands of Britain's sons. And, after all, what is the benefit of an Empire if it does not afford these advantages? Power is only a means to an end. It safeguards the means of obtaining more wealth and more comforts. It is from this point of view that England and her Colonies speak to each other of the blessings of a world-wide Empire. Have British statesmen ever proposed to an assembly of the leading men of India a barter of material advantages such as the Colonies have proposed to the mother-land? That there is an exchange of benefits, we all know. That order has been evolved out of chaos, that peace has been established in the place of danger and turmoil, that he who sows can reap a large harvest from it, that intelligence and enterprise have new fields open to them—all this is acknowledged on behalf of India and is not allowed to be overlooked or

forgotten. On the other side, there is, at any rate, no active concealment or denial of the fact that not only does India furnish within her own borders the various advantages to which we have referred, but she supplies, as it were, a commercial base from which new markets can be captured. On all sides of the Indian Empire we see just now a strenuous effort being made by England to extend the sphere of her influence. In Somaliland the military operations, carried on with the help of the Indian troops, are not primarily designed to secure commercial advantages immediately within grasp. But we may begin with Aden, pass on to the Persian Gulf, arrive at the Baluchistan frontier, scale the Thibetan plateau, and descend on the southern coast of Siam where Kelantan has just come under British protection: everywhere we find a keen and awakened interest in the furtherance of British commercial expansion. And India is certainly the base for all these operations. The Viceroy frankly acknowledged as much when in his Budget speech he adopted the somewhat novel course of taking the Indian public into confidence on foreign politics and explaining how the Foreign Department of the Indian Government is rapidly becoming the Asiatic branch of the Foreign Office in England. Are we not entitled at this time, when other parts of the Empire are insisting on a give-and-take arrangement, to ask, as England and the Colonies are asking each other, what benefits, in addition to good government, India is to derive in return for the services she consciously and unconsciously renders to the Empire? Letting alone commercial advantages such as are expected to flow from a manipulation of tariffs, are there no administrative reforms which would follow as a logical sequence from an acknowledgment that India realises her responsibility as a part of the British Empire?"

Indians and the public service.

Mahrátta (7), 28th June; *Vidya Vilás* (142), 20th June.

12. "Systematic attempts are being made to introduce in the superior as well as the inferior ranks of the public service, as many Eurasians and Englishmen as possible to the exclusion of the natives of this country. Lord Curzon, ever since he assumed charge of his Viceregal duties, has said a great deal on this subject, showing his high-sounding sympathy towards our aspirations in this matter. His Lordship said only recently that he did not like foreigners 'sucking all the moisture,' which in fact was the natural inheritance of the children of the soil. Yet, as observed by our contemporary of the *Bengalee*, 'the trend of His Excellency's policy has been the exclusion of the children of the soil from positions of trust and responsibility, and the curtailment, rather than the expansion, of those popular rights, which English education has taught us to value as dearly as life itself.' .... The *Amrita Bazár Patrika* has exposed such conspiracies of several of the higher English officials, and we must thank our Bengal contemporary for his able advocacy of the interests of natives. In Bengal, the policy inaugurated by Sir James Westland, and deliberately and fearlessly followed in Lord Elgin's time, seems to have been recently revived. Sir James Westland had issued a circular order, instructing Government officials to employ as far as possible Europeans and Eurasians in the public service and exclude the mischievous Babus. The *Patrika* lays bare the conspiracy of the Custom officials of Calcutta to keep their department free from pollution by natives. A grand scheme to be sure, and a righteous one too, to deprive the Indians of their birthright! Lord Curzon's Government will, however, be held responsible for every such miscarriage of justice, and although His Lordship has denied all knowledge of the resolutions passed at the Conference of Railway officials assembled at Delhi, he cannot bring forward a similar plea in the case of the Customs Department. It is, moreover, understood that the Punjab Government has by a notification invited European and Eurasian candidates to the exclusion of Indians for a competitive test for employment in the higher offices of the Police Department, and that the Bengal Government, in anticipation of the adoption of the recommendations of the Police Commission, has been recruiting that Department with English lads. If our countrymen do not raise a loud and unanimous protest against this outrageous violation of our lawful rights and this open defiance of the Queen's Proclamation, our Magna Charta, this policy will continue and expand. Awake! arise! or be for ever fallen!" [The *Vidya Vilás* makes somewhat similar comments.]

Jám-e-Jamshed (20), 30th June, Eng. cols.

13. "We have more than once called the attention of the authorities to the injustice of shutting out the natives of the country from the higher posts in the Railway, Police, Telegraph and other Departments……… Everywhere the tendency appears to be to reserve most, if not all, of the higher posts in such Departments for Europeans—only such appointments being given to the natives as Europeans and East Indians do not find it worth their while to accept on account of the very slender salaries attached to them. ……… Do the Government of India suppose that this grievance is a light one, and that the natives are not feeling the injustice of the treatment which is thus meted out to them? There can be no greater mistake than to suppose that the Indians will remain contented with the few casual sops of lucrative posts which are, now and then, thrown to them 'in order to vindicate the justice of the British rule,' or that they will long be fed upon Viceregal protestations of fair treatment and Royal proclamations of continued interest in their welfare. Lord George Hamilton, asked by Mr. Weir 'whether there is any rule, and, if so, what, preventing natives of India being given access to higher appointments on Indian railways,' recently told Parliament that 'there is no such rule,' and quoted the Public Works Code, laying down that 'promotions from class to class will be made on the occurrence of vacancies in the sanctioned cadre, and they will be made wholly by selection of the fittest persons.' Does Lord George Hamilton feel himself to be in a position to say that it is really the fittest persons who are selected? Does he know what is the standard of fitness? Are we to understand that the higher posts in the Accounts department, for instance, are given purely on considerations of merit, and that the chief and guiding standard of fitness is not the white skin? Lord Curzon has, it is understood, secured a fresh lease of power. Will he not, as we have repeatedly urged, add one more to the numerous obligations he has conferred upon this country, by appointing a Commission to inquire into the present position of the natives of India in the public service—especially in the Railway, Telegraph and Irrigation Departments? Failing Government we would urge some one of our friends in Parliament to call for a careful and comprehensive statement showing how many of the superior appointments in these departments are given to the natives and how many to Europeans and Eurasians? No expense and trouble that a full and complete return would cost will be too heavy, if it served but once to show Parliament and the British public how shabbily educated and qualified Indians are treated in the matter of these appointments by the Government of India."

Native Opinion (35), 28th June, Eng. cols.

14. "The policy of the Government of India during the last 25 years has been to ignore the rights of the natives to employment in several Government departments in India. The Native Press has been protesting against the orders of Government ignoring the claims of natives in the army and other public departments, but instead of removing those complaints, Government have been adding to the list of our grievances. That a man of Lord Curzon's foresight and experience should be led away by racial considerations is a thing we are unable to understand……… Anti-nativism is seen in almost every Department of Government and we do not know if Lord Curzon is unaware of the situation. The Railway Conference was held at Delhi under the very nose of Lord Curzon, and it recommended the employment of Europeans and Eurasians to the exclusion of natives of the country. If such acts of injustice are perpetrated with the active or tacit consent of Government, then farewell to our high hopes and aspirations and the less we hear from Government officials of equal justice and fair-play the better."

Desirabilty of growing long staple cotton and of enlarging the area of cotton cultivation in India.

Voice of India (14), 4th July.

15. "Will it serve no useful purpose to publish the proceedings of the Board of Scientific Advice from time to time as its meetings are held, instead of publishing an annual report, as, we believe, is the present intention? The chairman at the last annual meeting of the Bombay Millowners' Association could not have known what had transpired at the meetings of the Board of Scientific Advice when he spoke of the need of urging the Gov-

ernment to distribute among cultivators the seed of long staple cotton. The secret was whispered by Sir George Watt into the ears of the British Cotton-growing Association in Manchester that shortly before he left India a meeting of that Board had been held at Calcutta—which indeed the Indian public knew—and that at that meeting Mr. Mollison, the Inspector-General of Agriculture, brought up the question of the improvement of cotton; and it was decided to lay before Government proposals to establish seed farms in India. Sir George Watt agrees with Mr. Mollison in the necessity of demonstrating to the cultivator that it is to his own interest to have superior cotton-seed. When this is demonstrated, the seed that is distributed may be expected to be used instead of being thrown away. Mr. Benson, of the Madras Agricultural Department, is not in favour of a free distribution of the seed; but if Lancashire manufacturers will come and do that work for Government, he is prepared to guarantee that no Government department will object to it—which we can well believe! It is a subject in which Indian manufacturers, no less than their Lancashire rivals, are interested, if they wish to compete in the manufacture of yarn of finer counts. India can do good to herself and to Lancashire not merely by growing purer cotton, but by bringing new areas within the Indian Empire under cotton cultivation. Sir George Watt said that Upper Burma was exceedingly fertile and could grow as much cotton as the whole world would require, but the Government had failed in its efforts to induce people from the congested districts in India to migrate to that bounteous region and avail themselves of the readiness of the earth to yield good harvests and crops. How are these migrations to be encouraged? Mr. J. A. Hutton, who presided at the meeting, observed that indigo cultivation was more or less doomed and it might be possible that the indigo planter might turn his attention to the cultivation of cotton. Here is a vast field for planting enterprise; and as local capital will shrink from the untried and possibly unhealthy recesses of Upper Burma, European capital may perhaps be expected to lead the way ere long."

Police Commission Report and the question of the separation of Judicial and Executive functions.

Voice of India (14), 4th July; *Dnyán Prakásh* (32), 2nd July.

16. "The Report of the Police Commission threatens to create a storm. A flash here and a flash there have made the darkness visible, and have quickly disappeared in the clouds. An additional expenditure of three crores of rupees!—the report took one's breath away but it was forthwith contradicted. It now appears that the majority of the Commissioners have pronounced the separation of the judicial from executive duties as impracticable and unnecessary. The Maharaja of Durbhanga is believed to have written a strong minute of dissent. He will be the Gurudas Banerjee of the Police Commission. Let us wait and see. On this much-vexed question, however, the Police Commission will not have said the last word. Lord Curzon has been studying it independently, and in his Budget speech he gave an idea of the enormous bulk of the literature that the persons consulted had placed before him on the subject." [The *Dnyán Prakásh* writes in a similar strain.]

Lord Kitchener's circular to the army *anent* assaults by soldiers upon natives.

Gujaráti (16), 28th June, Eng. cols.; *Loka Bandhu* (85), 28th June; *Sind Times* (13), 1st July.

17. "India has in the present Viceroy and Commander-in-Chief two exceptionally strong administrators. Lord Curzon has on more than one occasion shown how keenly and strongly he feels on the painful question of assaults by soldiers on natives. The evil is of long standing and cannot be put down in a day by means of a single circular. It is the outcome of neglect in the past on the part of civil and military authorities, and it will take long before a more wholesome spirit is introduced amongst British soldiers. Lord Kitchener, like Lord Curzon, feels the gravity of the situation created by the frequency of assaults by soldiers on natives and in his recent circular His Excellency very properly attributes them to want of self-discipline and self-control as well as want of proper supervision. He unreservedly condemns these acts of violence and expresses his determination to do all in his power to prevent soldiers from disgracing themselves in this fashion......... A number of cases of assault have recently occurred in spite of Lord Curzon's

determination to teach a lesson to wrong-doers among soldiers and we are glad the Commander-in-Chief has lost no time in impressing subordinate officers with a sense of their responsibility in this matter. We do not expect much improvement in the present lamentable state of affairs during the *regime* of Lord Curzon or Lord Kitchener, having regard to the character of the disagreeable legacy which their predecessors have left to them. But both will have the satisfaction of knowing that their efforts are widely appreciated by the Indian public and of having laid the foundation of a policy of continuous vigilance and of unflinching firmness in dealing with a question which under certain circumstances might one day assume a serious complexion and cause grave anxiety both to Government and the public." [The *Loka Bandhu* and some other papers of the week make somewhat similar remarks. The *Sind Times* observes :—"Lord Kitchener has caught the spirit of Lord Curzon, and when a masterful Viceroy and an equally masterful Commander-in-Chief lay their heads together and issue resolutions and circulars with a view to stop the atrocities perpetrated by Europeans upon natives, some hope may be fairly cherished that such outrages will be stopped in future......... But how? His Excellency confidently relies upon men of all ranks in the army to use their utmost endeavours to put a stop to these acts of violence. Commanding Officers will read these orders to their regiments on three successive parades, and will see that all British troops are warned once a month on this subject. Now, warnings of this milk-and-water sort have been issued times without number, but the reminders have been signals for more and worse atrocities. Until a British soldier or two is severely dealt with, the outrages will never cease."]

Income Tax Report of the Bombay Presidency.

Bombay Samáchár (53), 1st July.

18. We are afraid we cannot approve of the tenor of the Government Resolution on the Income Tax Administration Report of the Bombay Presidency. Evidently Government regard the amount of revenue collected by Income Tax officers as the sole test of their efficiency and those officers who owing to untoward circumstances in their districts are unable to collect the maximum amount of revenue obtainable are looked upon by Government with distrust. Such an attitude on the part of the authorities can never commend itself to the public mind. We cannot help considering the Resolution to be hasty and ill-considered. Its spirit is sure to be misunderstood by officers and to make them over-zealous in the collection of the income tax.

Complaint against the alleged high-handed conduct of the Cantonment Magistrate of Ráwalpindi (Punjab).

Satya Shodhak (131), 28th June.

19. Holding public meetings and presenting petitions against the wrongful acts of the authorities are generally looked upon as public rights. But it appears that an exercise of these rights is at times considered to be an act of sedition. A few days ago we were told that 18 Santhals residing in the Chota Nagpur District were sent to jail for presenting petitions against the enhancement of land revenue. Now, a similar case is reported from Ráwalpindi, in which the Cantonment Magistrate took to task a certain gentleman named Mr. Mansaram for venturing to send a telegram to the Chief Commanding Officer of the District, protesting against the plague regulations enforced at Ráwalpindi. The telegram was sent by Mr. Mansaram at the instance of a sub-committee appointed at a public meeting convened for the purpose of voicing public opinion on the subject of the plague regulations. The Cantonment Magistrate was indignant at the action of the sub-committee and especially of Mr. Mansaram, who acted as their mouth-piece. A notice was served upon Mr. Mansaram calling on him to leave the Cantonment within 48 hours. The news that Mr. Mansaram had been served with such a notice spread consternation among the people of Ráwalpindi. What offence did Mr. Mansaram commit to merit such summary penalty? Is this not a reign of terror? We wait to see what action Government take in the matter.

Ill-treatment of natives by Europeans.

Arunodaya (89), 28th June; *Dnyánodaya* (31), 2nd July; *Vidya Vilás* (142), 26th June; *Chikitsak* (97), 1st July.

20. Anglo-Indians seem to believe that India was created by Providence for their special benefit and enjoyment and as their conduct towards natives is generally guided by this belief, the latter often find themselves in a miserable plight. Scarcely a week passes by without some case of ill-treatment of natives by Europeans being brought to light; nay, there is at times a regular and unbroken series of such cases in which

there is a strange travesty of justice. The paper proceeds to cite the particulars of some cases such as the case of Captain Crocco and the Serampur case (*Vide* paragraphs 23 and 22 respectively of the last week) and concludes with the remark that the miscarriage of justice in such cases brings a stigma upon the honour, righteousness and sense of justice of the British nation. [The *Dnyánodaya* and the *Chikitsak* refer to the above two cases and comment in a similar strain. The *Vidya Vilás* also makes similar comments and observes that unless a Native Defence Committee is established in every Province for the purpose of taking all lawful measures to bring to book every European aggressor, who commits an assault upon natives, the number of such assaults will not decrease.]

Case of assault by Captain Crocco on Mr. Husein B. Tyabji.
Hitechchhu (60), 2nd July; *Hindu Panch* (103), 2nd July.

21. The Englishman at home is a docile and magnanimous creature, but when he comes to the tropics, certain unamiable traits pervert his character, such as arrogance, intolerance, cowardice, brutality, &c. Captain Crocco's conduct in assaulting Mr. Tyabji was really barbarous and may be said to reflect disgrace upon Western education. It is really a shame that Europeans should lose their temper in their dealings with natives and that they should take a sort of pride and pleasure in hating and ill-treating the latter. It is certain that such conduct will one day tend to destroy the fabric of the British Empire in India. History abounds with instances showing that the pride of a nation, as of an individual, goeth before destruction. Apologists of the conduct of arrogant Europeans like the *Times of India* must remember that their attitude when rightly viewed is not one of loyalty but of disloyalty to the Empire. [The *Hindu Panch* and some other papers of the week write in a somewhat similar strain.]

Forest passes in the Ratnágiri District and a request to the local authorities.
Satya Shodak (131), 28th June.

22. The people of this district are put to serious inconvenience by being required to secure passes from officers of the Forest Department, if they wish to remove wood cut in private or Khoti lands from one village to another. The object of imposing the restriction is to protect the produce of Government forest reserves. But the area of Government forest reserves in this district is insignificant and there are hardly any trees therein the wood of which is serviceable for building purposes. Why should the people, therefore, be required to secure passes from the authorities of the Forest Department, whenever they wish to take wood for building purposes from one village to another? There is now no question about the proprietary rights in timber growing in Khoti lands. The High Court has decided that such rights vest exclusively in the Khots. We, therefore, request the Collector to abolish the present system of forest passes, which causes needless inconvenience to the public, while it serves no interests of Government.

Present condition of agriculture in the Konkan and suggestions for improving it.
Satya Shodhak (131), 28th June.

23. Some days ago we wrote an article on the condition of agriculture in the Konkan and we are glad to learn that it has attracted the attention of the local authorities and that the subject is at present engaging their consideration. If agriculture is to prosper in the Konkan the land must have a sufficiency of *rab* and cowdung manure. How to secure an adequate supply of these is a problem of vital importance with agriculturists in the Konkan. One way of doing this is to reserve free grazing grounds for each village. At present the cattle are ill-fed and in a miserable condition because there is hardly any pasturage available for them. Even the barren and rocky hill-sides are brought under cultivation and the village cattle are left to starve. This state of things, if allowed to continue unchecked, will ultimately spell disaster to the rayats, who will have no plough cattle left to till their fields. Free grazing grounds are thus urgently required in all villages in the Konkan. Again in days gone by when salt was cheap, people used to feed cattle on salt but now that article has become so scarce that even men cannot command a sufficient supply of it for their own consumption. Garden crops, which the rayats are obliged to grow in order to eke out their living, cannot also flourish as before for want of salt which served as a manure to these crops. If some means can be devised by which agriculturists can secure sufficient supplies of salt for their cattle and

for purposes of manure, they will no doubt feel grateful to the *Sarkar* and their conditon will improve. We have collected some information on this subject and intend to lay it before the authorities. If other experienced men of our district will co-operate with us in gathering further information on the subject, we shall feel obliged to them and will gladly place it before the authorities.

Extension of the tenure of office of Mirza Abbas Ali Baig, Oriental Translator to Government.

Sánj Vartamán (74), 2nd July; *Akhbár-i-Islám* (51), 4th July.

24. It is announced that Mirza Abbas Ali Baig has got an extension of office as Oriental Translator for a further period of one year. We congratulate Mr. Baig on this recognition of his services by Government, though we think that as a matter of principle the limit imposed on the tenure of certain high and responsible appointments should be strictly adhered to. When his tenure of office expires we would suggest that the claims of the Parsi community may be recognised, as in past years the post has been held almost exclusively by Hindus and Muhammadans. In this connection, we would mention the name of Mr. K. E. Mody, Deputy Registrar, Bombay High Court, who is an officer of great ability and possesses an excellent command over the different vernaculars of this Presidency. [The *Akhbár-i-Islám* approves of the extension of office granted to Mirza Abbas Ali Baig.]

Education.

Importance of the study of scientific technology in England and India.

Voice of India (14), 4th July.

25. "Though 'Made in Germany' often provokes a smile on self-complacent lips, it has for some time been universally acknowledged in England that the German system of education is more practical and gives a more useful training in the industrial arts and in scientific pursuits than the English system. It is now sought to bring the less perfect up to the level of the more perfect system. Lord Rosebery, who has disengaged himself from active participation in party strife, and who has therefore the time to apply himself to the promotion of schemes not appropriated by party programmes, has shown his interest in national welfare by proposing to the London County Council the establishment of an Institution of Scientific Technology similar to the Technical High School at Charlottenburg. It is scandalous, he rightly declares, that young men from the United Kingdom, India, and the Colonies should be compelled to go to America and Germany to find those educational opportunities which England does not afford to them. His proposal is likely to be enthusiastically supported: the disappointment felt at the gradually declining industrial supremacy of England is so keen that anything calculated to help the intelligence of the nation in the competition is sure to be taken up as a national concern and pushed on with zeal and liberal support. Possibly Lord Rosebery also thinks that in this direction lies the salvation of England, rather than in fiscal warfare. If the study of scientific technology is to be encouraged in India, we should expect the mill-owners and other representatives of the manufacturing industries to interest themselves in the movement. A beginning may well be made, and we believe Sir William Ramsay advised that it should be made in the Research Institute started by Mr. Tata. Lord Curzon thought it would be too ambitious a venture. But it would not be ambitious if the Institute was supported by other rich and patriotic gentlemen. Now that it is settled that the Institute is to be started, may not the capitalists interested in the manufacturing industries come forward to enable the Institute to realise ambitions worthy of their patriotism?"

Alleged steps taken by Government to enlarge the sphere of Government control over educational institutions in the Presidency.

Mahrátta (7), 28th June; *Kesari* (111), 30th June; *Indu Prakásh* (33), 22nd July.

26. "There was a time when the heads both of Local and Supreme Governments were solicitous to entrust the management of Indian educational institutions to the natives of this country. Lord Reay, for instance, expressed his desire of placing the management of the Deccan College into the hands of the members of the Deccan Education Society, and His Lordship positively got angry with them for not acceding to his gracious proposal. But what a change has the interval of twenty years brought about! Twenty years ago, the Directors of Public

Instruction were actuated by the laudable desire of encouraging native enterprise in the field of education. It was thought advisable then to make over to the sons of the soil the sole charge of educating their sons and grandsons. For then statesmen like Lord Ripon and Lord Reay, who had real sympathy for the Indian public, would not stoop to low devices calculated to deprive the natives of this country of their natural birth-right. Their very nature would have revolted against a policy of keeping the promise to the ear and breaking it to the hope! Speeches studded with the most glorious maxims of morality, side by side with action quite contrary to the principles advocated therein, had not then become the fashion of the day. But times have changed and we have now fallen upon evil days as compared with the past. The action of Mr. Giles, with the concurrence of the Bombay Government, first upset the old educational policy of the British Government to a large extent in the Bombay Presidency. But the Universities Commission, who took a leaf out of Mr. Giles' book, went even further and advised the Government to officialise the Universities and bring all the institutions affiliated thereto under the direct control of the Director of Public Instruction. While the recommendations are being considered by the Government of India some over-zealous officers of Government seem to have invented a new scheme for bringing educational institutions under the control of Europeans. The changes contemplated to be made in the staff of the Morris College and the City High School, Nagpur, will fully explain the above remarks. We learn from the *Desha-sewak* of Nagpur that the Morris College and the City High School, the two local private educational institutions, are soon going to have European Principals at their head. These institutions are supported by private subscriptions, though they also receive Government grants. They have been managed entirely by natives up to this time. But of late Government has been anxious to have them under the control of Europeans. Mr. Chitnavis and a few others are helping this Government proposal. Thus the institutions will henceforth be managed by Europeans, and a native undertaking of twenty years' standing will go into European hands. This is indeed a novel method of bringing private institutions under the control of Europeans. Mr. Chitnavis informs the *Desha-sewak* that 'no pressure is brought to bear by Government on our selection of the Head Master. They only say that if we so desire, they would be prepared to give us a grant which would enable us to secure a good English teacher for English.' Are there English Head Masters in all the Government Schools of this country to teach English? We ask Mr. Chitnavis this simple question. We regret that a man of his position should not understand the latent significance of this proposal, and should thus show himself a simpleton." [The *Kesari* and the *Indu Prakásh* make similar comments.]

Impressions of an imaginary Chinaman on the present system of education in India.

Kál (107), 3rd July.

27. The *Kál* publishes a letter giving the impressions of an imaginary Chinaman about the present system of education in India. He writes:—Yesterday my Hindu friend called upon me with another gentleman belonging to the teaching profession. I dwelt upon the noble and exalted character of the teacher's vocation and remarked that a band of good teachers hold the destinies of a country in their hands and are in a position to point the way to the country's greatness by inspiring patriotic ideals in the minds of the pupils committed to their charge. I added that this was done in China and inquired whether it was also being done in India. My Hindu friend replied that Indian teachers laboured under serious drawbacks and had to carry on their work under various limitations. He explained for example that they were bound to slavishly follow the text books and to teach nothing that was incompatible with the doctrines contained therein or with loyalty to British rule. He also remarked that teachers in India were not to take part in any movement intended to promote the good of the country. I enquired why the Indians acquiesced in a system of education which stunted the growth of their patriotism, and was told that poverty was a stumbling-block to India's progress in every direction. Indians, I was assured, could not conduct independent schools for want of funds and were bound to resort to Government schools, which were started with the object not of promoting the welfare of the people but of manufacturing subordinate Government servants. My Hindu friend further asserted that so long as the British were not prepared to let go their hold upon the country, they would never consent to reform

their present dry and purely mechanical system of education. I visited a school in order to see with my own eyes what sort of instruction was imparted to Indian boys. When I entered the building, the boys were singing an anthem. I fancied that it was an anthem in praise of the Almighty and was anxious that it should be continued. I was told, however, that it was only an anthem in praise of King Edward VII. I was struck to find epithets which are applicable only to the Almighty applied therein to a human ruler. I asked whether Indians really looked upon their ruler as God Almighty and was told that they really did not do so, but that the British had, in the interests of their own rule in India, introduced the practice in public schools. I was thus satisfied that the system of public education in India was utterly worthless and that there was no chance of any real improvement being introduced in it so long as the British governed the country.

Study of physical science in High Schools through the medium of the vernaculars.
Voice of India (14), 4th July.

28. "It is reported that progressive Baroda is about to launch on an interesting educational experiment—that of teaching the physical sciences up to the High School stage through the medium of the vernaculars. There is much to be said in favour of such an experiment. The Universities Commission was so dissatisfied with the teaching of science in High Schools that it proposed the abolition of that subject for the Entrance Examination altogether. The Government of India have not accepted that recommendation, but the question yet remains why the study of elementary science is so unsatisfactory in the opinion of examiners, and so difficult in the opinion of candidates. There are many educationists who are of opinion that the secret lies in the language employed in conveying the instruction. Very often the candidate knows the right answer, but, owing to a defective power of expression in a foreign language, betrays a seeming ignorance which dissatisfies an examiner whose acquaintance with the vernaculars and with the difficulties of Indian students is equally defective.......... Teacher and taught communicate with each other through the thick mist of a foreign language which the student but imperfectly understands. A simple lesson on a piece of chalk becomes as difficult and as uninstructive as a discourse on the fourth dimension. The young intellect is smothered, and an enormous amount of teaching power is wasted because knowledge is mystified by an ill-understood language. To give instruction in science through the medium of the vernaculars is not synonymous with excluding English from the curriculum of a High School. English places in our hands the key to modern science. No advanced study of such science is possible without a knowledge of English. It is only in the earlier stages of a boy's education, when he must observe and study the phenomena of nature and yet cannot fully grasp what is taught in a foreign language, that instruction in science ought to be imparted in his vernacular. With this instruction may be combined a knowledge of the technical vocabulary of science in English."

Mr. Lucy, Principal, Rajaram College, Kolhápur.
Vidya Vilás (142), 26th June.

29. Public criticism upon the conduct of Mr. Lucy, Principal of Rajaram College, Kolhápur, in enforcing discipline among his students seems to have produced a salutary effect. Mr. Lucy now allows students to enter class-rooms, though not the Principal's room, with their shoes on. In other matters, too, where native etiquette and usage are concerned, Mr. Lucy is not now disposed to assert his own views. He is said to have left for Poona last evening in order to acquaint himself with the system of discipline enforced in Deccen College. It is said that on his return he will follow the precedent of that college in matters of etiquette.

Reform of Rajkumar Colleges in India.
Native Opinion (35), 28th June and 1st July; *Shri Venkateshvar Samáchár* (81), 3rd July.

30. The question of improving the condition of Rájkumar Colleges in India is at present under the consideration of the Viceroy and some changes in the existing staffs of the colleges at Ajmere, Láhore and Rájkot are said to be imminent, while the college at Indore will, it is reported, be abolished. The three colleges which will continue to exist will be manned by European Principals drawing salaries above one thousand rupees and by European Professors drawing salaries rising from Rs. 500 to Rs. 1,000. In addition to

the European staff, the services of Native Professors drawing salaries ranging from Rs. 100 to Rs. 300, will also be entertained and the control of the institutions will be transferred from the Educational Department to the Foreign Office. We have pointed out on several occasions in the past how very necessary it is to entrust the education of Indian Chiefs to native agency and so we will not go over the same ground again. We cannot, however, make out the reasons which justify the transfer of the control over these colleges to the Foreign Office. Perhaps, the object of Government is not so much to educate the Chiefs efficiently as to impart to them a political training of a particular kind. The recommendations of the Committee appointed by the Viceroy to report on the subject cannot fail to strike the native public, to say the least, with astonishment. [In its issue of the 28th June the paper observes that Rajkumar Colleges in India are intended to provide snug berths for third-rate Europeans rather than to impart efficient instruction to Native Chiefs who study there. The paper raises its protest in this connection against the action of Government in sending the young Chief of Sángli to the Rajkumar College at Rájkot for education and asserts that arrangements could easily have been made in the State for the education of the Chief. The *Shri Venkateshvar Samáchár* writes:—A knowledge of the English language is no doubt indispensably necessary to Native Chiefs, but it is to be regretted that the whole tendency of the education imparted to them in the Rajkumar Colleges is towards anglicising them in every respect. As their education is entrusted to European tutors, it is idle to hope that they will in after-life protect their ancient religion and customs.]

Railways.

Do railways confer a real benefit upon India?

Moda Vritta (116), 29th June.

31. It is generally asserted that the introduction of railways has conferred incalculable benefits upon India, but before assenting to this proposition, one must look to the peculiar circumstances of the country. Railways may have proved beneficial to Western countries by stimulating their trade and providing employment and excellent facilities for travel to the inhabitants thereof. But can we say the same thing with respect to India? Railways have veritably proved a curse rather than a blessing to this country. First, let us consider the effects of railways upon Indian trade. Has the trade of the country been expanded by railways? If we were to go into this question a little minutely, we shall find that railways have proved one of the causes of the oft-recurring famines in India. The large stock of grains, which used to be hoarded up in grain-pits all over the country before the advent of railways, is now drained away from the country. As the capital invested in railways is foreign capital, all the profits accruing therefrom goes out of the country. As to the facilities for travel which railways provide, we may say that our countrymen are obliged to endure quietly all sorts of insults while travelling on railways. Do railways provide employment to natives? No. All places carrying a salary of Rs. 100 and upwards are treated as close preserves for Europeans. Why, Railway Companies intend to show even greater magnanimity towards natives in this respect at no distant date. The Railway Conference, which met at Delhi at the time of the Delhi Durbar, has not finished its deliberations and the authorities of the Railway Companies seem bent upon excluding natives from railway service at all cost and hazard. From all these circumstances one can easily judge how far railways are of real benefit to India.

Municipalities.

Complaint about the lack of public interest in a Municipal election at Násik.

Udyamotkarsha and Lokaseva (140), 27th June.

32. A Násik correspondent of the *Udyamotkarsha and Lokaseva* writes:—A Municipal Ward election recently took place here. There was only one candidate who offered himself for election, and both he and his constituents took so little interest in the election that only two votes were recorded, as a matter of formality. Was not this election a pure farce? Voters may possibly plead igno-

rance of the right bestowed on them by Government, but it is certainly the duty of one who comes forward to represent them on the Municipal Board to enlighten them upon the subject and to explain to them their rights and obligations in civic matters.

Affairs of the Tatta Municipality.
Al-Haq (43), 27th June, Eng. cols.

33. "Lately we had occasion to pay a visit to Tatta, once the capital of Sind, and expected to find a magnificent town in keeping with its former glory, but we were grievously disappointed. Although the town is the head-quarters of a Mukhtyarkar and possesses a Municipality, the approach to it is a miserable heap of ruins presenting the appearance of a deserted grave-yard. The town itself is by no means in a sanitary condition. We wonder what the thirty sweepers employed there by the Municipality are doing. No suitable arrangement is made for the supply of drinking water to the inhabitants. There is not a single well in the town. People get their water from what are called tanks, but which are really cesspools more or less. Although there is good water in them now, we found these so-called tanks in a condition which betrays gross neglect on the part of the Municipality. We do not understand on what that body spends the sum of Rs. 23,000 provided for annually in its budget. As yet the little town has been spared from any pestilential disease, but should plague or cholera break out in it in future the civic fathers will find it hard to cope with the epidemics owing to the contaminated supply of water and the unhealthy and dirty condition of the streets. The Municipal Secretary should pay greater attention to the sanitation and lighting of the town. Wells should be sunk in the beds of the present tanks, and the tanks themselves improved."

Operations of the Bombay City Improvement Trust.
Bombay Samáchár (53), 30th June.

34. We must enter our emphatic protest against the changes in the Improvement Trust's scheme for the construction of a new road leading from Queen's Road to Carnac Bundar, which have been accepted by the Board at the suggestion of the Land Committee. The changes seem to have been made not in the interests of better sanitation but with a view to improve the financial position of the Trust. Thus a number of new properties are proposed to be acquired, which the original scheme had left untouched, for no other reason than to enable the Trust to make an enormous profit by selling them again to the public after the scheme is completed. This procedure, we are constrained to say, is very unfair to house-owners and tends moreover to needlessly unsettle the value of house property in the city to a considerable extent. Again, the revised scheme leaves out the improvement of Shaikh Memon Street owing to the heavy outlay required to purchase houses in that locality. It is much to be regretted that the improvement of this notoriously insanitary part of the city should be thrust aside merely on financial grounds. If the Trust is allowed to proceed with its schemes in this arbitrary and slip-shod manner, the public must abandon all hope of real improvement being effected in the sanitary condition of the city. It is high time that Government placed salutary checks on the Trust's vagaries in the interests of the public.

Native States.

Sequel of the suit brought by the Raja of Puri against the local Police Inspector.
Prabhát (44), 27th June, Eng. cols.

35. "The case filed against Police Inspector Naraindas by the Raja of Puri for abusing him and breaking open the doors of his *zanana*, has resulted in the acquittal of the former. So the responsibility for the gross indignities inflicted upon the Raja cannot be fixed on any one. The Raja can obtain justice neither against Mr. Garret, who issued the illegal warrant, nor against the Police who executed it. When a man in the position of the Raja, who is the spiritual head of the Jagannath cult and the recognized superintendent of the Jagannath temple, could be roughly treated and—what is more noteworthy still—with all the resources at his command fail to get redress, can the honour of any man in the country be said to be safe? Such a state of affairs is not calculated to shed lustre on the British *raj*."

The Government of India and the Chief of Bilkha (Káthiáwár).

Praja Bandhu (24), 28th June, Eng. cols.

36. "Some times the ways of Government are inexplicable. An instance in point is the recent resolution of the Government in the matter of Vala Naja of Bilkha, a fourth class Chief in Káthiáwár. Last August, he was charged with the murder of one of his servants. The alleged offence was not committed in British territory nor was the accused a British subject. He was in no way amenable to the municipal courts of this country, but the Government as the paramount authority has the power to inquire into the fitness of a Chief to govern his State and if found unfit he could be punished for political reasons. The procedure, however, adopted in the present case was peculiar......... It appears that the Chief was in a Native State whence he was induced to go within the jurisdiction of the Political Agent of Káthiáwár. No sooner did he cross the Agency limits than he was told that he was under arrest on a charge of murder, and was taken to the police lock-up and thence to an Agency Magistrate, being taken backwards and forwards' hand-cuffed and on foot. No regard whatsoever was paid to his dignity as a feudatory Chief. Even in the case of a criminal who is not a feudatory Chief some consideration is shown to his dignity. It is not at all necessary to treat an accused person with indignity. So long as he is not proved to be guilty he must be presumed to be innocent, and should be treated accordingly. In certain cases it may be necessary to restrict the liberty of accused persons, but Vala Naja's case was the first in which a feudatory Chief was treated with indignity. At the worst he should have been treated as one accused of a political crime. There have been a few instances in which Talukdars were accused of heinous crimes like murder, but they were treated with greater consideration than Vala Naja. They had not the misfortune to be in the police lock-up or to be hand-cuffed. Vala Naja applied unsuccessfully to the Government. The Government, however, ordered after the magisterial inquiry that he should be tried by a special Commission and not by the ordinary sessions court, thus showing that the ordinary courts had no jurisdiction to try him. An independent Commission was appointed consisting of the Sessions Judge of Ahmedabad, and the late Judicial Assistant of Káthiáwár, thus recognizing the status of the accused. Before the Commission there was a very lengthy trial of the accused. An ordinary sessions court would have given its judgment as soon as the trial was over, but by the terms of their appointment this Commission was asked to send in a report to the Government at the conclusion of the trial. Though there was no formal pronouncement of the judgment of the Commission, it was very well known that the Commission could not have sent a report adversely to the Chief. The witnesses before the Commission deposed that they were tutored to make incriminating statements before the committing magistrate which they withdrew before the Commission. These witnesses were all the time kept under strict police surveillance, thus excluding the suggestion that the witnesses were tutored by the accused. Nearly six months after the completion of the trial, the Government have just issued a resolution sentencing the accused to deportation and placing him under close surveillance at Ahmednagar. The resolution is cleverly worded. Not a word has been said about the trial before the special Commission, or about the result of this trial. One can safely glean from it that the accused was acquitted of the offence under inquiry by the Commission, but has been sentenced by Government for some other offence. .... The wording of this resolution clearly leads to the inference that he has not been found guilty of the offence with which he was charged, but that he has been condemned unheard for general misconduct. He was under trial on a specific charge and one fails to see how he could be punished for his general conduct. If he was found, after a proper inquiry, unfit to rule his estate, no one would have raised a voice against the step taken by the Government; what we protest against is the method adopted in his trial......... This is a matter involving the rights and privileges of feudatory Chiefs, and ought not to be allowed to rest here. If the Chief has not been found guilty of the specific charge laid against him, his arrest and subsequent confinement on that charge were illegal, and the Government may rightly be made to answer for this irregularity."

The Bombay Government and the Maharaja of Kolhápur.
Jám-e-Jamshed (20), 29th June, Eng. cols.

37. "We congratulate the Maharaja of Kolhápur on the fresh mark of confidence he has received from the Bombay Government. His Highness has been presented with a *Kharita* by the Bombay Government—which was handed over to him by the Political Agent personally—restoring to him full sovereign powers over his feudatories. These powers were exercised till now by the Political Agent under the treaty of 1862; and we are further told that His Highness contemplates giving extended powers to his feudatories. Congratulations are equally due to Lord Northcote's Government on the step they have taken, for we cannot but value the act both as a mark of generous appreciation of the loyalty, statesmanship and administrative abilities of an enlightened feudatory, and as a pledge that the British Government is willing and prepared to take every opportunity it can to add to the influence and position of the feudatory Chiefs and Princes, provided the enlarged powers are not misused against the Suzerain Power, and are exerted for the good of the State rather than for the Chief's personal aggrandisement. The action of Government will also be a telling reply to critics who without sufficient justification are disposed to question the motives and intentions of the British Government towards its feudatories."

Samarth (36), 1st July, Eng. cols.; *Indu Prakásh* (32), 2nd July, Eng. cols.; *Marátha Din Bandhu* (34), 30th June.

38. "We offer our most sincere congratulations to our enlightened and kind-hearted Chhatrapati Maharaja on the new mark of favour which His Highness has obtained at the hands of the British Government. The *Kharita* sent to the Maharaja by His Excellency Lord Northcote, through Colonel Ferris, clearly shows the high opinion which the Bombay Government have formed of the administrative capacity of the Kolhápur Durbar. The British Government has handed over to His Highness full powers of criminal jurisdiction over the Treaty Jahagirdars, which were withheld from the Kolhápur Durbar by the agreement entered into by the British Government in 1862 with the then Maharaja of Kolhápur.......... We sincerely hope that His Highness will continue to enjoy the confidence and favour of the British Government. We also pray to God to give long life to our enlightened Maharaja to enjoy the special privileges which the British Government has bestowed upon His Highness in recognition of his administrative capacity." [The *Indu Prakásh* and the *Marátha Din Bandhu* make similar remarks.]

Succession to the Sángli *Gádi*.
Mahrátta (7), 28th June.

39. The *Mahrátta*, in the course of an article on the speech delivered by Colonel Ferris on the occasion of the recent installation at Sángli, writes:—"We are afraid Colonel Ferris is not aware of the requisites of a Hindu adoption. Giving and taking form the *factum valet* of adoption. And the consent of the taker counts for nothing unless it is accompanied by the consent of the giver of the boy in adoption. The Political Agent ought to have shown as much solicitude to ascertain the wishes of the boy whom Government were pleased to select in the present case. Gangabai, the mother of Vinayakrao (now Chintamanrao), had petitioned Government urging the claims of her son to the Sángli *Gádi* on their attention. The Government of His Excellency Lord Northcote did not even care to send a reply to this memorialist when, as a matter of fact, her prayer was unconditionally granted. The Political Agent, following in the wake of his superiors, did not even condescend to communicate to the memorialist Gangabai the news of the selection of her boy made by Government and did not think it a part of his duty to obtain her consent to the adoption of *her son in case such an adoption was deemed necessary.* The result of this scheming was that the hideous nature of the doctrine of selection was manifest in all its ugliness at Sángli, and Gangabai, when asked at the eleventh hour to consent to the adoption of her boy, declined on the reasonable ground that as her son was already installed on the *gádi*, the adoption ceremony was superfluous and uncalled for. An ultimatum was sent and a reply was demanded within one hour! Ultimately by the good sense and wisdom of Gangabai the difficulty was solved and the adoption ceremony performed......... One question which suggests itself is, what would be the conse-

quences if the wife of a deceased Chief declines to adopt the boy installed on the *gádi* by the selection of Government? It is clear that such a boy would have no *locus standi* so far as the private property of the ruling Chief is concerned. Under Hindu law a boy acquires no status whatsoever until he is formally adopted into a family. If ever such a contingency as is referred to above were to arise, the private property of the deceased Chief would go to the boy adopted by his wife and the *gádi* would be held by the boy installed on it by the sweet will of the Government. Under these circumstances how would it be possible to maintain the *representation* and *dignity* of the *houses* of the ruling Chiefs and Princes when the very act of Government would lead to their total and abject dissolution? The *families* or rather the *houses* of the ruling Chiefs and Princes occupy a prominent position because they are identified with their *governments or gádis*. A separation between the two would eventually bring about the downfall of the ruling families and reduce the Chiefs to the low position of commoners or rather worse than commoners. Woe betide the day when the portfolio of the Political Department falls into the hands of persons, whose powerful intellect exhausts itself in bringing about this odious severance by contumacious hair-splitting and absurd quibbling. The doctrine of selection reiterated with such dogged pertinacity at Jat, Akalkot, Miraj (Junior) and Sángli has rendered the adoption *sanads*, the cherished and coveted charters of ruling Chiefs and Princes, useless and has led to a total renunciation of the assurances conveyed by the Proclamation of 1858. We have indicated above the threatened consequences if this perverse policy is tenaciously adhered to in future. The circumstances under which the adoption *sanads* were issued and the benevolent results that ensued therefrom are too patent to need recapitulation here. These *sanads* strengthened the ties of loyalty and affection to the British throne as the anxiety of the ruling Chiefs and Princes about the continuity of the succession in their family was thereby completely assuaged. But the present divorce between the family and the *gadi*—the inevitable outcome of the doctrine of selection—is likely to alienate the attachment of the Princes and Chiefs of India to the Imperial throne. His Excellency Lord Curzon has shown a keen sense of justice in installing Vinayakrao Bhau Saheb on the Sángli *Gadi*. May we not expect that His Lordship would show the same vigour and independence of character in totally annihilating this mischievous doctrine of selection?"

The Pálitána temple case.
Jám-e-Jamshed (20), 3rd July, Eng. cols.; *Jain* (61), 28th June.

40. "Colonel Ashby's decision in the Pálitána temple case will not have pleased either side, for the complainants are told that the action of the Pálitana Durbar was perfectly justifiable under the Agency decision of 1880, and the Durbar is told not to invade again the sacred precincts of the temples with 'shoes on,' since it is calculated to offend the religious susceptibilities of the Jains. To us this 'shoe' incident appears, in spite of all explanations and excuses, the most wanton and unpardonable that has ever been reported from a Native State in recent years. It is impossible to believe that any one of those alleged to be guilty of it could not have been conscious of the effect it would produce on the minds of the Jain pilgrims. Nothing but an exaggerated idea of its official dignity and position could have beguiled the Durbar into an act, which, had it occurred in British territory and through the blundering instrumentality of some European officer, would have aroused violent denunciation from one end of the country to the other. So much about one side of the question. As to the complaining party, would it not have been possible for it to obtain redress without rushing to the Agency Court? A little more tact, not to say forbearance, would have undoubtedly produced better results. For 'offended religious susceptibilities' no reparation, it was evidently thought, would be an adequate solatium save severe official reprimand to the Durbar; and so a rush was made to the Agency Court, with the result that a 'don't do it again' has been obtained, at a cost of money and feeling which must have made the more sober among the complainants wish that they had been better advised." [The *Jain* on the other hand writes:—We have nothing but praise for the able and impartial decision of Major Ashby in the Pálitána temple case. The decision may prove unpalatable to the Thakor of Pálitána, but it is sure to be welcomed

by the Jain community at large, for Major Ashby has made it clear that the Thakor's action in walking on the sacred hill with shoes on was quite unjustifiable.]

Intelligence extracted from the Press.

Presidentship of the ensuing Congress at Madras.
Bombay Samáchár (53), 29th June; *Kál* (107), 3rd July.

41. Sir Henry Cotton having refused to preside over the ensuing session of the Congress at Madras, the presidentship was offered to Mr. Herbert Paul, a prominent member of the House of Commons and late Editor of the *London Daily News.* The last mail brings the news that Mr. Paul has accepted the offer. The formality of an invitation to him from the various Conference Committees in the country yet remains to be gone through. [The *Kál* writes:—It is strange that our people should strive hard to secure a European President for the Congress. This is practically an admission that we cannot do without the help of Englishmen, while the principal aim of the Congress movement is to enable us to manage our affairs without such help. We are aware that many plausible arguments are urged in favour of a European President for the Congress. It is said for instance that by selecting Europeans to preside over the deliberations of the Congress, India's affairs will attract British sympathy and that such Presidents will befriend our country's cause in Parliament. But we think there is not much in such arguments. It is idle to hope that an Englishman, however sympathetic he may be towards India, will support our cause at the sacrifice of British interests. So long as we try to raise the superstructure of our national institutions on the foundation of British help, it will not be strong nor lasting.]

Brahmin orthodoxy in Poona.
Daily Telegraph (2), 30th June.

42. "A chapter of the orthodox Brahmin community of Poona met on Sunday evening last at Khasgiwala's Wada in Shukrawar Peth for the consideration of disciplinary measures for inducing certain straying sheep of the community to return to the orthodox fold. About three hundred Brahmins were present, and among others the following gentlemen were conspicuous, Sardars Bala Saheb Raste, Bala Saheb, Natu, Damdere Kesheo Shastri Damle, Malwankar Shastri, Phadke Shastri Krishna Shastri, Mate, Apparao Vaidya, Tulsibagwala, &c. The proceedings were opened by Sardar Bala Saheb Natu, who proposed that Rao Kesheo Shastri Damle should preside over the deliberations of the assembly, which was seconded by Balaji Naik Kelkar and unanimously adopted. The Shastri then took his seat on the presidential cushion, and spoke at length on the havoc made in the community by the unbridled behaviour of the Reform party. He said it was necessary to check the spread of Reform fads in order to preserve their existence as leaders of the Aryan nation. He cited authorities from the Manu Smriti, Dharm Sindhu and other acknowledged authorities on Shastric law and observed that it was conclusively proved long ago that widow marriages were against the spirit and principle of that law. The solitary couplet in the *Parashara Smriti* enjoining widow-marriages under certain conditions was negatived by the overwhelming voice of other expounders of religious law. After the President, Bala Saheb Natu addressed the meeting in the same strain. He was followed by Mr. Apparao Vaidya, the well-known member of the local Bar, who made a spirited speech urging the preservation of Hindu orthodoxy intact at all cost. He said that in the beginning of June Mr. Kolhatkar of Nagpur gave his daughter (born of the widow he married in the early eighties) in marriage to Mr. Gharpure of the Indian Civil Service. 'We have nothing to do with that *mesalliance,*' said the speaker, 'but my purpose in alluding to it here is that a number of Brahmin gentlemen attended the pre-nuptial ceremony of the *Akshat* procession. Most of these gentlemen were heretofore looked upon as of the orthodox way of thinking.' At all events they had never distinguished themselves as pronounced reformers. To allow these men and others to recklessly discard the ancient customs and usages of the Brahmin community and thus enable them to violate the sanctity of the Brahmin home was a great danger. It was, therefore, the business of every one present, as it was

a matter of vital importance to the community, to help to bring to book the men who had infringed the Shastric law. After Mr. Vaidya finished his speech, Mr. Balaji Naik Kelkar read a list of 25 names of leading Brahmin gentlemen of Poona and other places, and proposed that a committee of ten including Kesheo Shastri Damle as chairman and Bala Saheb Raste and Balaji Naik Kelkar as members be appointed. The committee should call before them the gentlemen who attended the wedding of Mr. Gharpure and require an explanation of their conduct and draw up reports for submission to His Holiness the Shankaracharya for final orders. Mr. Kelkar's proposition was then put to the vote and carried by a large majority, and the meeting dispersed. The proceedings were conducted in an orderly manner throughout."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th July 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th July 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji-Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
54	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

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	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimárad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi ; Hindu (Deshasth Bráhman) ; 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi ; Hindu (Váni) ; 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman) ; 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar ; Hindu (Pathare Prabhu) ; 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni ; Hindu (Deshasth Bráhman) ; 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant ; Hindu (Marátha) ; 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre ; Hindu (Karháda Bráhman) ; 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis ; Hindu (Chándraseniya Káyastha Prabhu) ; 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar ; Hindu (Deshasth Bráhman) ; 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar ; Hindu (Chitpáwan Bráhman) ; 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye ; Hindu (Chitpáwan Bráhman) ; 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye ; Hindu (Chitpáwan Bráhman) ; 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar ; Hindu (Chitpáwan Bráhman) ; 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje ; Hindu (Káyasth Prabhu) ; 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A. ; Hindu (Chitpáwan Bráhman) ; 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman ;. 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle ; Hindu (Karháda Bráhman) ; 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar ; Hindu (Deshasth Bráhman) ; 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar ; Hindu (Chitpáwan Bráhman) ; 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit ; Hindu (Gaud Bráhman) ; 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley ; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele ; Hindu (Chitpáwan Bráhman) ; 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar ; Hindu (Chitpáwan Bráhman) ; 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abauna ; Hindu (Fulmali) ; 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále ; Hindu (Chitpáwan Bráhman) ; 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar ; Hindu (Deshastha Bráhman) ; 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde ; Hindu (Deshasth Bráhman) ; 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) : 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 40.	100

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	Maráthi—*continued*.				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Brăhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálăbhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Brăhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpăwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Nărăyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Năráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilăs	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Brăhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasăr	Wăi	Weekly	Lakshman Mahădev Vaidya; Hindu (Chitpáwan Brăhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Brăhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	Sindi.				
148	Khairkháh Sind	Karăchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	Urdu.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	Mara'thi and Ka'narese.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
158	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Nărăyan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Asia and Europe.
Kesari (111), 7th July.

1. In our last issue we asked our readers to find out for themselves the causes that produced a feeling of alienation between Asiatics and Europeans. By a careful habit of self-introspection, one can find out the similarities and differences between one's own countrymen and others. If any of our readers were to do so, he would find that in spite of seeming ties of affinity and cordial intercourse between Asiatics and Europeans, there can be no real harmony between them on account of their incompatible temperaments. A thick, invisible and impartible veil must always separate the two. What are the causes which set up this veil? Primarily speaking, these causes are (1) physical and (2) mental. It can easily be shown that there is a considerable divergence between the geographical features of the two continents, and that this divergence of physical characteristics has an important influence upon the character and temperament of the people inhabiting them. We shall take here only the most prominent of these physical features. There is first of all the difference of size. Asia is four times as large as Europe in area. In point of population, too, there is also a considerable, though not proportionately striking, difference. Thus while Europe has a population of 36 crores of souls, Asia has no less than 83 crores. Of these, again, India and China claim between them 70 crores, leaving the wide expanse of the rest of Asia but thinly and sparsely populated. The population of Europe is more uniformly divided, and as there are not many mountain ranges in Europe, the inhabitants of the different European countries can mix together freely and there are considerable facilities of inter-communication. In Asia there are a number of great mountain ranges which effectually shut out the inhabitants of one country from all communication with those of another. In Europe there are many more islands than there are in Asia, and it is well-known that the spirit of daring and perseverance is naturally developed among islanders than among people far removed from the sea. In Europe there are not extremes of heat and cold in one and the same place in different seasons of the year as in Asia. As a rule, the climate is much more uniform and equable in Europe, and the people have to work under practically the same conditions throughout the year. In Asia this is hardly possible. The change in the seasons is much more marked, especially in the interior regions situated at a considerable distance from the sea, and while in the winter the cold is bitter and intense, the heat in summer is excessive and unbearable. Where climatic conditions are so violently fluctuating, it is idle to expect that the population will be found capable of sustained or vigorous activity. Even Europeans cannot work in India at a uniform rate throughout the year and have to betake themselves to the hills during the hot weather. Whatever pride some people may feel about their own individual capacities and powers of industry, there is no gainsaying the fact that man is after all the creature of his environment. In Asia the environment is, save in a few favoured countries like Japan, generally unfavourable to the growth of industry and civilisation, and this being the case, it does not lie in the mouth of the more favourably situated Europeans to boast of their superior industry or refinement. Were they to be placed in the same unfavourable environment, they, too, would degenerate into Asiatic dullards. If the Asiatic lags behind the European in the intellectual and industrial race, the fault is not his but of the environment in which he finds himself placed, and his European rival can hardly lay claim to any inherent superiority.

England's relations with the Foreign Powers.
Voice of India (14), 11th July.

2. "When Lord Salisbury laid down his office, it was apprehended that the withdrawal of so strong and sagacious a statesman from the helm of the Empire might prove a great disadvantage to England, especially in her foreign relations. Both at home and abroad His Majesty's Ministers are not perhaps now spoken of with the same respect and sense of fear as were evoked by the name of the Grand Old Man of the Conservative Party. But since Lord Salisbury's resignation, England's foreign policy has been marked by one noticeable, and by no means unwelcome, feature—the abandonment of the policy of splendid isolation.

The very diffidence of the noble lord's successors seems to have driven them to seek alliances with other Powers. They have linked the United States and Japan with England in a common bond of political relationship in the Far East, though no formal treaty has been concluded with the former Government. The King has played a most prominent part in winning friends for England on the Continent of Europe. The exchange of friendly visits between His Majesty and the President of the French Republic, with the popular enthusiasm they have evoked, will undoubtedly form a landmark in the history of the relations between the two countries and will make the continued peace of the civilised world less uncertain than ever."

The Servian tragedy.
Kál (107), 10th July.

3. Although some of the European Powers withdrew their diplomatic representatives from Belgrade by way of a protest against the inability of Prince Karageorgevitch to bring the regicides, who took part in the Belgrade tragedy, to book, the tenour of the messages sent to the new Servian King by some of the crowned heads of Europe shows that the step taken by the Powers is not to be looked upon as an act of deep political significance. The message sent by the Emperor of Austria is purely congratulatory, while King Edward of England, in 'expressing his good will and good wishes for the new reign, hopes that Peter Karageorgevitch would succeed in restoring the good name of Servia upon which,' in His Britannic Majesty's opinion, 'recent events have left a regrettable stain.' It is an inherent trait of British character to display a squeamish and scrupulous regard for the political ethics of other people. The moral progress of mankind is no doubt a desirable goal and the anxiety of the British to keep others in mind of the sanctity of moral precepts is also not to be deprecated. But is it not at the same time incumbent upon those, whose proud destiny it is to hold sway over a considerable portion of the earth's surface, to obey in practice those principles of morality which they ceaselessly inculcate upon others? There are instances in English history of rulers having waded knee-deep in blood before their accession to the throne. The sovereignty of India also was not acquired by the British without spilling blood. Even in the recent conquest of the Transvaal one foot of the British monarch may be said metaphorically to be upon the throne of that State while the other remains suspended as it were in a crimson pool of blood that surrounds it on all sides. Such a state of things is by no means peculiar to England. All monarchs, worthy of the name, have had to ascend the throne after spilling blood or their ancestors have done so before them. We must look at such things not from our point of view but from that of those who are immediately connected with them. If we do so in the case of the Servian tragedy, it will not appear so very shocking in our eyes.

Campaign against the Mad Mullah.
Bombay Panch Bahádur (154), 29th June.

4. The Mad Mullah, as the British papers like to call him, is displaying a sort of fanatical bravery and in this respect can even give points to the Boers. Only recently he killed several British officers, cut off their heads and caused them to be hung up in his camp. This is not the only reverse which the British have sustained in their campaign against the Mullah. We do not know if our British officers have forgotten their arithmetic, but they are always found blundering in their calculations about the enemy's numbers and resources. It is the old story of the Boer war repeated once more in the sandy waste of Somaliland.

Mr. Chamberlain and the employment of coloured labour on mail steamers.
Voice of India (14), 11th July.

5. "Law-makers are the most ingenious of law-breakers. Mr. Chamberlain's despatch to the Australian Commonwealth conveys to the latter a clever, but transparent, hint as to how an obnoxious provision of the Commonwealth Post and Telegraph Act may be circumvented. That Act provides that no contract or arrangement for the carriage of mails shall be entered into on behalf of the Commonwealth unless it contains a condition that only white labour shall be employed in such carriage. Mr. Chamberlain profoundly regrets that such a law should have been passed, but now that it has been passed he asks whether it may not be cunningly evaded. Suppose the Commonwealth Government makes

no contract with the P. & O. Company, but the Postmaster-General of England makes a contract with it to carry mails to Australia and on the return voyage of the steamers to bring homeward mails from Australia: would the Commonwealth Government be acting against the law by merely *putting the mails on board* the vessels? That is the question put by Mr. Chamberlain. The answer perhaps depends upon whether the Commonwealth should pay, though not to the Company, yet to the Home Government, for having arranged for the conveyance of the mails. To *allow* the mails to be carried without payment of consideration may not be to *arrange* for the carriage of the mails within the meaning of an Act which aims at depriving coloured labour of the benefit of Australian employment directly or indirectly. But if the carriage of the mails has to be paid for, it matters little whether the 'arrangement' is made with the Company or with the Postmaster-General. And why should the Colonial Secretary have recourse to all this sophistry? Because the Colonies are too powerful! The position is really humiliating."

Lord Milner and Indians in South Africa.
Jam-e-Jamshed (20), 9th July.

6. Lord Milner's reply to the Indian deputation, that waited on him the other day in South Africa, was very reassuring. His Lordship's attitude towards Indians was one of sincere sympathy and we hope to see it manifested in practice by the inauguration of beneficent measures at no distant date. Lord Milner told the deputation that the Transvaal Government intended shortly to create a separate Asiatic Department for the consideration of questions relating to Asiatic settlers. We fervently hope this new Department will endeavour to safeguard in every legitimate way the interests of the Indians, instead of being converted into an instrument for continuing and stereotyping the existing disabilities which weigh against them. Lord Milner also held out a hope that he contemplated to pass a law abolishing the more flagrant disabilities, imposed upon the Indian settlers. This is a tacit admission of the severity of the existing restrictions and the sooner these are abolished or relaxed the better would it be for the interests of India and of the British Empire at large.

India and Mr. Chamberlain's new fiscal policy.
Indu Prakash (33), 6th July.

7. The ministerial announcement that India will be included in the inquiry which His Majesty's Government intend to hold in connection with Mr. Chamberlain's new fiscal policy will be hailed in this country with genuine gratification. Statesmen, who have studied the problems connected with India's trade, are of opinion that the trade of the country being still undeveloped requires to be nursed and fostered by a system of protective tariffs against the evils of foreign competition, if it is to attain its full development. We cannot, therefore, oppose the new scheme of Mr. Chamberlain, but then it is not only a system of protection that India requires for the development of her trade but a greater and more unrestricted freedom in shaping her fiscal policy and controlling her national expenditure. As things stand at present, the India Office holds full sway over Indian policy and its leanings and sympathies are apparently more towards Lancashire and Manchester than towards the true interests of this country. This explains the present inordinate military expenditure of India. Had the Government of India enjoyed even a tithe of the liberty enjoyed by the British Colonies in controlling their expenditure, the Viceroy would have been able not only to promote and safeguard India's financial interests effectively but also to foster the development of indigenous industries. Let the energies of our friends in England be, therefore, directed towards securing greater financial freedom for our country.

Alleged attitude of Government as regards the employment of natives in the public service.
Kaiser-i-Hind (21), 5th July, Eng. cols.; *Praja Bandhu* (24), 5th July, Eng. cols; *Prabhat* (44), 4th July.

8. "The Government of Bengal has for some time past been guilty of trampling on justice in certain branches of the administration. Posts hitherto reserved for natives in certain departments are being slowly taken away from them. The old Charter Act of 1833 and the Queen's Proclamation of 1858 have been set at naught. Although a native may be of proved merit and ability, when his chance of promotion arrives he is superseded by a white Dowb. The governing

caste of white Brahmins is strong in Bengal and instances of injustice done to natives in different departments are constantly pointed out by the Bengal Press. Even the Viceroy himself has been accused of alleged injustice in reference to appointments in the Postal, Telegraph and Railway Departments. The secret circular orders favouring East Indians at the expense of natives have been printed and the Viceroy has been openly challenged to contradict them; but there is no response, either directly or indirectly, from His Excellency, though we know that His Excellency has never sat silent under imputations publicly hurled against him. He has never allowed the grass to grow under his feet but immediately repudiated all allegations. More, His Lordship declared on the occasion of his setting foot on the shores of India as Viceroy that his administration will be guided by two principles—the principles of justice and sympathy. Indians are entitled to take him at his word and inquire whether, so far as the employment of Indians in the public service is concerned, he has displayed any sense of justice whatever, let alone sympathy. The answer must be, we regret to say, in the negative. And it cannot be said that the adverse criticism with which he is overwhelmed by the Native Press in this particular matter is either captious or unjustifiable." [The *Praja Bandhu* makes similarly adverse comments on a circular alleged to have been issued by the Government of India reserving certan appointments in the Military Department for Eurasians and Europeans. The *Prabhát* and some other papers of the week also make similar comments.]

Adverse comments on the views of a Christian missionary on the poverty of India.
Prakáshak (50), 3rd July, Eng. cols.; *Samarth* (37), 8th July.

9. "Will the detestable missionary never hold his lying tongue? *That* is the question one often asks oneself, whenever one hears of any fresh libel upon the natives of this country from the foul pen of men who presume to preach the Gospel of Christ with a pyramid of lies lying upon their conscience. It would, indeed, be a happy day for India when these proselytising busy-bodies are packed off bag and baggage out of the country. The impudence of their utterances is getting absolutely intolerable, and it is a wonder that a Government that has taken upon itself the responsibility of nursing the religious susceptibilities of the children of the soil should allow an unbridled license of pen and tongue to these irresponsible worthless men who sell themselves body and soul to the cause of proselytising for so much a month......... The innate conservatism of the Aryan mind is a bulwark strong enough even against the serpentine machiavelism of the Indian missionaries.......... It is natural, therefore, that under a *white* Government these apostles of Christ should tell *white* lies. And it is no wonder that the target of their anger should be the Brahmins of India....... The Brahmin has been in bad odour long enough. Lots of sins have been 'fathered' upon him. The science of Arithmetic cannot number them, and yet an impudent, irresponsible wretch of a missionary has dared to add one more to the number. Whether to admire the churlish, beastly impudence of the missionary or the acquiescing blindness of a benevolent despotism—that is the question. The problem about the poverty of India is a very old one. Pessimists and optimists have discovered a thousand and one causes of the poverty of this hapless country.......... Sir W. Wedderburn and a host of other honest students of finance have attributed the scandalous poverty of India to a thousand and one causes.......... And yet the *unchristian* Christian missionary in India is not satisfied with any of these. Aye, with an audacity worthy of a better cause, he attributes India's poverty to a cause which has hitherto escaped the attention of the most stubborn critics of India's financial position. Mr. Holloway, a *Reverend* Christian missionary whom no honest man will *revere*, has 'smelt' the real cause of the poverty of India: and that cause is the Brahmin. In sooth, the Indian Brahmin has to answer for a number of sins. But that he should be held solely responsible for the present scandalous poverty of India is a piece of illogical impertinence that should not be tolerated even for a moment—not at any rate from a white Christian Brahmin.......... The Spanish Inquisition, the Papal 'Bulls,' the solemn black-robed villany that has for centuries fleeced and is even to-day bleeding the innocent Christian world—these facts ought to make a Christian missionary think twice before he presumes

to blame his Hindu brother for a crime of which his own fraternity has been guilty for centuries past. He should remember that he lives in a glass house and that it would not do for him to throw stones at others. Mr. Holloway asserts that the sole cause of India's poverty is the Brahmin. This is an easy way of absolving his countrymen from all their sins............ India is poor, aye! getting poorer every day and very near bankruptcy. Whatever the cause of such a *debacle* may be, it is certainly not the Brahmin. Britain's Christian conscience ought to know the cause of India's poverty. Sucking blood may be a pleasant pastime, but sucking even a conquered country to death (financially) is not only unwise but suicidal. Wiseacres like Mr. Holloway may prefer to live in a fool's paradise; but responsible British statesmen ought to know better. And we humbly beg to remind the powers that be that a lying, foul, irresponsible, unchristian tongue like that of the *Reverend* Mr. Holloway is sure to breed more bacilli of disaffection than editions *ad libitum* of a '57." [The *Samarth* makes somewhat similar comments but in a less acrimonious tone.]

Poverty of India.
Kál (107), 10th July.

10. India was once far-famed as a land of wealth and plenty, and hordes of foreign invaders were attracted to her like vultures to feed upon her material resources, but all this is changed now and the country is known to be notoriously poor. Not only is this the conviction of the natives, but even Anglo-Indians have come to believe in their heart of hearts that the country is sinking more and more in poverty day by day. Nay, some thoughtful and far-sighted men of the ruling race are taxing their brains to find out a remedy for India's increasing poverty. A number of such men once sat in conclave to devise a scheme for banishing poverty from the land, and one of them put forward certain ingenious projects to attain that desirable end. He proposed that the land revenue should be periodically enhanced in order that the country might seem to be richer than before in the eyes of the world, since he thought that the larger the figure of land revenue receipts the greater would seem to be the prosperity of the country. If thirty years was found to be too long an interval after which to enhance the assessment, he opined that a shorter term of settlement, say, 5 or 10 years, might easily be adopted. Another device he put forward was to raise the salaries of all the higher posts in the country. If, for instance, the Viceroy received five times the salary of the President of the United States, it could easily be asserted that India was five times as rich as the great Republic of America. Such devices were not unknown to former Viceroys and were resorted to by them. But it was left to Lord Curzon to appoint a number of Commissions for advocating a larger infusion of the European element in the administration of the country. But obstinate congressmen will not rest satisfied with such superficial remedies, and more radical measures are therefore necessary to cope with the problem of India's poverty. One of these measures is the raising of the incidence of the Income Tax. If the proceeds of this tax could by this means be increased it would naturally follow that the people derived large private incomes, and that the country's prosperity might be said to be advancing by leaps and bounds. Similarly, begging should be prohibited by law. Persons going about in rags or shivering in the streets with cold should be mercilessly flogged so as to produce sufficient warmth in their bodies. Starvation by hunger should be looked upon as a very heinous offence, and those starving or dying for want of food should be severely dealt with. Even their dead bodies should be publicly hanged in order to show the enormity of the crime committed by them. If all these devices were to be adopted, there would be no poverty in the land, and every one would admire the glory and goodness of the British Empire, and other poor and starving nations would be willing to place themselves under its beneficent sway.

Have Indian villages prospered under British rule?
East and West (3) for July.

11. "The water-works, the railways, the post, the telegraph—what a mighty revolution these are working in the life of the country! If by nothing better, the British would certainly have justified their existence in India by their marvellous powers of organisation. The pity of it is that the bulk of the population, those that need it most, get the least benefit of this beneficent activity abroad in the land. What have

the Government done towards giving pure air and water, for instance, to the villagers? It is the blood of the villages that feeds the administration; and yet rural India practically lives without the blessings of sanitation and hygiene, and with material and economic resources so exhausted that it cannot stand the strain of two adverse seasons. Let there be a drought or a scarcity and village after village is left desolate. That comes of running the administration as a show, robbing the poor in order to feed the rich, neglecting the dumb masses, so that the classes that have the voice to speak may be silenced. Such seems to be the enlightened selfishness of British rule in India, whose declared object has been the greatest good of the greatest number. To deny the villagers their inherent right in the soil, in the produce of the forest and the sea; to deny them the right of communal self-protection and the management of their own petty affairs; to foist a costly police and magisterial incubus on them, driving them miles and miles from home for a petty account or a trumpery street brawl; and to tax this admittedly impoverished population for the benefit of the official class and the well-to-do inhabitants of towns and cities—this free-and-easy method of governing India will be found disastrous in the end."

Alleged suspicious attitude of Government towards the late Mr. M. G. Ranade.

Jám-e-Jamshed (20), 7th July, Eng. cols.; *Jám-e-Jamshed* (20), 8th July.

12. "Has the British Government in India ever found in the ranks of its officials a more devoted, sincere, noble-minded and honest-intentioned public servant than the late Mr. Mahadeo Govind Ranade? Has any Government in the world had the cruelty, to say the least, to suspect and shadow, and that too on repeated occasions, a public servant of his type? The answer to the former question can be nothing but a flat 'No'; to the latter a humiliating 'Yes, the Bombay Government.' Heaven knows the British Indian Government has, like some of the best Governments in the history of the world, with its undoubted sense of justice and fair-play, perpetrated some grave wrongs; with all strength and power, it has often played the coward's part; with its unquestionable purity of motives and intentions, it has occasionally committed some acts of incomprehensible meanness. But never has its, on the whole, fair and noble record been stained with anything so bad as the 'shadowing' of this modern Rishi, of the man whom the high and low of all races combined to acknowledge as one of the finest and purest of characters that have adorned mankind. Doubtless, before and after his death, attempts were made to undo the wrong done to him by a generous appreciation of his character; but that does not remove the sting. Something more is wanted to cleanse that great sin, to blot out that cruel wrong. To what shrine shall the British Government go on a penitential pilgrimage, what expiatory offering shall it make to the manes of the injured dead? Indeed, what can be so grateful to the shade of Mr. Ranade but a firm resolve, on the part of Government, not to do such a wrong again to any one engaged in the public life of this country, to those who bear aloft his standard of pure, unalloyed patriotism?" [The paper in its issue of the 8th July refers in its vernacular columns to the Honourable Mr. Gokhale's address on the late Mr. Ranade delivered at Bombay on the 4th July and remarks that the action of the Bombay Government in directing Mr. Pollen to open Mr. Ranade's correspondence with a view to see if he was in communication with the Poona rebels was utterly unjustifiable and unworthy of the traditions of British rule in India.]

Retirement of Mr. Justice Candy.

Gujarát Mitra (17), 5th July, Eng. cols.; *Jám-e-Jamshed* (20), 8th July, Eng. cols.

13. "The Honourable Mr. Justice E. T. Candy, our Acting Chief Justice, finally retires from service before the next week is over. Mr. Candy has served the Bombay Government for 38 years, nearly three-fourths of his long career being devoted to service in the Judicial Department. Mr. Candy's career on the Bench of the Bombay High Court was alike useful and honourable. He combined in himself a mastery of legal principles with soundness of judgment that won the admiration of the the Bar, and the esteem and confidence of the people. Besides his strictly official duties, many public and private institutions in Bombay and elsewhere owed to Mr. Candy a debt of gratitude for the active interest he always took in them. Whether in the Senate hall of the local University or in the rooms of the Bombay Branch of the Royal Asiatic

Society, Mr. Candy's advice and assistance were always sought and given ungrudgingly. It is only Mr. Candy's due that public bodies and private institutions should now come forth to bid him farewell......... We join our humble voice in the farewell and god-speed now being accorded everywhere to Mr. Candy." [The *Jám-e-Jamshed* observes that the honour done to Mr. Justice Candy at Poona and elsewhere is an effective reply to captious critics who allege that Indians are wanting in a sense of appreciation and gratitude, and that they always misrepresent and calumniate the motives of European officials with whom they happen to have a difference of opinion.]

Retirement of Dr. Pollen, Commissioner of Customs.
Sánj Vartamán (74), 4th July.

14. We learn that Dr. John Pollen, our popular Commissioner of Customs, intends shortly to retire from service. The news is sure to be received with unfeigned regret throughout the Presidency where he has won the affection of all classes of the population by his genial manners and sympathetic disposition. Dr. Pollen represents a type of officers wholly different from the ordinary run of arrogant and self-willed Anglo-Indians who betray unmitigated contempt towards natives. The loss caused to the Presidency by his retirement would be difficult to repair.

Mr. Parekh's election to the Council by the Northern Division.
Jám-e-Jamshed (20), 9th July, Eng. cols; *Akhbár-e-Soudágar* (52), 10th July.

15. "It has been announced that the Honourable Mr. Gokuldas Kahandas Parekh has been returned to the Bombay Legislative Council by the Northern Division. The news will be received with unfeigned satisfaction not throughout this Presidency alone but the whole country, where the part the Honourable Member has played in the interest of the Gujarát rayat has made his name justly famous. Mr. Gokuldas' election is a victory not only for himself and the rayat whose battles have still to be fought, but reflects credit upon the entire electorate of the Northern Division. It was no easy thing to contest a seat like this against such a doughty rival as Dewan Bahadur Ambalal Desai. There can be no doubt as to the Dewan Bahadur's abilities to champion the cause of the rayat, but at the same time one cannot but feel that Mr. Gokuldas will be in many ways a better representative of the Gujarát rayat. It would not have been creditable to the sense of duty and gratitude of the Gujarát electors if they had not returned Mr. Gokuldas to the Council." [The *Akhbár-e-Soudágar* makes somewhat similar remarks.]

Land revenue collections in the Bombay Presidency in the year 1901-1902
Kesari (111), 7th July.

16. A correspondent of the *Times of India*, "J.," comments on the stringency of the Bombay Government in collecting land revenue in the year 1901-1902. He takes the figures from the Report of the Director of Land Records and Agriculture for 1901-1902. The year under report was practically a famine year, because the rainfall was less than normal and untimely, and because over an area of seven million acres the crops did not mature at all and the seed sown was lost, while in the rest of the cultivated area, where the crops did mature, the damage done by rats and locusts was immense. In the Panch Mahâls, the crop outturn was only 8·3 per cent. of the average; in Ahmedabad and Bijápur, it was less than 20 per cent.; in Kaira and Násik, it was about a third; in Broach and Belgaum it was half; in Ahmednagar 45 per cent.; and in the Konkan about 20 per cent. short of the normal average. Thus the general crop-yield all over the Presidency, save the district of Sátára, was seriously in defect of the normal, and, as though to aggravate the misfortunes of the peasant class, the prices of agricultural produce fell considerably below what they were in the previous year. This being the case in the year 1901-1902, which was preceded by a decade of "utter misfortune and distress," the position of the rayat as a revenue-payer was altogether pitiable and it entitled him to generous treatment at the hands of the Revenue authorities. Despite all these circumstances, however, the Bombay Government clinging fast to their faith in the ideal perfection of their land revenue system and its transcendental virtues, not only enforced the full demand for the year, but recovered a large amount of previous arrears, although the famine slate had been wiped quite clean under a comprehensive and generous scheme of land revenue remissions sanctioned by the Government of India.

The total realisations for the year amounted to not less than Rs. 487·74 lakhs—Rs. 390·54 lakhs being the demand for 1901 and the remaining Rs. 97·20 lakhs being from previous arrears—a collection larger by far than in any previous year. After giving these figures "J." concludes his letter with the following pathetic appeal to Government:—"One cannot help asking, with a feeling akin to despair, 'Is this the way to help a broken peasantry struggling hard to save the spars amidst the fearful wreckage of a calamitous decade?' The Honourable Sir J. Monteath may well be invited to consider what it must have meant to the poor distressed agriculturists to pay up close on a crore of rupees more than the usual land revenue demand—and that, too, in a year of insufficient rainfall, short crops and falling prices. Revenue considerations have no doubt their weight, but considerations regarding the economic present and future of the people are weightier and higher."

Alleged death of a native caused by two Europeans at Jhánsi.

Bombay Punch Bahádur (154), 6th July.

17. Two Europeans were out shooting near the Cantonment of Jhánsi. Being disappointed at finding no game falling to their rifles, they became excited and resolved to fire at anything that came in their way. By chance a poor native happened to pass by them at the time. They discharged their rifles at the poor man who fell down dead on the spot. The Europeans have been duly arrested and placed upon their trial. We await the result of the trial with interest.

Comments on the decision of a criminal case in Bengal in which a European manager of a tea-garden was charged with illegally detaining a native coolie.

Mahrátta (7), 5th July.

18. "Rose, a manager of one of the tea-gardens of Cachar, was prosecuted on a charge of illegal arrest and detention of one Shibpershad Bhaneiz, a time-expired coolie, who had previously been in his employ. The case came up before the Deputy Commissioner of Cachar and tried by a jury of five persons of whom three were Europeans. The jury by a majority of three against two brought in a verdict of not guilty. The Deputy Commissioner who, it seems, is a conscientious officer, was disinclined to accept the verdict and referred the case to the Bengal High Court. The High Court, after a careful consideration of the evidence placed before them, have, however, decided not to interfere with the verdict of the jury. The prosecution story was that Shibpershad, after the expiry of his agreement, went to work on the railway. He returned to the garden to take away his wife who was still there, but was detained by force in the garden by Rose. He, however, managed somehow or other to run away to Cachar, where he laid a complaint on the 8th of April. On the 11th April he went to Ramhare Bazar to meet his wife and there he was seized by two agents of Rose, taken to the tea-garden and again detained there by force. The High Court, although disinclined to interfere with the verdict of the jury, does not reject the whole of the prosecution story as false......... When one reads the judgment one cannot but be sorry for the mental attitude displayed by the Honourable Judges in disposing of the case. The Judges have admitted that it was against the will of the complainant that he was detained in the garden of which Rose was the manager. They at the same time express that the 'garden employés would not have so seized the complainant and dragged him to the garden if they had not been under the impression that their conduct would meet with the approval of their employer.' Nay, they go even further and say that Shibpershad must have been illegally detained by the garden employés with the tacit consent of Rose, and yet they allow Rose to go scotfree, only on the technical ground that there is no direct evidence to show that the detention was of a physical nature, and that Rose was aware of it. As our contemporary of the *New Age* observes, if our law-courts demand such direct evidence of the actual complicity of every principal with the crimes committed by their agents, it would be difficult, if not impossible, to obtain the conviction of any master for wrongs committed by his servant. This judgment, moreover, will serve to all the tea-planters as a loop-hole through which to effect their escape. Every tea-planter, whenever he is prosecuted for any crime as in the present case, would bring forward the plea of his ignorance of the alleged illegal act, which, he would say, was done by his servants. If the Judges presume that Shibpershad was detained against his will by the servants

of Rose with his tacit consent, why should they side with the jury in acquitting Rose? When, as a matter of fact, very few malpractices of these tea-planters, who are in the habit of treating the coolies employed in their gardens as bond slaves, are brought to light, owing to the ignorance and intense poverty of the labouring classes, was it not necessary for the High Court Judges to inflict upon Rose an exemplary punishment instead of showing him indulgence as they have done? This judgment will doubtless be a source of trouble and annoyance to the natives of this country and will only act as a stimulus to the insolent and mischievous attitude of the tea-planters towards them. The tea-planters of Cachar, for example, are very much against the Deputy Commissioner of that place. At a meeting held on the 20th May, at the Cachar Club, Silchar, the Committee of the Indian Tea Association, Burma Valley Branch, adopted a resolution protesting against his appointment, as in their opinion he has undermined the authority of the garden managers and upset all garden discipline. Will the hands of these planters not be strengthened by the decision of the High Court in the Rose case? The mischievous doings of the tea-planters in India are already on the increase as can be seen from the number of cases coming before the law-courts, and we fear that the judgment in the Rose case will supply the planters with a most serviceable weapon to escape the clutches of law."

Case of assault by Captain Crocco on Mr. Husein B. Tyabji.

Kesari (111), 7th July; *Vidya Vilás* (142), 10th July; *Baroda Vatsal* (47), 5th July.

19. We have already published in our columns the details of the assault committed by Captain Crocco upon Mr. Husein Badrudin Tyabji and reported the fact of the prosecution of the former by the latter. We now learn that the case has been compounded in court, Captain Crocco admitting his offence and tendering an unqualified apology to Mr. Husein Tyabji together with an offer of Rs. 500 to be devoted to some charity to be named by the latter. Captain Crocco may no doubt be said to have made ample reparation for his indiscretion and we hope that the result of this case will serve as a lesson to Europeans and teach them that natives on this side of the country will by no means quietly tolerate such conduct on the part of members of the ruling race. We should, however, like to know what punishment has been inflicted upon the Police constables who were on duty at the time of the assault and who failed to assist Mr. Tyabji even so far as to obtain Captain Crocco's name or to arrest him simply because he happened to be a European. [The *Vidya Vilás* makes similar comments. The *Baroda Vatsal* observes:—Mr. Husein Tyabji, who had been assaulted by Captain Crocco, has withdrawn his complaint on the latter tendering an apology and offering to pay Rs. 500 to some public charity. We doubt whether the course followed by Mr. Husein will commend itsel to the general public, who wish that Mr. Husein had acted on the principle of tit for tat. Nothing short of this can take the conceit out of high-handed Europeans like the accused in the present case. If natives wish for a courteous treatment at the hands of Europeans, they must return two blows for one dealt to them by the latter. Legal remedies have now gone out of fashion, and Europeans have gone so far in their high-handedness as to set at naught the remonstrances even of men like Lord Curzon. The only remedy that is now open to the natives is to take the law into their own hands, because the Europeans are not ashamed either to commit wrongful acts or to tender an apology, if need be.]

Pratod (128), 6th July.

20. The *Pratod*, writing apparently with reference to the above case, remarks:—Under the law we enjoy full liberty to use our limbs in private defence. As many amongst us are too ignorant or cowardly to exercise this right, some insolent Europeans treat our countrymen rather roughly at times upon the slightest pretext and even cause their death. It is very discouraging to see educated people going to law against their European assailants rather than paying them back in their own coin on the spot. Let no one labour under the delusion that the criminal law makes any invidious distinctions between natives and Europeans because the latter happen to belong to the ruling race. Persons empowered with the administration of the law are perhaps disposed to make such distinctions, but the law as such utterly ignores them. If natives show an excess of forbearance

whenever they receive ill-treatment from Europeans and allow themselves to be roughly handled by them with impunity, the fault is wholly theirs and not of the law. Let our countrymen, therefore, show that they are possessed of pluck and resolve to return blow for blow. This is the only way of teaching a lesson in good manners to arrogant Europeans.

Comments on a recent case of bribery tried before the Sessions Judge of Belgaum.

Mahrátta (7), 5th July.

21. A Belgaum correspondent of the *Mahrátta*, in commenting upon a recent case of bribery tried before the Sessions Judge of Belgaum, in which a Mamlatdar, Mr. Mulgand, and another, stood charged with the offence of taking a bribe and were acquitted, makes the following allegations against Mr. R. C. Artal, District Deputy Collector, Belgaum:—"Before going into the details of the case, I shall introduce to you Mr. Rudragauda Chanvirgauda Artal, the District Deputy Collector in charge of the Sampgaon Taluka and the officer who held the preliminary inquiry in this case. Mr. Rudragauda is an inhabitant of Artal, a village in the Shiggan Taluka of the Dhárwár District. He is a Lingayat by caste.......... Mr. Rudragauda has been a District Deputy Collector in this District for about six years. As stated above, the preliminary inquiry was conducted by Mr. Artal. In his examination before the trying Magistrate he has given us some explanation as to how the case saw the light of day, but the explanation does not seem to have satisfied the Sessions Judge; for the latter says in his judgment that the true origin of the case is not very clearly disclosed.. ...... Mr. Artal completed his preliminary inquiry and submitted a report to the Commissioner whose sanction was necessary for the prosecution of the Mamlatdar. As regards this report the following circumstances deserve special notice :—(1) The original account books were not forwarded to the Commissioner together with the report. (2) The report made no allusion to the admitted disregard of chronological sequence in the said books. (3) The report made no mention of the admitted subsequent interpolations in certain entries of the letters 'ma' and 'gu' by which letters an attempt was made to connect the accused with the said entries—'ma' meaning Mamlatdar and 'gu' meaning Gururao. (4) The report did not refer to the diary and the travelling allowance bill which completely falsify the story of the prosecution about the negotiations and the payment of the illegal gratification. (5) The suspicious appearance of the account books was also not noted in the report. One of the principal contentions for the defence was that the prosecution was the outcome of a plot on the part of certain persons, who were inimically disposed towards Brahmins. If we look to the perfunctory nature of Mr. Artal's report as detailed above, if we take into consideration the part played by the two Nagapas, Malli Naik, Sangaya and Rajashekhar—all of them Lingayats—we are confirmed in the view that the prosecution was in fact the result of a plot. We are inclined even to dispute the *boná fides* of the report. However that may be, one thing is quite certain and that is that the prosecution would have been averted if Mr. Artal's report had dealt at length with the points on which it is silent, I had almost said studiously silent. I can positively say that if the facts had been properly placed before the Commissioner, S. D., the unnecessary waste of public time and money would have been avoided, not to speak of the worry and anxiety to which innocent persons were subjected for a long time. Even now I would suggest that the matter should be placed before Government, so that they may be enabled to take such action as they deem fit against the persons who are responsible for this prosecution."

Resolution of the Bombay Government on the operation of the Income Tax Act in the Bombay Presidency during the triennium ending 31st March 1902.

Voice of India (14), 11th July.

22. "The Government acknowledge that the subordinate officers of the Income Tax Department cause much vexation to tax-payers of moderate incomes, and that was one of the reasons assigned by Sir Edward Law for raising the minimum of taxable income to Rs. 1,000. But what interest have the subordinate officers in enhancing the revenue except to please their superiors? The instructions given by Government are sometimes significant. In reviewing the report on the working of the Income Tax Act during the triennium ending 31st March 1902, the Bombay Government urge in one place that 'the result of each year should be

examined by the Commissioner and inquiries made from the Collectors on points which may suggest themselves, and in particular as to the *sufficiency* of assessments in the case of the well-to-do.' In another place the Government commend the practice of 'purposely raising the demand in order to compel assessees to furnish information regarding their resources.' Haggling is generally regarded as an Eastern habit, but in assessing the income-tax the practice is considered to be worthy of Government. When so much anxiety is shown for the enhancement of revenue, and when the assessing officers are advised never to rest satisfied with the sufficiency of their demand, how can one expect the Act to be worked without vexation and oppression? The Secretariat is the cylinder of the Governmental gramaphone: when the orders issue out of the funnel, they are found to have gathered considerable volume."

Discharge of two juvenile convicts in Bombay for want of room in the Sassoon Reformatory.
Bombay Samáchár (53), 8th July.

23. A few days ago two Hindu lads were convicted of theft and criminal breach of trust by Mr. P. H. Dastur, 2nd Presidency Magistrate, and ordered to be confined in the David Sassoon Reformatory for a period of five years each. The authorities of that institution, however, refused admission, to the lads for want of sufficient accommodation, and the Magistrate, not having power under the law to alter the sentence once passed, had no other course open to him but to discharge the accused. Such an abortive result of the case is apt to prove embarrassing in practice, as it will encourage juvenile offenders to commit crimes without fear of punishment. We do not understand why, in these days of bountiful surpluses, Government are reluctant to spend money with a view to provide larger accommodation for juvenile convicts in Reformatories. We are informed that the Committee of the Sassoon Reformatory have appealed to Government for funds to enable them to increase the existing accommodation in the institution, and we earnestly hope the appeal will meet with a favourable response.

Alleged corruption in the subordinate service in Sind.
Sind Gazette (12), 7th July; *Prabhát* (44), 4th July, Eng. cols.

24. "The state of the subordinate service in Sind at the present time requires careful investigation by Government. We learn that Mr. M. D. Mackenzie, Deputy Commissioner, Thar and Párkar District, recently received from one of his subordinates, Shah Muhammad, Head Munshi of Chachro Taluka, five hundred rupees in currency notes enclosed in a registered letter. Mr. Mackenzie at once laid the matter before the Commissioner in Sind and has been directed to prosecute Shah Muhammad. Mr. Mackenzie was at Karáchi when he received the application, and he immediately wired to the applicant to present himself at Karáchi. The latter, we hear, admitted having put in the notes as a bribe, though afterwards he withdrew this confession. It is scandalous that a man of Shah Muhammad's position should have ventured to offer an illegal gratification to an official of the rank and status of Mr. Mackenzie. His action, coming as it does on the top of a number of dismissals and suspensions for corrupt practices of other subordinate employés in public service, will, we hope, lead to a thorough overhauling of the subordinate service in Sind and a weeding out of the more corrupt members thereof. We could give numerous concrete instances of bribery, jobbery and disobedience of direct Government orders, but shall await the result of the prosecution of Shah Muhammad before bringing them to public notice." [The *Prabhát* in referring to the case expresses its approval of the criminal proceedings which are about to be taken against Shah Muhammad.]

Crime in Karáchi and the local Police.
Phœnix (9), 8th July.

25. A correspondent of the *Phœnix* writes:—"There appears to be a growing tendency in the Police to bring cases of serious crime, such as murder and assault, before the Sessions Court, without proper attention being paid and care taken to bring the guilt home to the offenders. Last month no less than three accused persons were acquitted and discharged by the Sessions Court, two of them being charged with cold-blooded murder. The fact that the learned Sessions Judge discharged all of them will leave upon the mind of a layman an impression that the accused could not have been the

real perpetrators of the crime. In my opinion it will be very creditable for the popular and energetic Superintendent of Police, Mr. Thatcher, to strain every nerve to find out the real offenders and have them punished."

Inadequacy of the water-supply at Harnai (Ratnágiri) and an appeal to the Bombay Government in the matter.

Satya Shodhak (131), 5th July.

26. A correspondent writes to the *Satya Shodhak*:—Harnai is a petty sea-coast town in the Ratnágiri District where coasting steamers belonging to Messrs. Shepherd & Co. stop daily in the fair season and which is visited occasionally by European officers of Government while on tour and by others for the benefit of their health, as the climate of Harnai is healthy and salubrious. But one serious drawback of the place is that it has no adequate supply of potable water, as all visitors can testify. Some time back, Dr. Pollen was on a visit to Harnai and on noticing the deficiency of the local water-supply advised the inhabitants to submit a petition to Government in the matter. The petition was duly forwarded through Dr. Pollen and the petitioners were informed in reply by Government through the Assistant Collector Mr. Elliott that a project for supplying pipe-water to the people of Harnai would be taken in hand, provided they raised Rs. 2,000 by private subscriptions. The inhabitants were willing to comply with this demand, but in the meanwhile Mr. Elliott was transferred elsewhere and the scheme has lain in abeyance till now. It is to be hoped, however, that in view of the urgency of the grievance the matter will be taken up by the Bombay Government without delay.

Education.

Government and native educational institutions.

Native Opinion (35), 5th July, Eng. cols.; *Shri Sayáji Vijay* (38), 4th July; *Indu Prakásh* (33), 6th July.

27. "It is an unhappy sign of the times that changes disadvantageous to the growth and development of private educational enterprise are attempted to be brought about by men who should have moved heaven and earth to patronize and support native enterprise, and nothing pains us more than the attempt of the Government of India to introduce quite a new principle into the management of native educational institutions and the natives meekly agreeing to the same. We have often appreciated the grants-in-aid of Government to private educational institutions, but the present attempt of inducing the managers of such institutions to agree to the proposal of having European Principals at their head cannot have the approval of the sensible portion of the public. And naturally, therefore, we are much surprised to find that a gentleman of Mr. Chitnavis' position and influence should have countenanced such a proposal from the Commissioner of the Central Provinces.......... Will Mr. Chitnavis prove that private educational institutions have suffered in the past for want of English Principals and English teachers, or that Government institutions with English teachers have shown better results than those of private institutions managed by native enterprise? Nothing of the kind has been shown, and our experience on this side of the country is that Native Principals and Professors easily grasp the difficulties of students and are able to remove them. Twenty years back, when Lord Ripon was the Governor General of India, the policy of Government was to support native enterprise with a view to increase the number of native educational institutions. Lord Reay was the Governor of this Presidency at the same time and His Excellency had proposed to entrust the Deccan College of Poona to the Deccan Education Society. The Government of India was not opposed to this proposal.......... This shows the spirit of the policy of Government in those days. But those regimes have gone and those liberal principles have also diappeared with them.......... Government have sanctioned grants-in-aid with a view to encourage native institutions and not with the object of thrusting English Principals and English teachers on them. Mr. Chitnavis and his co-adjutors are entirely mistaken if they have agreed to accept the Government grant on the condition or understanding of employing a European Principal for the Morris College and a European Head Master for the City School at Nágpur.......... We hope that wiser counsels will prevail and that the Board of Management, under whose auspices both the above-named institutions

are conducted, will see that no new principle repugnant to the interests of native enterprise is allowed to be introduced." [The *Shri Sayáji Vijay*, the ***Indu Prakásh*** **and some other papers of the week write in a similar strain.]**

How far is the present system of education prevailing in India adapted to meet the needs of the country?

Arunodaya (89), 5th July.

28. The system of education which prevails in any country should be adapted to the peculiar circumstances of that country, if it is to produce good results. The system of education which is in vogue in European countries and the methods of instruction which happen to be in force there are wholly unsuited to the needs of India. No doubt Western education puts some knowledge into the heads of our countrymen, but it does not teach them how to earn a living. To the poverty-stricken Indian rayat, a knowledge of history or mathematics will hardly prove helpful in bettering his condition. The majority of the population in India are so steeped in ignorance that they are unable even to write their names. How can such men be expected to know the value of agricultural improvements? How are they to be taught the importance of manure for tillage or the value of a system of rotation of crops for preventing the exhaustion of the soil? Even if the condition of agriculture were to be improved by giving the necessary training to the agricultural classes, what would be the good of such improvement, if the increased outturn is absorbed by enhanced assessments. It is said that compulsory education would do much good to the ignorant masses in India. To this we answer that in former times the Indian peasant was as illiterate as he is now, and still his material condition was much better than at the present day when primary education may be said to have made some progress in the lower strata of Indian society. The explanation of this is that our present rulers being aliens are ignorant of our true wants and their deep-seated love of money prevents them from paying due heed to our present helpless plight. If they were to make an effort to know our wants and curb their greed of money, the lot of our country would be materially improved.

Sanitary condition of primary schools in Bombay.

East and West (3) for July.

29. "There must be more than a hundred schools to-day in Bombay. Does it occur to Government to ask their Sanitary Commissioner to visit these crowded institutions and see that all is well with them, that the buildings are well ventilated, open everywhere to light and air, that the children have pure filtered water to drink, out of clean well-kept vessels, and that the private rooms are kept as clean as possible? Have the Government ever asked for a report as to the school buildings being in a sound condition? Think of the disastrous results that would ensue if a school building were to collapse or catch fire. The Educational authorities could do much in the matter. It is part of their duty to see that the children are well housed and their personal wants looked after. There ought to be periodical inspections in this behalf; and the official big guns, who preside at the school exhibitions, might well inspect the school premises occasionally and look into the internal management before letting off their superfluous gas for the benefit of the world at large."

Municipalities.

Night-soil cart nuisance in the Poona Cantonment.

Poona Observer (10), 9th July.

30. A correspondent of the *Poona Observer* writes:—"As several people are airing their grievances in your esteemed journal, will you also allow me to bring before the notice of the Cantonment Municipal authorities the nuisance caused by the night-soil carts perambulating the streets of the Cantonment at all hours, especially between 6 and 9 A.M., and 8 and 9 P.M.? Of course the authorities do not allow such things to be done in the localities where the 'Upper Ten' live, but it is a matter of no concern to them when and how the carts come and go in the quarters occupied by other classes. Of a morning all along the street leading by the Convent up towards West Street may be seen a regular string of these carts wending their weary way towards the rear of the Transport Lines. Now, Mr. Editor, is it not a general municipal rule that night-soil

should be removed between 11 P.M. and 5 A.M.? Of course I may be wrong, but such I know is the rule in other large towns. I am sure if the Municipal authorities would be good enough to enforce this rule here also they would receive the blessing of thousands."

Operations of the City Improvement Trust.
Kaiser-i-Hind (21), 5th July, Eng. cols.

31. "The policy of placing the cart before the horse is hampering the Improvement Trust at every turn. On Monday last Dr. Master very reasonably pleaded for some sort of shelter for the wandering folk whom the short-sighted and thoughtless policy of the Improvement Trustees have driven away from their lowly homes. The Honourable Mr. Ibrahim Rahimtulla observed that he intended to bring forward a motion to the effect that temporary sheds should be erected in selected localities to shelter the unhoused poor at the joint cost of the Government, the Municipality and the Trust. The suggestion of the honourable member found a vigorous critic in the person of the Honourable Mr. Mehta who once more inveighed against the policy of the Trustees and characterised the suggestion as half-hearted and, therefore, in no way fulfilling what is deemed by all Bombay, the secluded and haughty Beebees of the Improvement Board alone excepted, to be their paramount duty. The Board has from the beginning committed a huge and unpardonable blunder; but it is astonishing that even after that has been pointed out, it should still persist, with its eyes open, in going on the wrong track.. .... Nothing short of a well-planned-out scheme of housing, which, of course, shall be linked to a comprehensive sanitary survey of the town, mapping the areas which must be urgently taken in hand, will serve any useful purpose. For despite the proposed palliatives of Mr. Ibrahim, unless this is done, overcrowding with its concomitant evils will continue, while the primary object to be achieved by the Trust will be lamentably frustrated.......... About the time Nagpada was about to be rebuilt, the Honourable Mr. Hughes had asked the Chairman of the Board what may be the number of the unhoused population and what of those who were able to find accommodation elsewhere. It was said that it was impossible to give any statistics, but it was roughly guessed that 10,000 people were made homeless while the Trust found in its own buildings room only for a thousand. What about the remaining 9,000? Where have they shifted? How many new places in the suburbs or in the native town have been constructed where these have found homes? If not, does it not stand to reason that they have gone to live in other already overcrowded parts of the town, thereby aggravating their present insanitary condition?........ Is the Board still so incapable of realising the gravity of the situation as to persevere in its own lunatic schemes of arterial roads and ventilating shafts which will ventilate nothing and leave, when these schemes are completed, a large and insanitary portion of the native town untouched?"

Native States.

Lord Curzon's relations with Native Chiefs.
Gujaráti (16), 5th July, Eng. cols.

32. "Whilst Lord Curzon has delivered some of his best and most eloquent speeches on the duties and responsibilities of the rulers of Native States and the great future that lay before them if they took advantage of their splendid opportunities, it cannot unfortunately be denied that his method of dealing with important questions relating to Native States or with Native Princes accused of mal-administration or of some offence has not met with public approval. The question of succession to the Tipperah *Raj* has been settled contrary to established custom and precedent and has created a feeling of uneasiness in some quarters. The grievances of the Nagode Chief still remain unredressed, though strangely enough his State was made to contribute in his absence a handsome amount for the Victoria Memorial at Calcutta. The recent disposal of the case of Vala Naja Kala, Fourth Class Chief of Bilkha in Káthiáwár, is again not calculated to produce a sense of confidence and security among Native Princes. He was tried for a grave offence and held not guilty. But the Government of India hold that he has proved himself totally unfit to rule his state and have decided to deport him to Ahmednagar. We do not stand up for erring Chiefs

guilty of offences. But they ought to have a fair hearing, and when they are called upon to defend themselves against a particular indictment, they ought not to be punished unheard for some other charge, political or otherwise......... The Paramount Power ought to be above all suspicion in its relations with Native States which are absolutely helpless to defend their own rights and interests."

Lord Curzon's impending visit to Kashmir.
Indu Prakásh (33), 6th July, Eng. cols.; *Native Opinion* (35), 8th July, Eng. cols.

33. "Recent criticisms in the press *anent* the intended visit of the Viceroy to Kashmir have given rise to a number of surmises in the public mind as to the future of that State. The Viceroy's proposed visit is an indication of the fact that His Excellency has a mind to discuss some important questions connected with the State, as it follows the Maharaja's visit to Calcutta after the Durbar. Various rumours are afloat as regards the reorganization of the Kashmir State under British management. The *Observer* of Lahore gives a direct lie to these rumours by stating that sensation-mongers have recklessly attempted to circulate reports which are entirely unfounded. Some of our Calcutta contemporaries have, it appears, not taken proper care to test the accuracy of the reports before giving currency to them. One of them has made the following remarks: 'For some time past rumour has been rife to the effect that the present Maharaja of Kashmir is to be the last ruler of that State, which will ere long be marked red on the map of India in a sense which was so well understood by the lion-hearted Ranjit.' Responsible organs of public opinion ought to take very great care before they give publicity to such rumours, as these tend to embitter the feelings of the people towards their rulers and rouse indignation against them......... The *Observer* further remarks: 'As to Kashmir, it may safely be stated that no painting red of its map can possibly be contemplated at present, and if there is to be any chance it is likely to be with regard to a part of the Maharaja's territory over which he has even now but a nominal control and which, while of little practical benefit to the State, is eminently valuable to the British from a strategical point of view. If any slice of the territory is taken away, it will be accompanied by suitable compensation, and the *status quo* of the Ruler of Kashmir will be preserved.' From these observatians it seems clear that Lord Curzon has no mind either to depose the Maharaja or to add any valuable portion of the Maharaja's territory to the British Indian Empire without adequate compensation. Under the circumstances it is inadvisable to make any comments on the subject for the present. Let us wait till the Viceroy actually goes to Kashmir and then we shall have ample time to comment and criticise." [The *Native Opinion* makes similar remarks.]

Vazirship of the Khairpur State (Sind).
Al-Haq (43), 4th July, Eng. cols.

34. "There is a strong rumour abroad that Sirdar Mahomed Yakub will be appointed Vazir of Khairpur. We devoutly pray that the rumour may prove true, for under him the administration of the State will be carried on as efficiently as under the late Vazir, if not better.......... The Sirdar's great ability, industry and sterling worth are generally recognized. He has not only made a name as Deputy Collector, but as Colonization Officer he has rendered splendid services both to Government and to the people of the province.......... If the Khairpur State gets such a man as its Vazir, it must really thank its stars."

Affairs in the Sángli State.
Mahrátta (7), 5th July; *Samarth* (37), 8th July; *Prekshak* (36), 7th July.

35. A Sángli correspondent writes to the *Mahrátta*:—"Immediately after the adoption ceremony, Shrimant Bhausaheb with his brother Bapusaheb was removed to Rájkot with the newly appointed tutor, Mr. Paranjpe, and five private servants. It was first decided to allow the young Chief to have 10 followers, and among them a trustworthy person from his mother's side. This arrangement was afterwards altered, and only five menial servants were allowed to go with the young Chief. In this particular instance the Political Department has used its powers to such an extent that the simple request of the mother of the young Chief to travel with him in the same compartment as far as Poona was

refused. Likewise no attention was paid to the invitation of the grandfather of the children to allow them to pay a visit to him in Poona for a couple of hours *en route* to Rájkot. Another and an important question which has now to be settled is about the position of Shrimant Bapusaheb, the brother of the young Chief. He is now heir to all the property and *saranjam* of his grandfather, the late Shrimant Babasaheb, and as such the estate together with the *saranjam* of 24,000 rupees should be transferred to him. Gangabai, the mother of the young Chief, should also be granted an allowance suitable to her position as the mother of the Chief, and this allowance should not be less than what has been granted to the two widows of the late Chief and should be paid out of the Sángli revenues, and not out of the *saranjam* of Rs. 24,000, now due to Bapusaheb. It has leaked out, however, that the local authorities intend to dispose of this matter in their own way, and, therefore, before it is too late, I should strongly recommend that Government will do justice to the claims of Bapusaheb and Gangabai, his mother. A representation is to be prepared for submission to the Political Agent and I trust His Excellency will not decide the matter without hearing both sides. Since the death of the late Chief, Gangabai with her two sons has been living in Sángli, Miraj and Kolhápur. She used to manage her own affairs, but under the advice of the Administrator she gave charge of her jewellery and the management of the *saranjam* to the Chief of Miraj. She was not allowed any voice in the adoption ceremony and was put to a great deal of expense as she had to invite many of her relations and well-wishers. The box containing her ornaments is now in charge of the Administrator and it is not understood why the same could not be given back to her. In June the lady sent a *yadi* to the Political Agent asking him to arrange for the liquidation of the debt incurred during the life-time of the late Shrimant Babasaheb, by granting a loan from the Sángli State surplus at 3 per cent. per annum; this loan to be repaid within 25 years' time from the *saranjam* of Rs. 24,000. Nothing has been done in this matter. Shrimant Bapusaheb is now with his brother, the young Chief at Rájkot, and it is hoped the Sángli State would bear all expenses on account of his education. And if this is done the debt will soon be liquidated and when he is of age he will be free to enjoy his estate and *saranjam* free of all encumbrances." [The *Samarth*, the *Prekshak* and some other papers of the week write in a similar strain.]

Administration of the Bhávnagar State.
Jám-e-Jamshed (20), 10th July, Eng. cols.

36. "Our best congratulations are due to the young and enlightened Chief of Bhávnagar and his Dewan for their eminently satisfactory and encouraging report of last year's administration of the State. Mysore, Hyderabad, Jeypore, Gwalior, Baroda, Bhávnagar and Gondal stand in the forefront of Native States in India owing to the enlightened statesmanship evinced by their respective rulers. It is, therefore, with no little pleasure that we have perused the present report of the able and energetic Dewan of Bhávnagar, Mr. Prabhashankar D. Pattani, in which an honest effort is made not only to describe what has been attempted and done in the course of the last twelve months, but also to draw a faithful picture of what Bhávnagar is to-day, after repeated years of suffering and distress, and proportionately persistent efforts on the part of the Thakor and others to counteract their evil effects by careful and prudent measures. The report is altogether such as would vindicate the reputation of educated Native Princes and their ministers for statesmanship and administrative abilities, and would confirm the hopes and expectations of those who anticipate a still brighter era in future for Bhávnagar, and for the States that have fallen in line with it in their endeavour to promote the public good."

The Pálitána temple case.
Gujaráti (16), 5th July, Eng. cols.; *Rást Goftár* (25), 5th July.

37. "It is not a very edifying spectacle to see the Pálitána Durbar wrangling with the Jain community over the question of its officials being allowed to enter the sacred Satrunja temples with shoes on, and the intervention of the Political Agent being invoked to settle the matter. The Durbar and its officials may be technically right. But in dealing with the religious susceptibilities of an important community, an Indian ruler may well be expected to handle the subject in a

generous and even respectful spirit without the intervention of an alien authority. Nothing has more powerfully conduced to the stability of British rule than the principle of religious toleration and neutrality which our Government have as a rule adhered to in the administration of this land of various races and creeds, and it goes without saying that our Native Chiefs and Princes ought to act upon a similar principle. Even Lord Curzon was respectful and magnanimous enough to take off his shoes and enter temples and mosques with socks only in the course of his Indian tours. The Pálitána Durbar ought to emulate this noble example and meet the wishes of the Jain community in a spirit of conciliation without taking matters before the Political Agent for settlement. Many of us do not approve of the fussy interference of British officers in Native States. But if the rulers of the latter knew how to respect their own rights and those of others, there would be less temptation for the officers in question to interfere." [The *Rást Goftár* makes somewhat similar comments.]

Alleged hardships suffered by certain Jain pilgrims at Pálitána.
Jain (61), 5th July.

38. It appears that the Pálitána Durbar, instead of profiting by the recent temple incident, is bent upon taking revenge on the Jain pilgrims. A party of about a dozen Jain pilgrims from Ahmedabad, including women and children, arrived at Pálitána on the 2nd July. They waited on the State medical officer in order to obtain from him the necessary pass for visiting the temple under the plague regulations enforced by the Durbar. The medical officer told them that he had some business at the Durbar and asked them to wait till he returned. On coming back after a very long interval he at once gave them over in the custody of the Police, alleging that they had gone to his place with the intention of assaulting him. The pilgrims were kept in police custody till 11 P.M., when somebody standing security for them they were released after being made to apologise to the medical officer. Could anything be more harassing than such treatment? Can it be believed that the pilgrims, who had gone there to expiate their sins, could ever have cherished the remotest intention of assaulting an officer who had given them no cause of provocation?

Complaints against the Thakor of Wadhwán.
Káthiáwádno Himáyati (64), 5th July.

39. We hear that last month the Thakor of Wadhwán personally visited the villages of Rámpura, Baldána, &c., and extorted money from the poor agriculturists thereof by assaulting them and by having recourse to other forms of oppression. One poor agriculturist, we are informed, was so much disconcerted at the Thakor's high-handed proceedings that he committed suicide out of sheer fright. We hope the Agent to the Governor in Káthiáwár will not fail to look into the matter. Ever since the present Thakor's accession to the *gádi*, he has been squeezing money from his subjects by illegal means, but as the Agency authorities steadily connive at his doings, he has grown bolder in his campaign of oppression and violence. It is high time that a salutary check were imposed by Government upon his capricious and high-handed conduct.

The Chief of Bilkha.
Praja Bandhu (24), 5th July.

40. A special correspondent of the *Praja Bandhu* writes from Rájkot:—Naja Wala of Bilkha will shortly be deported to Ahmednagar with his family. The Government Resolution with reference to his deportation may be open to technical objections, but his administration had proved so extremely unsatisfactory that the fate that has overtaken him has evoked neither sympathy nor regret in the minds of the public of Káthiáwár. The present system under which Native Chiefs are tried is not devoid of flaws and is fraught with the danger that an accused Chief may in some instances be condemned unheard on the strength of *ex parte* reports made by Political Agents. Naja Wala, however, falls a victim neither to the flaws of the system nor the displeasure of the Political Agent, but has brought Nemesis upon himself by his own misconduct.

The Chief of Mánsa (Mahi Kántha Agency) and his Karbhari.
Mahi Kántha Gazette (65), 5th July.

41. It is satisfactory to learn that Mr. Raghunath Vinayak Pandit, Karbhari of Mánsa, has been removed from the office for some reason or other under orders from the Political Agent, Mahi Kántha. We now sincerely trust that the Chief of Mánsa will, under the wise guidance of his Political Agent, select as his Karbhari a person of proved ability and integrity. The influence exer-

cised by Guru Shri Rayalji over the Chief is, however, so paramount that it is altogether unlikely that advice coming from other quarters, however valuable and well meant, will have any weight with him.

Intelligence extracted from the Press.

Sutta speculation in Surat. *Deshi Mitra* (56), 9th July; *Jám-e-Jamshed* (20), 11th July.

42. Mr. Brewin, District Superintendent of Police, Surat, paid a visit last Monday to the *Sutta* Bazar in the City and after making some inquiries issued an order prohibiting the speculation in Liverpool cotton which is carried on there. Mr. Amarchand Melapchand, a prominent stock-broker in the city, has submitted a petition to Mr. Sladen, District Magistrate of Surat, protesting against Mr. Brewin's order. It is urged in the petition that the *Sutta* speculation in question furnishes a means of livelihood to thousands of people and that the prohibition thereof will deprive a number of local charitable institutions of the pecuniary support which they have been receiving heretofore from the speculators. The petitioner has further solicited a reference to the Advocate General or the Legal Remembrancer at his own expense with a view to settle the question whether such speculation is lawful or otherwise. [The *Jám-e-Jamshed* reports that Mr. Amarchand has received a reply to his petition to the effect that Mr. Brewin's action was authorised by the District Magistrate, who considers the speculation in question to be illegal.]

Alleged insult to the religious feelings of the Hindus of Rohri (Sind) by the local Muhammadans. *Sindhi* (45), 4th July, Eng. cols.

43. "On the 26th June 1903 a party was given by the Muhammadans of Rohri Taluka under the lead of Mirza Kalb Ali Beg, Mukhtiarkar of Rohri, to celebrate the renovation of the Jami Masjid. All the leading gentry of Rohri were invited, but most of the Hindus stayed away as there was a rumour afloat that those who had organised the party had caused a calf to be butchered. It is also said that this was done within the municipal limits and in a private unoccupied house belonging to a Hindu in the heart of the town of Rohri and that the religious feelings of the Hindus have thereby been injured. This has caused a great stir among the Hindus of Rohri. We request our worthy Collector of Sukkur to make enquiries into the matter.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th July 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th July 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st July 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patra	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur: Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitra	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitra	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahánooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsári	Do.	Rustamji Jámáspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartamán	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Bráhman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200

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	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	Áryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhút	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak Ábáji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman.; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi and Urdu.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	Marathi and Sanskrit.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	Portuguese-Konkani.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on the refusal of the Dublin Corporation to vote an address to King Edward VII on the occasion of His Majesty's forthcoming visit to Ireland.
Kál (108), 17th July.

1. We learn from a Reuter's telegram that the Dublin Corporation have refused to vote an address to King Edward on the occasion of His Majesty's forthcoming visit to Ireland. This will assuredly be a startling news to our countrymen, who are prone by habit to accord grand receptions to every Royal visitor to their country. When the Prince of Wales comes out to this country next autumn, how eager will the Bombay Municipal Corporation be to present an address of welcome to His Royal Highness! In our country addresses are showered even upon insignificant Europeans. This doubtless affords a proof of our intense loyalty, but it does not follow from it that India is in any way better off than Ireland under British rule. There is in India the same poverty and drain of resources to other countries as in Ireland, and both countries are equally liable to periodically recurring famines. Nay, Indians may be said to labour under a larger number of grievances than the Irish and still they are never known to cherish the same feelings as the Irish towards their rulers. What can have led the members of the Dublin Corporation then to refuse to vote an address to their sovereign? Perhaps they will justify their action by saying that the voting of a laudatory address to King Edward might be taken to imply an acquiescence in His Majesty's unjust rule. They may also urge that for a people who are really in a deplorable condition to say to their ruler that he is merciful and that they themselves are loyal to him is hypocrisy.

The Thibetan Mission.
Kaiser-i-Hind (21), 12th July, Eng. cols.

2. "The essential object of the Thibetan mission is to make every effort to prevent the Thibetans from shutting their door against Indian trade. We do not forget the fact, but at the same time we ask those who advocate this policy, whether the Indian Government has even a shred of justification in dictating to an independent neighbouring State whether it will or will not open its door to it for purposes of trade......... It may be that the Thibetans are desirous, for very good reasons, of keeping their door closed against the British. They are within their rights.......... Where is the warrant to *coerce* them unwillingly to enter into trade negotiations? What are British statesmen agitating for at this very hour in the United Kingdom? Are they not fiercely wrangling for a policy of retaliation? Have not the Prime Minister and the Colonial Minister openly declared that the ultimate object of the establishment of the proposed preferential tariffs is to retaliate on those who will not agree to the terms of the British Government? Why not, then, adopt this policy of retaliation against Thibet? Why send there a force of 200 *sowars*? Why talk of an ultimatum to hint that if the mission is turned back, unpleasantness may ensue? For none can be deceived by the present smooth diplomatic terms in which the object of the mission is talked of. It is clear to the meanest intelligence that a *casus belli* is to be found as the logical sequence of a failure of the negotiations. The device is too transparent and not all the perfervid protestations which the Indian Government may put forth through its accredited organs can go to put a different meaning on that device. Is it honest, is it consistent with the principles of Western civilisation, is it reconcilable with the ethics of Christianity, for a Christian and civilised Government, which talks of peace and good-will towards its neighbour, to covet his property? And simply because that neighbour is weak, is it right to force open his door and gain possession of it under the hollow plea that you are going to establish peaceful commercial relations with him which may be of mutual benefit? .... Why not exercise your right to close your door against the Thibetans as the Thibetans do against you. If this is done there would be an end of the matter. Under the circumstances we cannot but characterise the present mission as utterly unwarranted and opposed to all principles of morality. It is simply might against right and as such should be vigorously denounced. They make a grievance of the Thibetans not allowing them to trade in Thibet. What do they do now in the self-governing Colonies, in Australia and in the Transvaal? Do not the Colonists come to India and trade 'with

impunity'; and yet when Indians go to trade there they shut the door against them! The Indians are not independent. They appeal to their foreign rulers to protect them. But what have their mighty rulers done hitherto? Have they succeeded in doing justice to the Indians after six or seven years of agitation? Have they secured them even the shadow of protection? No. Why not? Because our rulers are not brave enough to withstand the omnipotent self-governing Colonies. They are only brave towards semi-civilised or semi-barbarous people like those of Thibet and China or Afghanistan and Somaliland. Here, again, is another instance of covetousness, the result of the rank materialism of the age—a covetousness founded on unrighteousness."

India and Mr. Chamberlain's new fiscal policy.

Voice of India (14), 18th July.

3. "India must be thankful for the solicitude expressed on her behalf by the noble lords who took part in the discussion in the Upper House on the question of preferential tariffs as affecting this country. As Lord Lansdowne admitted, India is not in a position to give preference to friends nor to retaliate on those treating her in an unfriendly manner. Apart, therefore, from the policy which the whole Empire may be compelled to adopt, it may be taken for granted that the Indian Government will not be asked to court the danger attendant upon a policy of preferential tariffs—which, it will be remembered, was recommended to us some time ago by Sir Howard Vincent. But India's difficulty will be this—Suppose England and the Colonies are engaged in a fiscal war with Germany: will Germany treat us with a favour which, however much we may be entitled to it, is denied to other parts of the Empire? And, secondly, supposing such favour is shown to us, and in consequence our export trade with Germany derives an advantage which the Colonies have forfeited, though Canada's trouble has not as yet produced such a result, will not the Colonies clamour for forcing the hands of the Indian Government? These are somewhat remote contingencies perhaps, but the importance of the question cannot be denied, and Lord Northbrook did a great service by calling attention to it. Lord Ripon and Lord Reay also protested against applying preferential tariffs to India."

India past and present.

Shri Sayáji Vijay (35), 11th July.

4. India was in olden times rightly called Hindustan because it belonged to the Hindus. It was also called the land of gold because it was noted for its wealth. The people of India in those days were free, brave, pious and upright. Arts and industries flourished in the land and were carried to perfection. Learning, too, thrived as it did nowhere else. But alas! how do we find all this changed at the present day. The country is no longer owned by the sons of the soil but by Englishmen, who came here first as traders and gradually established themselves as rulers by their superiority in diplomacy, statecraft and warfare. The country does no doubt produce gold at the present day, but not for the use of its inhabitants. The condition of the people has become miserable beyond description, and they often fall victims to the bullets of soldiers who mistake them for brutes. No attempts are made by them to check the inroads of the missionaries upon their religion, and even the sacred privacy of their homes is allowed to be invaded by missionary ladies. They quietly pocket insults offered to them by Europeans and passively tolerate the slaughter of kine. Treachery, want of union, lack of courage and independence are also some of their prominent foibles. Both the country and the people have thus fallen from the high pedestal they once occupied.

How far does the divergence of castes and creeds prevent the growth of a feeling of nationality in India?

Kál (108), 17th July.

5. It is often said that such a heterogeneous mass of diverse races and creeds as are found to exist in India can never be welded together by the ties of a common nationality. Many Europeans look with satisfaction upon the extreme divergence of the castes and communities inhabiting India and are gratified to know that these will never be united into a homogeneous whole. There are also others who regret the impossibility of the Indian population developing into a single nationality. But is it really true that the people of India cannot

unite in a political cause because they belong to different castes and creeds? Cannot Hindus and Muhammadans be brought together on the same political platform in order to protest against the oppression of their common rulers? If the latter practise intolerable *zulum* upon both these communities, will they not make a common cause by sinking all minor differences of caste and creed? We believe that such a phenomenon as the different races of India joining hands together to seek a redress of their political grievances is quite within the range of possibility. There is only one irreconcilable division of race existing in India at the present day, and it is the division between the ruling class and the ruled, the whites and the blacks, the Indians and the Anglo-Indians. The gulf that separates the two is unfortunately being widened of late by the action of our rulers. If this gulf goes on widening, it might ultimately spell disaster to those who are instrumental in its widening.

Alleged insult to the religious feelings of the Hindus of Rohri by the local Muhammadans.

Sindhi (45), 11th July, Eng. cols.

6. "We regret that the complaint of the Rohri Panchayat about the slaughter of a buffalo calf for the Jama Masjid party has ended in an unexpected manner. We had received a contribution signed by 32 signatories, men whose credit we had no reason to suspect. They gave us the information and repeated it to the Collector of the District with a full sense of the responsibility attaching to such a serious complaint. In short, the charge was deliberately made, and we learnt only four days back that our information was found to be untrue by the Collector after due enquiry. We ourselves were asked to call in person upon the Huzur Deputy Collector to learn from him the Collector's wishes in the matter and told not to give publicity to information which was untrue. Thus the duties of an editor have been misconceived. In the first place our article in the vernacular columns was clearly based on fully authenticated news we had received and did not convey any guarantee of the truth or otherwise of the information. It dwelt on the hardship *if* the complaint was true, and we had no reason to think otherwise. No newspaper can hold itself responsible for the information supplied to it by its correspondents. But notwithstanding the Collector's opinion, the fact remains that the Panchayat is not satisfied and is anxious to prove its allegations. The Panchayat is ignorant of the nature of the enquiry and so are we. If the Collector has been pleased to hold an independent enquiry in which neither party had to play any part and has found the information false, we are satisfied. But if the Collector's view about the incident has been based on a version received from the other party concerned, we must say that he had not sufficient materials before him to base an opinion upon and to consider the complaint false. The charge is so serious that we hope neither party would shirk a fair and impartial enquiry."

Final settlement of the question of India's liability to bear the cost of the increase in the British soldier's pay.

Voice of India (14), 18th July.

7. "When Mr. Brodrick and Lord George Hamilton referred to the arbitration of Lord Alverstone the question whether the Indian Exchequer ought to be burdened with the payment of the full increase of 6*d*. a day to British soldiers under the new Army Reform Scheme, they gave proof of their desire to deal justly by India, but consistently with the principles which at present govern the relations between Great Britain and her dependency. The arbitrator's judgment has gone against India, and his view of the constitutional obligations of the Indian Government must for the present be accepted as binding. On what grounds the award is based is not yet known: the sooner we know it, and how the Indian Government presented its case, the better. The Military Member of the Viceregal Council said at the last Budget debate that 'the extra pay of 2*d*. was accepted by us as being a necessity on recruiting grounds.' Did the arbitrator consider, on the evidence produced before him, that 2*d*. would not attract suitable recruits: or did he decide that the Indian Government had no right to reject or modify any scheme that the War Office might propose for the whole army of British soldiers, some of whom are required to be maintained by India? When the grounds of Lord Alverstone's decision are known, the custodians of Indian interests should be urged to find a

way out of the difficulty. Meanwhile one cannot reflect with equanimity on the enormous strain that would be put upon the camel's back by the addition of no less than £786,000 to the annual military expenditure."

Jám-e-Jamshed (20), 13th July, Eng. cols.

8. "Lord Alverstone, the Lord Chief Justice of England, who was the arbitrator in the question of the apportionment of the cost of the increase in the pay of the British soldier in India, has given his award, deciding that the whole of the additional cost paid in India from 1st April 1904 shall be borne by the revenues of India. This will disappoint the Indians, for hopes were entertained that a much lighter burden would be thrown upon them. Almost simultaneously with this cablegram has been received the report of a question asked to the First Lord of the Treasury by Mr. Herbert Roberts—'Whether in connection with the promised retention of the troops in South Africa, His Majesty's Government has had under consideration any proposal for charging India with a proportion of the cost of these troops, and whether an opportunity would be given of considering Indian opinion on the subject before any decision was arrived at.' The Prime Minister desired to wait till the announcement of which Mr. Roberts spoke was made 'before the collateral issues connected with it' were considered! 'Are we to understand,' as Mr. Buchanan said, 'that the Government really consider the propriety of putting on the poor tax-payers of India the cost of this first step towards the retrenchment of England's Army at Home?' Mr. Balfour refused to say yes or no; but the reply given by him seems ominous enough. Is the camel's back strong enough to bear this new straw? It would be a positive injustice, if not cruelty, to put this fresh burden upon India in order to lighten the weight on the shoulders of the far wealthier and much more well-to-do British tax-payers."

Bombay Samáchár (53), 14th July.

9. Lord Alverstone's decision in the matter of the apportionment of the cost of the increase in the British soldier's pay in India is sure to meet with emphatic disapproval in this country. To begin with, India's wishes were not taken into account when the question was referred to arbitration, and further, the arbitrator selected was not a man of unbiassed views but with pronounced conservative tendencies. It is not clear in the first place why India should bear a share of the increased expenditure which is incidental to a reorganization of the British army or purely Imperial purposes, but if it was thought necessary to refer the matter to arbitration at all, the Home Government should in common fairness have associated with Lord Alverstone another arbitrator to represent the Government of India. As might well be expected the one-sided arrangements made by the Home authorities in this connection have proved detrimental to India's interests. It is now incumbent upon the leaders of the people in the country to bestir themselves and enter an emphatic protest against the additional military expenditure which is sought to be saddled upon poor India. Their acquiescence in this injustice will lead the British public to think that India's finances are elastic enough to bear additional burdens of taxation.

Kál (108), 17th July.

10. The Indian Exchequer is verily full to overflowing and the Indian tax-payer knows not what to do with his money! Under these circumstances, he must thank those who point out to him a new way of utilising his money. England has obliged India by pointing out many such ways in the past, and has only recently furnished one more illustration of her benevolent tendency. India will in future be called upon to pay annually nearly eight hundred thousand pounds on account of the increase in the pay of the British soldier. Before saddling this amount upon India, England could not have an easy conscience until she had referred the question to arbitration. Was not this creditable to her? Now that the arbitrator has given his award, India may pay the amount mentioned above. Under cover of such a farce of justice India is often burdened with new liabilities. British policy in India has become somewhat inconsistent of late. Taxes are being slightly reduced on the one hand and new burdens are sought to be imposed on the other with a vengeance. Many persons are having experince of this in respect of the Income Tax. It is strange that we are nevertheless not lacking in zeal in expressing our gratitude for remissions of taxation.

India and the cost of the British Contingent in South Africa.

Bombay Samáchár (53), 18th July.

11. Mr. Brodrick has announced in Parliament that India will be asked to pay a share of the cost of the troops which the Home Government have decided to retain permanently in South Africa for the purpose of preserving peace in the newly-acquired Colonies. We must enter our most emphatic protest against this decision which involves a serious financial injustice to this country. If the troops, as Mr. Brodrick argued, are to be retained in Africa, in the interests not of England but of the British Empire at large, why should the Colonies, which also form units of the Empire in no less a degree than India, be exempted from their fair share of the burden. Besides, Mr. Brodrick's argument would logically lead to the conclusion that England should contribute a portion of the expenses of the Indian Army, for that army is maintained to protect India, which is an integral portion of the British Empire and helps to give England her present political and commercial supremacy in the world. We hope the friends of India in England will not fail to raise their voice against this further injustice to India in the matter of her growing military expenditure.

Is Lord Curzon's administration a failure?

Jám-e-Jamshed (20), 17th July, Eng. cols.

12. "Whoever may be the author of 'The Failure of Lord Curzon' which Mr. Fisher Unwin has just brought out, there can be no doubt as to the singularly unjust estimate he has taken of the present Viceroyalty. Whatever difference of opinion may exist as to the individual acts of Lord Curzon's Government, no impartial man, we are honestly convinced, can say that Lord Curzon's has not been a remarkably vigorous and beneficent administration, and that the present Viceroy has not served the country nobly and well. To demand that, during the five years a Viceroy remains at his post, not a single act of his government should fail to meet with universal approval would be to expect too much, and something which will be beyond the power of the wisest and the best of statesmen to guarantee. If such were the test applied to their labours, Indian administrators would soon find their task a thankless one; and the result will be that those who have a reputation to lose would never agree to undertake the task of serving India. More than once have we pointed out in these columns how Lord Curzon has disappointed us in certain matters. But our disappointment has never blinded us to the good that he has done to the country; and we have always believed that when his administration will, years hence, be dispassionately and honestly scrutinized, there will be found many more acts to be recorded to his credit than people are at present inclined to concede. We cannot, therefore, but look with disapproval on any attempt at wholesale and unjustifiable denunciation of a statesman who has honestly and consistently striven for the country's good and has, if public opinion has not belied itself, succeeded better than most of his predecessors."

Alleged circular issued by the Government of India reserving certain appointments in the Military Department for Europeans.

Mahrátta (7), 12th July.

13. "Our contemporary the *United India* publishes a circular issued by the Military Department with the sanction of the Viceroy. The circular is dated 3rd April 1903, and runs thus:—'In reply to the office memorandum from the Military Department No. 1512-C., dated the 7th July 1902, and No. 6587-D., dated 13th December 1902, the undersigned is directed to state that with reference to the order contained in paragraph 3 of the circular of the Government of India, Nos. 746, 153, dated the 18th April 1879, the Governor General in Council is pleased to decide that the following appointments in offices subordinate to the Military Department which carry a salary of Rs. 200 a month or upwards shall be reserved for soldier-clerks who are not "natives of India"—Five appointments in the existing establishment of the office of the Director-General of Ordnance in India, and in addition two appointments about to be added to that establishment; four appointments in each of the offices of the Inspector-General of Ordnance, Northern and Southern Circles; one appointment in the office of the Director-General of Supply and Transport; one appointment in each of the offices of the Inspector-General of Supply and Transport, Punjáb, Bengal, Madras and Bombay Commands.' When one reads the above circular and side by side with it the various sonorous speeches of Lord Curzon enunciating lofty

principles of justice and fair-play, one is sure to be confounded. In a well-known Sanskrit verse, State policy is compared to a harlot, and a justification for the comparison can be found in the present case. This circular, which, our contemporary says, has been issued with the sanction of the Viceroy, proves that in some cases at least Lord Curzon says things which he does not seriously think of carrying out in practice. His Lordship has, ever since he landed on the shores of India, been showing his sympathy for the aspirations of the educated community, while in many notable instances he has tried to trample upon them. When a question regarding the resolutions passed by the Railway Conference at Delhi was asked in the Viceregal Council a few months ago, the Viceroy and his colleagues denied all knowledge of the proceedings of the Conference. But here is a circular, based on the invidious distinction of colour, issued with His Excellency's sanction. Can Lord Curzon free himself from the responsibility of issuing the same? Even the plea that it was issued by others without the knowledge of His Excellency would be unavailing—nay, mischievous—in its effect, for it would then only prove that those who drafted the circular were confident of the ratification of their act by the Viceroy. It is foolish to assume that those who work directly under His Excellency are ignorant of his opinions and the undercurrent of his thoughts. And if such men draft a circular, can it be reasonably assumed that the principle involved in it would not be acceptable to the Viceroy? If Lord Curzon is really in the dark as to the contents of the above circular, he can prove the fact by publicly condemning it without any loss of time now that the matter has been brought to his notice by the Press."

Moda Vritta (116), 6th July.

14. The *Modu Vritta* writes:—This circular as well as similar circulars alleged to have been issued by Lord Curzon's government in connection with the Railway and the Telegraph Departments give the lie direct to the loud proclamations and acknowledgments of India's loyalty and also to the vaunted benignity of British rule. Nay, they are calculated to inspire the minds of the Indian population with a distrust in the policy of the present Viceroy. The attempt to shove natives gradually into the lowest grades of the public service despite the vehement protests of public leaders like the Honourable Mr. Gokhale and of the entire Native Press is an open defiance of all the sacred pledges contained in the Royal Proclamations issued in the past. Beguiled by the honeyed words of Lord Curzon, our people are praying fervently for an extension of His Lordship's *regimé*, but they may rest assured that their political aspirations are destined not to be gratified for a long time to come. Let our countrymen, therefore, awaken betimes to the realities of the situation and cease hankering after a political mirage. Before they obtain any rights they must prove themselves to be worthy of the same. The chief cause of their present wretched plight is the constant drain of India's wealth to other countries. Unless this is stopped by their making a firm and unbending resolve not to use articles of foreign manufacture and not to sell corn for foreign exportation, it is idle to hope for any improvement in the present condition of the country.

Crimes by soldiers and insanity in the Army.

Voice of India (14), 18th July.

15. "Private Cassidy, who was committed for trial on a charge of murdering a punkah coolie at Sialkot, has been pronounced by the jury to have been suffering from insanity when he committed the offence. His insanity could not have commenced at the time of the offence; it must have existed previously, and yet it does not seem to have been noticed, or at any rate not considered of a type which would have made it incumbent upon his superiors to send him to the lunatic asylum. Lord Kitchener has reminded the Army that even the presence of sane men who commit assaults on natives reflects discredit upon the discipline of the unit to which they belong. What should he say of the undetected presence of lunatics in the army? Be it remembered that the insanity which can be pleaded in defence of a crime should be not of a mild type, which it may be difficult to detect, but it should be such as to deprive a man of the power of knowing that he is doing a wrongful act. That such insanity should have remained unsuspected among a body of men who live under constant observation speaks significantly of the discipline under which Cassidy may be expected to have lived. Here is a serious matter for Lord Kitchener to think of. For

sane men might ordinarily kick a coolie, but an insane man would make no difference between a coolie and a Colonel."

Significance of the Shivaji celebration at Calcutta.
Sánj Vartmán (74), 14th July.

16. The process of welding the heterogeneous communities of India into a united nation which was commenced by the Indian National Congress has already proved fruitful in its results. A significant illustration of the working of this process was furnished the other day by the Shivaji celebration held at Calcutta. It is a happy sign for the future of India that Bengal should come forward to honour the memory of the illustrious Marátha ruler. It is evident that in the India of the present day racial jealousy is gradually dying out and a spirit of brotherly sympathy and fellow-feeling is growing up in its place. Other provinces of India would do well to emulate the example of the Bengalis, and the Maráthas, too, in their turn, should pay a similar tribute to the memory of Bengal celebrities like Rajaram Mohun Rai and Ishvarchandra Vidya Sagar. The wave of national hero-worship must spread throughout the length and breadth of the country, if it is to promote real unity and concord among the multifarious creeds and communities in India.

Bombay Samáchár (53), 18th July.

17. The *Bombay Samáchár* publishes the following special telegraphic message from its Calcutta correspondent:—A largely attended public meeting was held to-day (17th July) at the Classic Theatre, under the presidency of Mr. Surendranath Bannerji, to celebrate the anniversary of Shivaji's coronation. The President, in opening the proceedings, remarked that the fact that Shivaji had raided the fertile province of Bengal did not prevent his descendants to-day from meeting the Bengalis on a common platform for the advancement of the country's good. He appealed in feeling language to the present rulers of India to heartily welcome the Shivaji movement in appreciation of the unique success of his brilliant administrative policy. Mr. Surendranath was followed by Mr. Norendranath Sen and Dr. Mullick, both of whom delivered impressive speeches in the same strain. The proceedings terminated with the chanting of a few national songs.

Alleged suspicious attitude of Government towards the late Mr. Justice Ranade.
Kaiser-i-Hind (21), 12th July, Eng. cols.

18. "In his address on Saturday week, at the *Prarthana Samaj*, on Mr. Ranade, the Honourable Mr. Gokhale described in graphic terms the secret shadowing to which Mr. Ranade was subjected when a District Judge, how he was never allowed to continue in the same town for any length of time, and how at last even his private letters came to be intercepted at Sátára by Mr. Pollen, now a retired judge, during the revolt of Vasudev B. Phadke. The latter was stupidly and vainly inciting a few malcontent Marathas to rise in rebellion against the British! And so foolishly were the Government informed in this matter, that they firmly came to the belief that at the bottom of the affair was Mr. Ranade! To confirm their suspicion secret instructions were sent to Mr. Pollen to intercept letters addressed to him before being delivered! This went on for a month till at last convinced of the utterly unfounded suspicion of Government, Mr. Pollen discontinued the practice and frankly apologised to Mr. Ranade of his own accord, urging Government instructions as his only plea! But the Honourable Mr. Gokhale, as a well-read and well-informed student of history, must be fully aware of the fact that since the days of Queen Anne the British Government has been known to intercept letters from the post office of all persons suspected by it of some political intrigue, no matter how unfounded the suspicion might be. Mr. Gokhale could not have forgotten the well-known incidents in this connection in the case of Mazzini, who, as an exile in London, was systematically suspected during the early forties. The story of the Brothers Bandiera of Italy is well known. The life and writings of Mazzini by himself contain a special autobiographical chapter which gives a complete account of the systematic opening of his letters in 1844 and before that year of these brothers. Mazzini, however, was more than a match for the unrighteous ministers of the day. If the Imperial Government of India and the several administrations subordinate thereto even now follow the same 'degraded' and utterly un-English practice, it is not to be wondered at. It only betrays the fact that even the best of Governments are not occasionally free from being

the victims of their own morbid and most unfounded suspicions engendered by the questionable and often corrupt class of detectives employed to ferret out persons supposed to harbour rebellious intentions against the constituted authorities."

Restriction upon the sale of cocaine in Bombay.
Jám-e-Jamshed (20), 13th July, Eng. cols.

19. "We should seem to be nearing the end of the cocaine craze in Bombay. It has been announced that licenses for selling the drug will, in future, be issued only to chemists and druggists, and that the latter will be permitted to sell it to medical men only. This is a step altogether in the right direction, and is calculated to effectively put a stop to the craze in Bombay. Heaven knows how many men, women and children have been already victimised by the unlicensed sale of the drug, which has been permitted in the city for so long. As we had occasion to point out, not long ago, the drug was extensively bought and consumed by persons of both sexes and all ages; and were it not for the timely intervention of the High Court the chances were that traffic in this very deleterious article would have still gone on, without let or hindrance."

Comments on the practical administration of the Income Tax Act.
Kesari (111), 14th July.

20. By way of a Coronation boon Lord Curzon raised the limit of the taxable minimum under the Income Tax Act from Rs. 500 to Rs. 1,000 and the loyal population of India duly expressed their gratitude to His Lordship for the favour. Sir Edward Law, in the course of his Budget speech, also remarked that with the raising of the taxable limit the people would cease to be harassed by the Income Tax authorities. But from a report published in the last issue of the *Amrita Bazár Patrika* it appears that at Gaya and Faridpur the assessments have been doubled. What are we to say to the remission of a tax as an act of royal favour on the one hand, and to the unjust practices of the authorities in collecting it on the other! We cannot even say that the latter act capriciously in the matter without any warrant for their action from higher authority. In their report on the administration of the Income Tax Act in the Bombay Presidency for the year 1901-1902 the Local Government direct the Commissioners of Divisions to call for information from the Collectors as to the sufficiency of assessments in the case of the well-to-do. It is even hinted that the assessment should be deliberately pitched very high in the first instance in order to compel the assessees to disclose their actual income! If, under these circumstances, the subordinate executive act in such a way as to nullify the generosity and good motives of Government, who is really to blame? If it is the duty of Government to proclaim aloud the boon of a remission of taxation, it is equally their duty to take measures in practice that the gift reaches those for whom it is intended.

Bombay land revenue collections for 1901-1902.
Gujaráti (16), 12th July, Eng. cols.; *Praja Bandhu* (24), 12th July.

21. "The Nineteenth Annual Report of the Department of Land Records and Agriculture for the year 1901-1902 is not a little discouraging. It reveals once more a doleful tale of loss of crops and attendant distress. The rainfall was untimely and insufficient. Over a large portion of the area sown the crop did not mature and the seed-grain was wholly lost, whilst in other places considerable damage was done to crops by rats, locusts and grass-hoppers. The general crop yield all over the Presidency excluding the district of Sátára was more or less seriously below the normal, so that instead of there being any recovery from the depression of the past decade, there was nothing but one more year of misfortune for the agriculturist. And yet the Bombay Government seem to have recovered the full demand for the year and also a large amount of arrears. As pointed out by 'J.' in his letter to the *Times*, the total realisations for the Presidency, including Sind, amounted to no less than 487·74 lakhs of rupees, which is the largest amount hitherto collected. Out of the above sum Rs. 390·54 lakhs represent the total demand for the year, and 97·20 lakhs the arrears of previous years. According to the General Administration Report for the year 1901-1902 the increase of revenue was contributed by almost every district and was due to the more prosperous season. The year was practically a famine year and it is difficult to understand how the agriculturists who, according to the MacDonnell Commission's Report, had been passing through distressing trials for a decade were able to contribute an increased revenue without further crippling their own scanty resources and involving themselves in pecuniary difficulties. But it seems next

to impossible to make the Bombay Government look upon their land revenue system with less partiality. The report under review is an excellent official comment upon their attitude. To put it shortly, it is a tale of insufficient rainfall, short crops and falling prices and yet Government have recovered nearly a crore of rupees more than the usual land revenue demand!" [The *Praja Bandhu* writes in a similar strain.]

Mr. Jivanji Limjibhoy and the Bombay Government.
Akhbár-i-Soudágar (52), 18th July, Eng. cols.

22. "We have received from Mr. Jivanji Limjibhoy a copy of the petition sent by him to His Excellency the Viceroy in the matter of the imputations made against him by the Honourable Sir James Monteath at a meeting of the Legislative Council held at Poona on the 6th September last. Mr. Jivanji need not be introduced to our readers. He has made a name for himself in connection with the public inquiry held in respect of the conduct of certain native revenue officers who had acted in a high-handed and oppressive manner towards the poor agriculturists of Gujarát. Sir James Monteath all along considered Mr. Jivanji to be the arch-intriguer and agitator in connection with this inquiry. Certain Government officers may for reasons of their own consider Mr. Jivanji to be the greatest scoundrel going, but as far as the general public is concerned there is not a scrap of evidence before them to come to such a conclusion. On the contrary, in the opinion of Mr. Maconochie, the special officer deputed by Government to hold the inquiry, Mr. Jivanji appears to have espoused the cause of the poor agriculturists from the purest and noblest motives, and was a martyr to the official opposition directed against him on the supposition that he had instigated the agricultural classes to desist from paying their dues to Government. Sir James Monteath's impeachment of Mr. Jivanji was probably based upon information received by him from his subordinate officers who were more or less implicated in the affair, but the opinion that was formed of him by Mr. Maconochie was the result of a public investigation......... Sir James Monteath may, if he likes, still hold the opinion that there is not a greater scoundrel than Mr. Jivanji in the whole of Gujarát, but public opinion in the Western Presidency, and for the matter of that the whole of India, is unanimous that were it not for the noble and disinterested efforts of Mr. Jivanji, the rotten state of affairs in the Revenue Department would never have been exposed. Mr. Jivanji has no doubt made out an excellent case for compensation in respect of the unjust action of Government in prohibiting him to cultivate and enter his land, but it is vain to approach either the Government of Bombay or the Governor General in Council when an officer of the position of Sir James Monteath is against the petitioner. Sir James is one of the ablest officers that has ever held a seat on the Executive Council, and it is only to be hoped now that he has asserted his power, that he will be inclined to deal leniently with a man who has lost his all save his reputation as a genuine friend of the agriculturists of Gujarát."

Alleged hardships in the matter of revenue collections in the Khandesh District.
Khándesh Vaibhav (113), 3rd July; *Native Opinion* (35), 12th July.

23. The Collector of Khándesh has, we hear, issued instructions to the Mamlatdars of the District to intimate to the rayats who have not paid up the arrears of land revenue that their holdings will be confiscated in the event of their default to pay their dues. The Mamlatdars, too, have carried out these instructions with alacrity. An assurance was given at the time the Land Revenue Amendment Act was passed by the local Legislative Council that the measure was mainly intended for those who did not understand their rights, and would be enforced with caution. How far this assurance has been fulfilled in practice will be clear from the action of the Collector of Khándesh. Even the confiscation of the holdings for the purpose of re-granting them on a limited tenure under the Act will not be a wise measure in the long run. If some rayats are eager to have their holdings confiscated, it is because they want to cheat the savkars of their just dues. No savkar will give them any credit in future or advance a loan to them in time of need. The rayat will thus be obliged to go to Government whenever he requires money and will be completely helpless in a short time in consequence of the rigidity with which the loans advanced by Government are recovered. We therefore request the authorities to refrain from enforcing the confiscatory clauses of the Act in cases where the arrears are paltry as compared with the value of the holding, and where the arrears are

considerable to resort to the remedy as sparingly as possible. [The *Native Opinion* suggests that the Honourable Sir James Monteath should call for an explanation in the matter from the Collector of Khándesh.]

Lord Northcote Gowshala at Charodi (Gujarát).
Jám-e-Jamshed (20), 16th July.

24. The report of the cattle farm at Charodi testifies to the excellent results attained by that institution in preserving the breed of Gujarát cattle. The best thanks of the Presidency are indeed due to our popular Governor Lord Northcote for taking the initiative in establishing the farm and thereby saving that breed from threatened extinction. The institution stands in need of increased financial support, if it is to have an enlarged scope of usefulness, and we can only regret in this connection that the appeal for funds made by its promoters should have failed to meet with a generous response at the hands of the wealthy capitalists of Gujarát.

The *Miyana* dacoities and the alleged stringency of the Arms Act.
Praja Bandhu (24), 12th July, Eng. cols.

25. "Our readers must have read the account of the organized robberies attempted by the *Miyanas* in the Dhandhuka Taluka, the bravery of the Chuda Police, and the ultimate defeat and death of five of the dacoits and the capture of the surviving sixth. There was one fact which must have arrested the attention of every one—*viz.*, that before the Police forces of Chuda, Káthiáwár and Ahmedabad could arrive, nearly a hundred travellers or more were kept in custody by the six *Miyanas*. The process was simply this. As soon as a travelling party was seen by them, two of the *Miyanas* went to its rear, two stopped its way in the front, and the remaining two approached the travellers, and pointing their loaded guns at them, easily secured their loot, and kept the men in custody so as to prevent a disclosure of their crime. The number of men thus kept in custody was so large, that if even a few of them had been well-armed, the acts of violence and daring perpetrated upon them would have been impossible. Under the old state of things, when armed guards could be obtained on payment of a small sum, such offences were rare. They are becoming common, because the population at large has been disarmed in pursuance of the policy of distrust adopted by the British Government soon after the suppression of the Mutiny. This policy makes no distinction between the loyal and the disloyal, the peaceful and the turbulent....... The result is that the whole population is deprived of the means of self-preservation against beasts of prey, and against robbers and outlaws. The strength of the armed Police is so small that it cannot afford adequate protection to the people. About a month ago a village about four miles from Ahmedabad was attacked and looted at night by armed robbers. Such things were impossible under the Muhammadan or Marátha rule, not because the Government were stronger or better than the British Government, but because every village had a sufficient quantity of arms and ammunition for purposes of self-defence; and on the least alarm, all the adult population including sometimes adult females turned out and offered an effective resistance to any gang of robbers. We are afraid that offences like those near Dhandhuka will gradually increase, unless Government immediately adopt two measures: (1) arming the village Police with guns and other fire-arms: (2) allowing some of the respectable inhabitants of each village to keep arms, and encouraging them to acquire skill in their use. This proposal is not in conflict with the policy of the disarming Act, but creates an exception which is imperatively called for by the necessities of the case. We hope the authorities will grapple with this question in a practical spirit. The wider question of showing greater trust in the people in this matter is not quite so pressing, but with the rapid developments taking place in the armaments of the world, it is certain to demand at no distant date the attention of the British Government in India......... If Britain could see its way to utilize the vast resources in fighting men which India affords, she could easily defy the greatest military power of the world. Feeble beginnings have been recently made in this direction, but the full fruits of the policy cannot be attained until the policy underlying the Arms Act is reversed and replaced by one of trust in the people. The old school of Anglo-Indians will be the last to favour such a change, but it is the function of wise statesmanship to adapt itself to changed conditions."

Retirement of Mr. Justice Candy.

Gujaráti (16), 12th July, Eng. cols.; *Rást Goftár* (25), 12th July; *Gujarát Mitra* (17), 12th July.

26. "The Honourable Mr. Justice Candy retired this week from India after 38 years of laborious service.......... His career was almost entirely confined to the judicial line, and his knowledge of Marathi and Gujarati was not a little helpful to him in the discharge of his duties, especially as a Judge of the High Court.......... Though Mr. Justice Parsons must rank amongst the Civilian Judges of the High Court next to Mr. Justice Melvill and Mr. Justice West, the Honourable Mr. Justice Candy must be given credit for his laborious industry and his uniform desire to do justice according to his lights. As a Judge he had defects of a serious character. But the Bar had learnt by long experience that there was absolutely no remedy for bad temper. The judiciary in the mofussil cannot now show a Melvill or West, nor even a Parsons, and Mr. Justice Candy's retirement from the High Court is perhaps calculated to weaken for some time the strength of that tribunal. The retiring Judge did not confine his activities to the discharge of judicial duties alone. He was exceptionally fortunate in being appointed Vice-Chancellor of the University by the Local Government, who looked in vain for scholars elsewhere more qualified and more eminent to fill up the post. We are sorry, but we are constrained to say that under his *regime* the independence of the University was not a little undermined owing to his irrepressible official tendencies. He was actively associated with the Bombay Branch of the Royal Asiatic Society and of the National Indian Association and his services were keenly appreciated by his colleagues.......... Despite Mr. Candy's strong predilections and prejudices in certain matters, we feel sure that even in his retirement he will not fail to raise his voice in England on behalf of the people of India, when it is necessary to do so. We can sincerely sympathise with him when he asked the Appellate Bar to imagine what a wrench it was to him to leave his life-long work and to bid farewell to his numerous friends. We wish him a happy sea-voyage and a long and happy life in his native home." [The *Rást Goftár*, the *Gujarát Mitra* and several other papers of the week comment in an appreciative tone on Mr. Justice Candy's career in the Presidency.]

Mahrátta (7), 12th July; *Prekshak* (31), 14th July.

27. "The retirement of the Honourable Mr. Justice Candy yesterday from the Bombay High Court Bench takes away an officer who was, so to say, hereditarily connected with this Presidency. The Candies, like the Moores, the Crawfords and the Kennedies, are one of the few well-known Anglo-Indian families who have scattered their scions in the Civil and Military services in India. If one scans the official lists, one will find these names on almost every page. Mr. Justice Candy is a son of the Rev. Thomas Candy, the famous Marathi lexicographer, and for some time Principal of the Old Poona College at Vishrambag, and his brother is at present Director of Public Instruction in Berar. In Mr. Justice Candy the Bombay High Court loses an upright and conscientious Judge who, beneath his eccentricities and frequent outbursts of temper, concealed a judicial mind and a kindly heart. As a Judge he was distinguished for his good common-sense rather than for learning or legal acumen, while as an administrator he was very exacting. His irrepressible egotism and biting tongue had no doubt made him somewhat unpopular even on the Bench, but those who came in closer contact with him say that he entertained very sympathetic feelings towards the natives of this country.......... The succession to Mr. Justice Candy is a matter of speculation. Mr. Jacob of the Poona riots case fame is for the present appointed to act for him until further orders. A difficulty, it is said, has arisen in making the permanent appointment owing to Mr. Justice Aston's claims to be made permanent being still under the consideration of the Secretary of State. Mr. Justice Aston, during the one year he has been acting on the High Court Bench, has not much distinguished himself, while during the very short time he sat on the Original Side he gave rise to complaints of being rather hard of hearing. Perhaps this is due to the distance that intervenes between the Counsel and the Judge on the Original Side, or the bad arrangement of the Court rooms. At any rate, a month's trial was found enough to bring him back to the Appellate Side, where as junior Judge he can always observe the golden rule of silence. Mr. Justice

Aston acts for Mr. Justice Crowe till November, and his chances of being made permanent are still problematical. Then there are the claims of Mr. Whitworth and Mr. Beaman, who are at present on leave in England, and both of whom by their learning and independence, not to speak of their seniority in service, deserve to be elevated to the High Court Bench. Barring these, everybody will be glad if the rumour turns out to be true that Mr. Jacob will be ultimately confirmed in the post." [The *Prekshak* makes similar remarks.]

Mr. Justice Candy's speech at the farewell entertainment given by the Bombay Branch of the National Indian Association.

Gujaráti (16), 12th July.

28. Anglo-Indians in this country would do well to ponder over the golden words of advice uttered for their edification the other day by Mr. Justice Candy at the afternoon entertainment given in his honour by the Bombay Branch of the National Indian Association. It is now beyond dispute that the stability of British rule in India depends not so much upon the excellence of the system of administration established in the country as upon the cordiality of relations subsisting between the governing class and the governed. Disaffection among the ruled is the inevitable result of haughtiness and insolence on the part of members of the ruling race; and such disaffection tends slowly but steadily to produce effects detrimental to the continuance of British rule in India. Hence it is incumbent upon European officers to cultivate friendly and cordial relations with the subject race. Latterly, however, new impediments have arisen which tend to prevent the growth of such relations. The political awakening that has lately come over India is viewed by the official class with repugnance and disgust and has estranged their sympathies from the governed. Such repugnance, however, is utterly unjustifiable, as the political advancement of India is but the logical outcome of the beneficent policy inaugurated by the British in the country's administration. Natives are not destined to lead a life of perpetual subservience, and it is but in the fitness of things that with the advance of years they should be admitted to a larger share in the administration of their own country. European officers should realise this fact and try to adapt themselves to the changed conditions of the times. As Mr. Justice Candy aptly put it, they should not think that their duties end in exchanging the light amenities of conversation with natives at *soirees* and social entertainments. Their interests being inextricably bound up with those of natives, they should incessantly endeavour to cultivate genuine friendship with them and encourage their legitimate aspirations. Their efforts in this direction are sure to be appreciated by natives. It is an error to suppose that natives cherish unfriendly feelings towards the official class generally. If they cherish such feelings at all, they do so only towards those officers who look askance at their political and material progress.

Appointment of Mr. G. Jacob as Judge of the Bombay High Court.

Gujaráti (16), 12th July, Eng. cols.

29. "Mr. G. Jacob, I. C. S., has been appointed a Judge of the Bombay High Court. Mr. Jacob's name is not unfamiliar in Bombay. He acted as Registrar of the High Court for two years when the late Sir Charles Sargent was Chief Justice and had a rare opportunity of personally observing the ideal judicial frame of mind which that distinguished Judge brought to bear upon his arduous work and for which he was respected and admired throughout the Presidency. Mr. Jacob, even as Assistant Collector, was well known for his patience. The thorough judicial independence and impartiality he showed in the trial of the riot cases in Poona have not been forgotten in any part of the Presidency. Methods of administering justice, which fail to inspire confidence or give satisfaction to the public, cannot in the long run conduce to the maintenance of judicial prestige or even to the prestige and reputation of the British Government. Every Judge in England knows it and Mr. Jacob has already shown that he can fearlessly act up to the noble traditions of English Courts. He is now appointed to a very responsible post after a sufficiently long judicial career. He has witnessed with his own eyes the brilliant example of Sir Charles Sargent. Besides he has in his own person set an example of judicial independence. It is not for us to prejudge him. But Mr. Jacob's past justifies the confident hope that he will uniformly strive to keep up the highest and most sacred traditions of the High Court."

Appointment of Mr. Dayaram Gidumal as Acting Judicial Commissioner, Sind.
Prabhát (44), 11th July, Eng. cols.

30. "The people of Sind will be immensely gratified to hear of the appointment of our worthy citizen, Mr. Dayaram Gidumal, C. S., as Acting Judicial Commissioner in Sind. Few men can boast of a more splendid record of service than this highly talented son of Sind. In every capacity in which he has been called upon to serve he has acquitted himself most creditably, enjoying the confidence of both the Government and the people. When some three years ago he held, for a few months, the very appointment which has been conferred upon him now, he fully maintained his reputation for excellent work. A man of Mr. Dayaram's parts should have been by this time in the High Court. It is really to be regretted that the Government has not been able to provide a berth for him there and thus mark its appreciation of his brilliant intellectual powers in a fitting manner. Let us hope that the Government may reward him by elevating him to the High Court Bench before he retires."

Appointment of Mr. M. R. Jardine as Clerk of the Crown in the High Court of Bombay.
Jám-e-Jamshed (20), 18th July, Eng. cols.

31. "It is announced that Mr. M. R. Jardine, Bar.-at-Law, has been, in consequence of the sad death of Mr. Starling, appointed sub. *pro tem.* Clerk of the Crown. May we respectfully submit that an opportunity might be taken of the vacancy that has occurred to appoint some Native Barrister of good standing to the post. Our suggestion is not unreasonable. It is time now for the recognition of the claims of well-qualified natives to such posts; and the learned Chief Justice of the Bombay High Court, whose sympathies towards the natives of this country have so often been conspicuously displayed, should be the first to recognize the justice of these claims. We are still far from the day when an Indian High Court will be presided over by a permanent Native Chief Justice or when the post of Legal Member of the Supreme or Local Executive Councils will be given to a son of the soil. And there may be good reasons for this—although based in some degree upon prejudice. But there is no reason, at least so far as we can see, why able, well-qualified native members of the profession should not be given posts like the one now vacant. It is hard to understand the object of keeping such posts as a close preserve for Europeans. Will our prayer be listened to? Our faith in the sense of justice of the authorities concerned is too great to admit of any doubt about the matter."

Remarks in connection with the Tilak case.
Jagadádarsha (104), 12th July.

32. Mr. Tilak is now being prosecuted for the third time. On the first occasion he was charged with defamation. As this prosecution was of a semi-public nature, Government might well be held justified if they helped it either directly or indirectly. On the second occasion he was charged with sedition. This serious charge must have at first surprised foreigners and created all sorts of wild notions in their minds about Mr. Tilak; but on coming to know the full particulars of the case, they must have concluded that there was no sensible man among the advisers of Government. Mr. Tilak is not a rebel, and has neither levied forces, nor procured any munitions of war, nor taken up arms against Government. He is only a journalist who lays the rayats' grievances before Government in a constitutional manner. His prosecution, therefore, did not prejudice him in the least, but, on the contrary, spread his fame far and wide. That case was between Government on one side and the whole of India, represented by Mr. Tilak, on the other. As Government were directly interested in that case, they were justified in concerning themselves with it. The present is the third prosecution instituted against Mr. Tilak. The case is, to all intents and purposes, one of a private nature. Hundreds of offences like the one with which Mr. Tilak is charged occur daily in every court of justice, but no judge ever takes any notice thereof. The unusual importance attaching to the present case is solely due to the fact that Mr. Tilak happens to be concerned in it. No one but Government themselves can tell what important point they wish to have settled by taking special measures, such as the appointment of a Special Magistrate, a Special Prosecutor, &c. It is quite unbecoming the dignity of

Government to manifest such deep interest in the present prosecution. As Mr. Tilak is an insignificant person when compared with Government, the latter may be said to be only lowering their own prestige and raising Mr. Tilak's importance by taking special measures in connection with his prosecution. Will not the people say that the action of Government in the present case looks like that of the Pandavas, who, unable to conquer Bhishma in fair fight, killed him perfidiously by discharging arrows at him from behind Shikhandi? Why do not our meek popular representatives in the Legislative Council put a question to Government as to what they can gain by wasting large sums of money on such a trifling matter as the present case? We regret to say that the special measures taken by Government in the present case are alike injurious to their own prestige and opposed to the policy hitherto followed by them. The evidence which has been already adduced in the case is sufficient to enable one to come to a decision in the matter. But as the case is still *sub-judice*, it would not be proper on our part to express any opinion upon it one way or the other. We consider it no small gain that the evidence adduced in the case should have disabused the public mind of the prejudices engendered against Mr. Tilak in consequence of the idle rumours which had obtained currency at the commencement of the trial, and proved to them that even in private life Mr. Tilak's character is unimpeachable.

A suggestion to Government *re* the service of summonses in Small Cause Court cases.

Indu Prakásh (33), 16th July.

33. The present practice of serving summonses on the defendants in suits filed in the Court of Small Causes by affixing copies of such summonses on the outer door of their dwelling places is a prolific source of serious hardship to the parties concerned. Decrees are often passed *ex parte* without the knowledge of the defendants concerned and execution issued. Such decrees being unappealable cannot be easily set aside. We would therefore suggest an amendment in the existing law to the effect that all summonses should invariably be signed by the persons on whom they are intended to be served. As the procedure adopted in the disposal of small cause suits is of a summary nature and as the claims amount in many cases to hundreds of rupees, it is certainly a great hardship upon defendants that the suits should be heard and disposed of behind their backs. A sound administration of civil justice is one of the main props of British rule in India, and we hope that Lord Curzon will see before his departure from India that all flaws in the system of judicial administration are removed.

A case of assault by a European upon a native at Ráwalpindi.

Phœnix (9), 11th July; *Bombay Panch Bahádur* (154), July.

34. "Dr. Upendra Nath Ghose of Ráwalpindi is a gentleman of recognised social status and has the honour of being the Assistant Surgeon at that place. Well, a man of such respectability ought to be immune from the violence and ruffianism which British soldiers are so wont to practise on the unfortunate people of this country. In this matter the officers who are expected to set a better example to the soldiers occasionally show themselves to be no less sinners than their men......... Dr. Ghose was driving his family, consisting of a number of ladies and children, to the house of a Bengali friend. A certain Military officer was driving his trap in an opposite direction, and as the two carriages came in sight of each other, Lieutenant Murray expected Dr. Ghose to rein in his horse in order to let him pass. Would our reader believe it that the manly, stalwart, warlike Punjabis are wont to humour Europeans in such cases. But this gentleman was a Bengali who has his own ideas of his rights and prerogatives as a gentleman and a citizen, and refused to do what was required of him. The Lieutenant's hair began to curl of itself when he was confronted with this colossal piece of cheek on the part of a coloured man, and forthwith he sent a couple of Tommies to ask the doctor to descend from his carriage and come and beg his pardon. But this again was a course—this coming down and begging pardon—which the doctor would not readily adopt to please any man on earth, and as the Lieutenant thereupon tried to ascend the coach-box and get at the doctor who had set all his wishes at defiance, Dr. Ghose laid

about his whip freely and gave the Lieutenant more than one nasty cut. The blood of the Lieutenant was then fairly up and he dragged the Babu down by main force from his high pedestal, struggling and kicking for all he was worth. But the beef-eating, brandy-bibbing bully of a Briton being a good deal stronger than the doctor, it was not long before he completely overpowered his antagonist and beat him within an ace of his life. The account does not say whether his soldiers lent him aid in the assault, but these men are never strait-laced or particular whether they play fair or foul in bringing their antagonist down. The matter next figured in court and the Magistrate of Ráwalpindi fined the doctor Rs. 10 and the Lieutenant Rs. 50. This is a specimen of Jedwood justice in our opinion, for knowing that the doctor was only exercising his right of self-defence, the Magistrate did not scruple to fine him Rs. 10 for no offence. [The *Bombay Punch Bahádur* also makes sarcastic comments upon the above case. The natives, it says, must be under the influence of some evil star, as assaults by Europeans upon them do not cease in spite of the efforts of the Viceroy and the Commander-in-Chief.]

The question of the apportionment of Plague expenditure between Government and the Municipalities.
Mahrátta (7), 12th July.

35. "It is now six years since the plague broke out in this Presidency, and we have not yet arrived at anything like finality in the principles on which the apportionment of plague expenditure should be equitably made between Government and the local bodies. The principal cause of this state of things, in our opinion, is that not only did Government incur plague expenditure in the beginning without consulting the local bodies, but even at the time of apportionment they do not allow the latter a full and fair hearing as regards the share to be borne by them. The system that was actually followed was something like this. Till lately the plague administration was entirely in the hands of Government, who, acting on the advice of their sanitary or medical experts, fixed both the policy of administration and the standard of expenditure. How arbitrary was this policy and how extravagant was this standard every one knows too well. The point is that the facts being as we have stated, the result very naturally was that the plague expenditure often exceeded the estimate, and always even reasonable expectations. The trouble, however, arose when the question of apportionment cropped up; but this trouble was, during the early years of the plague, slow to be felt because Government spent without hesitation in the hope of realising the money spent by them from the local bodies. And the local bodies did not interfere, partly because they had no voice, and partly because the advances came in the first instance from the Government Treasury. In 1898 the Government of India applied their mind to the question for the first time, and laid down certain principles on which an apportionment of plague charges might be made. But, as later experience proved, these principles did not go far in solving the difficulty. The natural solution lay only in one thing, *viz.*, the making over of plague administration into the hands of local bodies themselves, and this being done from the present year all troublesome problems in plague finance will cease in future. But the arrears of these problems have not been cleared. In fact we have no notion when this clearance will take place. In the meanwhile we have to witness phenomena, which have the effect of unsettling the finances, and disquieting the peace of mind, of local bodies. It appears that the mill of Government represented by the office of the Accountant General has been grinding slowly—rather too slowly we should say; and many a local body has, on a fair morning, been presented with a bill that must have taken away its breath. The local bodies concerned had no previous notion as to the contents of the bills presented to them for payment. But Government had incurred the expenditure and the Accountant General ordained that the obligation was on the local bodies to pay, and so they had to pay. But protests and representations and official and private negotiations followed in quick succession and the matter was ultimately settled by Government accepting part payment and making a show of a favour for the rest. We do not think all this has been approved by any body; the local bodies hate the arrangement and Government themselves have barely tolerated it. But that has been the state of things up to the present.

We will make this clear by giving an illustration. Our readers are already aware that the plague expenditure in Poona up to this year has amounted to ten lakhs of rupees. Of this sum Government generously bore 7½ lakhs; and they made over the entire plague administration into the hands of the City Municipality, reserving to themselves only the management of the General Plague Hospital. When the plague administration was taken over by the Municipality the understanding was clear that the apportionment of plague charges as above stated was final.......... But the unexpected happened, and the Municipality was last month presented with a bill to defray the expenses incurred on account of the plague hospital during last year, *viz.*, a sum of over thirty thousand rupees. We do not know whether the Accountant General was kept entirely ignorant of the understanding between the Government and the Municipality; but whatever his knowledge, the bill is a fact. The Municipality has respectfully and humbly repudiated any obligation to pay the bill, and for the following reason. The plague administration during the one year in which it was in the hands of the Municipality has proved, as expected, far more economical than in any of the previous years when it was in the hands of Government; and so, if at the time of taking over the plague administration, the Municipality had known that it would be charged so heavily for the single item left out, *viz.*, the plague hospital, it would have begged to be entrusted with the maintenance of the hospital also. As regards the claim of the Municipality for credit for economy, it need only be stated that the cost of the plague administration during the first six months of last year, when there was no plague in the City and the management rested with Government, was Rs. 10,032, whereas during the next six months, when the administration was in the hands of the Municipality and the plague was raging furiously in the City, the cost was no more than Rs. 6,427 only! Taking whole years, again, we find that in the years 1900-1901 and 1901-1902 the cost with Government management was Rs. 63,348 and Rs. 49,953, respectively, as against Rs. 16,459 for 1902-1903 with Municipal management....... Now as regards the general plague hospital, the extravagance of expenditure under Government management can be made clear in the following way. For the last month and a half the number of patients in the hospital has never been more than ten, and since the 6th of June there was only one patient. But what do our readers think has been the strength of the establishment maintained for the hospital? The establishment consists of one Medical officer drawing Rs. 850 a month, one Assistant Surgeon on Rs. 150, one Lady Superintendent of Nurses on Rs. 215, two nurses on Rs. 190 each and twenty servants with a total salary of Rs. 193, that is to say, a total monthly establishment of about Rs. 1,600. Now is this not really unaccountable? It is true that a nucleus establishment has to be maintained even during non-plague months. But that nucleus need not cost Rs. 1,600 a month. For if plague comes again, trained agency can be certainly made available with two weeks' notice, and thus the expense for the intervening period is pure waste. As for the proper share which the Municipality should bear of any year's charges on account of the hospital, the figures show that last year, for instance, only 49 per cent. of the total number of patients treated during the year came from the City, the rest coming from the Suburban, Cantonment, and Kirkee Municipal areas and the mofussil. The first limit upon the Poona Municipality's burden, therefore, would be the one suggested by the above percentage. But then, again, there is the question about the Poona City Municipality being prepared to undertake the management of the plague hospital. If, therefore, Government choose to keep the management of the plague hospital in their own hands, they must in fairness exempt the City Municipality from all charges on its account, or at most take a share which may be fixed in the same way as the apportionment of the general plague charges has been made. The Accountant General is not an arbitrator between the Government and the Municipality; and that officer, by virtue of his office, knows no equity. It is for the Government, therefore, to temper the rigour of his calculations and financial decrees by their own sense of equity and their knowledge of the condition of local Municipal finance."

Sites for the erection of **health** camps for the different native communities of Bombay.

Indu Prakásh (33), 16th July.

36. For the last five or six years, Parsis, Brahmins, Parbhus and other native communities in Bombay were permitted, during the prevalence of plague in Bombay, to erect health camps on separate plots of ground allotted to them behind the Marine Lines Station of the B. B. & C. I. Railway. This year, we hear, no health camps will be allowed to be erected on that ground. When the plague first broke out in Bombay, Government were pleased to erect huts on the open space behind the Marine Lines Station at their own expense for the use of the public. Next, they allowed the people a free use of the ground. Last year they charged some rent for the same and this year, it is said, the ground will not be available at all for the erection of health camps. We do not know whether the Municipality or the City Improvement Trust is responsible for arriving at such a decision. We hope Government will give both these local bodies to understand that they exist solely for promoting the public good, and not for the enrichment of those who administer the affairs thereof. We would advise the different native communities of Bombay to lose no time in forwarding petitions to the proper authorities in the matter. If no satisfactory reply to such petitions is forthcoming a public meeting of the citizens of Bombay should be convened for the purpose of making a representation in the matter to our kind-hearted Governor, Lord Northcote.

Mr. Gell, Commissioner of Police, Bombay, and bagatelle gaming in the city.

Akhbár-e-Islám (51), 15th July.

37. In our issue of the 25th June we had referred to the prevalence of bagatelle gaming in Bombay, which, we remarked, had made head once more in the city after having been nearly suppressed during the *regimé* of Mr. Kennedy, late Commissioner of Police, Bombay. In justice, however, to our present able and energetic Commissioner of Police, Mr. Gell, we must explain that Mr. Kennedy was able to deal effectively with the evil because the game as it was played in his time was purely one of chance. At present, however, the game being played with the aid of a 'cue' is converted technically into a game of skill and thus bagatelle players are enabled to evade the clutches of the law. It will thus be seen that in the present state of the law the suppression of the evil is a task beyond the powers of the Police. We trust, however, that Mr. Gell will not fail to impose such wholesome restraints upon bagatelle gaming as he is empowered to do under the provisions of the new City Police Act.

Sale of adulterated ghee at Surat.

Gujarát Mitra (17), 12th July.

38. The *Gujarát Mitra* complains of the extensive sale of adulterated ghee at Surat and the use thereof in the preparation of sweetmeats, &c., by native confectioners, and urges the local authorities, in the interests of public health, to put a stop to such sale by a strict enforcement of the provisions of the Ghee Adulteration Act.

Proposed reorganization of the Telegraph Department.

Jám-e-Jamshed (20), 15th July, Eng. cols.

39. "A Resolution of the Government of India, just published, announces the sanction by the Secretary of State 'of certain improvements in the pay and prospects of the superior establishment of the Indian Telegraph Department.' We find in the Resolution that a number of new fat posts are created and that the fat appointments already existing are made fatter. Bad pay does not guarantee good work; and we recognise as much as the Government of India seem to do, that it would be a short-sighted policy to be stingy and cheese-paring in the matter of paying and rewarding the public servants of the country. But have not the Government been altogether too liberal in fixing the new scale of salaries? More painful still is the fact that absolutely nothing has been done for a larger employment of natives in the Department, or for their promotion to the higher grades. Lord Curzon evidently thinks—and we are open to correction—that protected from brutal and ruthless assaults by drunken British soldiers, there is no right, no claim of the Indians, so far as the Government is concerned, which needs looking into. The persistent disregard by the head of the Government, and that too a statesman like Lord Curzon, of the claims of the natives of India in the public service is grievously disappointing, to say the least."

Legislation.

Proposed amendment of the law relating to restitution of conjugal rights.

Indian Social Reformer (4), 12th July.

40. "The mills of Indian Legislation grind slowly. After many years of agitation against the absurd and irrational provisions of the law relating to the so-called restitution of conjugal rights, it is proposed to amend that law in the new Civil Procedure Code, not with a view to make imprisonment of the defendant impossible, but so as to leave a discretion to the Courts in the matter. The timidity shown in drafting the amendment is almost an invitation to the reactionists to make mischief. Logically and historically, the present law is indefensible. Conjugal affection, like gratitude and filial love, is a moral duty. There is no law for the restoration of filial affection or for the enforcement of feelings of gratitude, and nobody ever asked for one. Nor for that matter did any body ask for a law for the restitution of conjugal rights to be enforced by imprisonment in this country.......... The present amendment is almost the same as that brought forward by the Honourable Mr. Mehta in 1895. The old section stands, but a new section is added declaring that, notwithstanding anything in that section, the Court, either at the time of passing a decree for the restitution of conjugal rights or at any time afterwards, may direct that the decree shall not be enforced by detention in prison, or by attachment of property, or by both......... The amendment as it is drafted does not indicate the grounds on which the Court should exercise its discretion. We think the omission ought to be supplied, because we know that there are Indian Magistrates whose discretion in such matters is absolutely worthless. Of course, a remedy for Magisterial vagaries is provided by not limiting the discretion to the time at which a decree is passed. Transfers are so frequent in India, that a defendant may not have to wait for six months to re-open the matter before a new Magistrate. But six months in jail means absolute ruin, especially to a woman, and the law should prevent such abuses as far as possible. We may suggest here a few grounds which might be specified in the amendment. An eminent Hindu judge and jurist, the late Sir T. Muthuswami Iyer, laid down in a case that came before him that practically no dereliction on the part of a husband was, according to the Hindu law, sufficient ground for a wife leaving his roof. We would begin with that. Proved immorality, drunkenness and crime should be specified as causes in which the protection is absolute. There is another class of reasons which should also be included. When the parties to a marriage are not of the age of majority, or some age to be fixed specifically for the purposes of the section at the time of the marriage ceremony, restitution or rather the institution of conjugal rights ought never to be enforced by imprisonment."

Education.

Suggestion to Government to devote the proceeds of the Excise duty on cotton goods to technological training.

Voice of India (14), 18th July.

41. "'An Economist,' who contributes to the *London Times* a remarkable series of articles on the question of preferential tariffs, supports the duty on corn by an argument by which we in India should not fail to profit. If a moderate duty on corn, insufficient to check importation appreciably, is imposed and if the proceeds are expended on the complete organisation of technological training and the application of science to industry, would not such a policy, he asks, be economically defensible? This merely substitutes technological training in the place of the old age pensions, which are so near Mr. Chamberlain's heart. We have in India a tax which is as unpopular on grounds of fiscal policy as the corn duty is in England. May not the unpopularity of the excise duty on cotton goods be expiated for by devoting the proceeds to technological training or some scheme of promoting the industrial progress of the country? If the proceeds of that tax be so set apart, would it be necessary for Government to higgle about the aid that is to be granted to institutions for the promotion of scientific research, and to sacrifice its dignity by making the grants depend upon the liberality of Native Governments?"

Lord Northcote and the forthcoming Muhammadan Educational Conference.
Voice of India (14), 18th July.

42. "There is something specially encouraging in the head of our Administration coming forward in person to speed a public movement with popular education for its object. The report that His Excellency Lord Northcote is to open the forthcoming Muhammadan Educational Conference ought, therefore, to be welcome to the entire Indian community. We have always held it as a working principle that the backwardness of the Muhammadans in matters educational is a drag on the Indian community in general. We ought to have equal progress over the country, as far as that is to be managed. The Muhammadans in India have a great future before them. For one thing, they have not so much to unlearn as the Hindus have, nor are they so fettered by artificial restrictions of caste. And Europeans find them easier to get on with. Let them adapt themselves to the altered conditions of life, and they will before long compete with the most advanced sections of their countrymen."

Educational needs of the Ratnágiri District.
Satya Shodhak (131), 12th July.

43. Primary education in the Ratnágiri District must be said to be in a very backward condition indeed, if we look at the very meagre percentage of literate persons and the number of the school-going population in the district. As the population of the district is gradually advancing with each decade, the number of primary schools must also increase proportionately if the district is not to fall behind in the educational race. Instead of this, however, some twelve schools were abolished a few years ago for want of funds. The Government educational grant for the district has also remained stationary for a number of years past, although representation for its increase were from time to time made by the local educational authorities. Last year Government allotted an additional grant of six lakhs of rupees to education in the Presidency, but unfortunately no portion of it fell to the share of our district. It is an admitted fact that this district is extremely poor, and it will not therefore be right for Government to confine their educational grant to one-third of the total expenditure on education by the Local Boards. We hope the Director of Public Instruction will, in allotting the grant in future years, take into consideration the growing demand for primary education in this district. One or two Technical schools are also urgently required in the district. (Elsewhere, the paper advocates the opening of an Agricultural school and the establishment of a model Farm at Ratnágiri).

Railways.

Want of a convenient booking office at Ahmedabad for the Ahmedabad-Prántij and the Ahmedabad-Dholka Railways.
Praja Bandhu (24), 12th July, Eng. cols.

44. "We desire to invite the attention of the B. B. & C. I. Railway authorities to the serious inconvenience experienced at present by passengers travelling on the Ahmedabad-Prántij and the Ahmedabad-Dholka Railway lines. We understand that there is only one booking office for issuing tickets to passengers travelling on both the lines, and it is at the southern end of the railway platform....... The trains being kept beyond the Saraspur railway bridge, the passengers have to walk a pretty long distance from the booking office to their carriages. This causes them a double inconvenience: (1) they have to carry their heavy baggage a fairly long distance, and (2) in consequence of there being no roof over that part of the platform from where the trains start, they are exposed to the inclemency of the weather. We think, therefore, that it is imperatively necessary to bring the trains near the covered part of the platform, or if that be not possible, to open a separate booking office at a convenient place."

Alleged grievances of third-class passengers.
Native Opinion (35), 12th July, Eng. cols.; *Jagadádarsha* (104), 5th July.

45. "The question of the grievances of third-class passengers on Indian Railways has become a vexed one and these grievances are increasing every day. The joint stock third-class carriages attached to mail trains between Madras and Bombay are so narrow and inconvenient that many of the passengers actually become ill on the journey. The compartments are not provided

with water-closets. To the Madras mail only one third-class carriage is attached, and all the passengers are huddled together in it. The windows of the third-class carriages used by natives are so small that many a time one feels quite suffocated. It is hoped that the Madras Railway authorities will see their way to remove the inconvenience. It is most disappointing to observe that even in Mr. Robertson's report on the working of the Indian Railways this point does not seem to have been noticed. Mr. Robertson has made some practical suggestions with regard to a number of questions affecting the administration of Indian Railways, but he has failed to press the question of the grievances of third-class passengers vigorously on the attention of the Railway authorities and Government. We earnestly hope this question will be taken up by Lord Curzon." [The *Jagadádarsha* complains of the cruelty with which pilgrims to the Ashadhi fair at Pandharpur (Sholápur) are treated by the Railway authorities by being made to travel in cattle trucks at great personal inconvenience.]

Municipalities.

Affairs of the Bándra Municipality.
Jám-e-Jamshed (20), 15th July, Eng. cols.

46. "The Bándra Municipality having been left to drift, for years past, from bad to worse, was suddenly called to account last year, by the Commissioner of the Northern Division, and asked to set its house in order.......... It is significant that it has never struck the civic fathers of Bándra that the municipal mismanagement of a town like theirs reflects discredit upon their intelligence and public spirit. The wonder was not that Government felt themselves compelled to call the attention of the Municipality to its many short-comings, but that they did not do so earlier. It might have been imagined that the members of the Bándra Municipality, after the plain speaking of Mr. Lely, would set to work in a manner which would give no cause for complaint either to the rate-payers or to the inhabitants of the town; and that they would put the suburb on a footing which would give them legitimate pride in their handiwork, and make it a model municipal town in the Presidency. But this was not to be. The residents of Bándra have forwarded a representation to His Excellency the Governor containing a formidable indictment against the ways and methods of the Municipality. We shall not prejudge the civic fathers of Bándra....... But we believe the time has come when the Government should step in and make an exhaustive inquiry into the working of the Municipality."

The Bombay City Improvement Trust and the scheme for erecting Police lines on Foras Road.
Jám-e-Jamshed (20), 16th July.

47. The Trustees of the City Improvement Board have declined to undertake the scheme recently submitted for their consideration by Government for erecting Police Lines on Foras Road, Byculla. The action of the Trust is sure to commend itself to the public mind. The Police are at present much better housed than thousands of the poorer inhabitants of the city, whose claims upon the Trust are, therefore, undoubtedly more urgent. We would suggest to Government that they should use their influence with the Trust for the purpose of inducing that body to improve the sanitary condition of the city slums before providing luxurious habitations for the City Police. Besides, the responsibility for housing the Police rests upon Government themselves, and it is by no means desirable that they should seek to shift it to the shoulders of the Trust.

Local self-Government in India alleged to be a failure.
Digvijaya and Satyavritta (82), 10th July.

48. When Municipalities were first introduced in India, Government kept the administration of those bodies in their own hands for a long time and nominated respectable and intelligent citizens to be members of municipal boards. Many useful reforms were introduced by these bodies in those days. Many blessings, too, such as the supply of pure drinking water, charitable medical relief, a well-organised system of cleaning roads and lighting streets, &c., were made available to the people residing in municipal areas, and a general impression was created in the public mind that municipalities were a real blessing. But this impression did not

last long. The municipalities came in course of time to be more and more self-governing bodies, the principle of election was introduced in their constitution, and rate-payers were called upon to choose their own representatives to serve upon the municipal boards. But the effect of these changes upon the character of municipal administration was in many cases far from desirable. Although the income of most of the municipalities increased by leaps and bounds, the object for which these bodies were originally brought into existence came gradually to be forgotten. The persons who are brought in under the elective system are far inferior to those who were formerly nominated by Government, and municipal administration in many places is steadily going from bad to worse. The municipal boards as they are constituted at present may verily be compared to assemblies of asses and buffaloes. They are utterly unfit to be entrusted with the management of local affairs, and unless they are driven out by a strong-minded Government, there is no hope of municipal reform. These ignorant and stupid councillors are quite unable to keep a proper check upon municipal employés, who feed fat upon municipal revenues without let or hindrance.

Native States.

Lord Curzon's policy towards Native States.
Native Opinion (35), 12th July, Eng. cols.

49. "Amongst the recent Governors-General Lord Curzon has shown more activity on all sides, and His Lordship has dealt with more Native States than any of his predecessors, we think. The Maharaja Holkar has had to resign his *gádi*. The Nizam has had to cede the province of Berars, and the Maharaja of Kashmir, as dame rumour says, will have to exchange Kashmir for some British province. If the Governor-General is busy in thus humiliating first class Native Chiefs, the Provincial Governments cannot be blamed of remissness in the same direction. In the Sángli State, for instance, installation is given precedence over adoption, an innovation against the Hindu *shastra*, and a precedent suicidal to the interests of Native Chiefs. This policy of king-making may flatter an Imperialistic Viceroy and gratify the ambition of provincial officialdom, but it certainly ignores the true relations of Native States with the Paramount Power and violates the spirit of the promises given in the Proclamation of 1858 and reiterated from time to time by the late Queen-Empress and the present King-Emperor, or by their officers on their behalf. This policy of the Indian Government may add more land to British territory, may bring more money into the Indian Treasury, and may possibly strengthen the strategical position on the frontier; but it will create distrust in the mind of the Indian public. We may quote a few more instances to show how Native Chiefs are treated in these days. There is a fourth class Chief in Káthiáwár, by name Vala Naja Kala of Bhilka. He was accused of a grave crime, tried for it and found not guilty. But the Government of India say that he has proved himself unfit to rule his State and it has been decided to deport him to Ahmednagar. We fail to understand the reasoning of the Government of India in this decision. Suppose a man is hauled up before a Sessions Judge on a charge of murder. The Sessions Judge acquits him of the charge, but convicts him of unfitness to manage his household and sends him to jail. Will this decision stand in the High Court? We presume not. The High Court will squash the sentence and also admonish the Sessions Judge for having gone out of his way in inflicting it. Similarly the Government of India have punished Vala Naja for an offence of which perhaps he was quite unaware. If the Government of India, however, thought and believed that Vala Naja was unfit to rule his State, we think he should have been given a hearing and his fate ought not to have been decided on *ex-parte* evidence. We of course do not know whether Vala Naja is or is not unfit to rule his State, and we may concede that the Government of India have some basis for their belief. But all the same, Vala Naja has a right to be heard in self-defence, and unless he is given that opportunity, the public can have no confidence in the Government of India's decision and will sympathise with Vala Naja for being deprived of his ancestral heritage by sheer force of authority.......... To the above instance we can as well add those of the Tippera and the

Nágode States. The succession question in the case of the first has been settled in a manner contrary to the established practice and custom, and the Chief of the second State is not given his *gádi*, for reasons not known to the public. The Government of India have now sanctioned an increased grant for the maintenance of the Nágode Chief; but this small mercy will scarcely satisfy the Chief, and will furnish a good ground to the public to suppose that some injustice must originally have been done to him. Such instances can be multiplied and they all go to show that the Government of India have initiated a policy which will practically blot out all the Native Chiefs from the Indian Empire. The Native States are a sort of buffer and in times of difficulty it will be found that they can be safely relied upon. That has at least been the experience of British administrators in the past, and it is to be regretted that a different view of their position prevails at present."

Kesari (111), 14th July.

50. 'If any one wishes to see how our rulers treat our Native Chiefs, let him cast a glance at the treatment accorded to Naja Wala of Bhilkha, a Fourth Class Chief of Káthiáwár. This Chief was accused in August last of murdering a servant. The offence was not committed in British territory, nor was the Chief a British subject. He could not, therefore, be arrested and prosecuted; but as soon as he stepped into British jurisdiction he was taken into custody and handcuffed. He was dragged on foot before the Agency Magistrate in that State. This indignity might well have been spared as there was no danger of the Chief escaping from custody had his hands been left free. Europeans have been prosecuted in the past for committing the murders of natives, but we do not remember a single case in which they were handcuffed and exposed to any public indignity. The trial before the Agency Magistrate was subsequently found to be *ultra vires*, and a Special Commission was then appointed to try the accused Chief and that tribunal made a report to Government. A common offender would have been tried by a jury and the result of the trial would have been declared in open court, but a Native Chief has not the rights even of the meanest offender and, therefore, a secret report was made to Government in the case of Naja Wala. What the contents of the report are it is not possible to say, but it is believed to be favourable to the Chief. Six months after the submission of the said report Government have issued a Resolution and directed that the Chief should be deported to Ahmednagar and kept in custody there. The Resolution makes no reference at all to the offence with which the Chief was charged, but simply informs him that he is utterly unfit to rule his State and that he is therefore to be kept in custody at Ahmednagar. We do not think that it will be possible to come across a case outside the limits of India in which the accused is charged with one offence but punished for another. There being no reference in the Resolution to the offence of murder, we have strong grounds to presume that the Chief is innocent of it. The punishment inflicted on him, therefore, can hardly be held to be justifiable in any way. It savours apparently of the justice which the wolf is said to have dealt out to the lamb in Æsop's fable. We do not wish to defend the conduct of Chiefs, who are eccentric, high-handed and unjust. We contend, however, that the mode of trial adopted in such cases should be such as to befit their rank, and the position they occupy in the loyal esteem of their subjects and the traditions of British justice.

Contradiction of the report about the exchange of Kashmir for a British province.

Voice of India (14), 18th July.

51. "The contradiction of the report that the Government intends to persuade the Maharaja of Kashmir to part with his territory in exchange for some British province or provinces is timely. In connection with this alleged proposal it is interesting to notice the suggestion of a Bengali writer—which, if not original, is not without supporters—that Britishers should be induced to settle down in suitable localities in India and their sons should replace some of the men that are now brought from the United Kingdom. The principal advantage claimed for this proposal is that it will reduce the Home charges. But what inducements will be strong enough to persuade Britishers to settle down in this country?"

Voice of India (14), 18th July.

52. "It is not improbable that the future historian will describe Lord Curzon as the father of a policy which may be called the policy of annexation by lease. The story of the Berars is not a year old: there comes now another and a little story from a different part of the Indian Empire. The Indian Government has obtained from the Khan of Khelat a perpetual lease of two strips of territory of the total area of about 750 square miles for a rent of Rs. 1,40,000. The reason for this arrangement is purely administrative convenience—that the inhabitants of the leased tracts will be able to derive more benefit from certain irrigation works to be extended into their country if they come under the British Government. Misgovernment on the part of the Khan's officials is given as an additional ground; but, whatever the reasons for the arrangement may be, it will be seen that if the British Government consents to take slices of Native States on lease—and about the consent of the Native rulers there cannot be much difficulty, especially if the Viceroy arranges matters with them in person—a time may come when, as every suitable opportunity is taken advantage of by future Viceroys, the lessee may relieve the landlords of a large portion of their encumbrances. Whether this plan of improving the map of India was suggested by the history of the East India Company or by the sowkar, whose modifications of the survey maps have set the law in swift and effective motion, may remain a mystery. But one cannot help admiring a genius that has discovered a method of annexation so legal and yet so full of potentialities for the future."

Alleged decision of the Government of India to take over Kashmir for colonization by Europeans.
Kesari (111), 14th July.

53. Everyone is by this time aware of Lord Curzon's secret object in making Indian Chiefs march in procession at the tail of his elephant and asking them to make humble obeisance to him at the Delhi Durbar. It is often urged that the object of that Imperial function was to prove to the world the strength and stability of the British Indian Empire as well as the loyalty and gratitude of the Indian population for the excellence of the British administration. Whether this object has been attained is more than we can say, but any one who might have minutely studied the ceremonial observed at the different Durbar functions must not have failed to notice the utterly helpless and humiliating condition to which Indian Chiefs have at present been reduced. Many people believe—and not quite without reason—that one of the secret motives of the Viceroy in holding the Durbar was to impress upon the minds of Native Chiefs the fact that they are mere feudatories who can be placed upon or removed from their *gádis* at the mere will of Government. The trial of the Maharaja of Panna, the dexterity shown in the acquisition of the Berars, the dismissal or the resignation of the Maharaja of Indore, the deportation of the Chief of Bhilkha to Ahmednagar, and the impending proposal to convert Kashmir into a British province afford clear indications of Lord Curzon's policy towards Native States, and lead one to suspect that His Lordship is a second Lord Dalhousie. The only difference between the two Viceroys is, that while the policy of Lord Dalhousie was one of open annexation, that of Lord Curzon aims at establishing the principle that the Paramount Power has the authority to do what it likes with the Native States without actually annexing them. Soon after the Delhi Durbar the Maharaja of Kashmir was invited to Calcutta to pay a visit to the Viceroy. His Lordship had previously proclaimed to the world that the Durbar would furnish an opportunity for free and unrestricted intercourse between Native Chiefs and British officers. In spite of this His Lordship had to ask the Maharaja to undertake a journey from Kashmir all the way to Calcutta. This invitation produced a strange suspicion at the time, and it was confirmed when it was given out shortly after that Lord Curzon would return the visit of the Maharaja by going to Kashmir. It was generally surmised that some important matters were to be discussed at these interviews. These surmises were recently contradicted by an official organ, but we do not think that Lord Curzon ever yields to popular clamour or refrain from carrying out a fixed resolve. The *Times of India* has reiterated the contradiction, but if Government wishes to silence such ugly rumours, they had better do so by issuing an official *communiqué*. We had given in our issue of 2nd June the previous history of the negotiations for annexing Kashmir to British territory (*vide* Weekly Report No. 22, para-

graph 49), and had there hinted that if the British had set their heart upon that province, they would never give up their object. The reports published last week in a Simla newspaper and in the *Morning Post* of Delhi tend to confirm our conjecture. It is settled, it seems, that the Maharaja will make over Kashmir in exchange for Jammu and Siálkot. The exchange, which is to take effect from next January, is said to be perfectly voluntary. Perhaps it is as voluntary as the resignation of the Maharaja Holkar or the edict of abdication signed by the Maharaja of Kashmir himself in Lord Lansdowne's *regimé*. How are we to believe that the Maharaja can freely consent to part with a fertile province like Kashmir, which is justly styled "the Paradise on earth." It is said that the exchange will prove advantageous to the British in many ways and these advantages are being gloatingly dilated upon by some Englishmen. Kashmir will be useful, it is thought, for strategical purposes and also serve admirably for planting a British colony and stationing a British garrison therein. Its mineral resources and its adaptability to fruit culture are also pointed out as its valuable features. All this is true, but why should the British take Kashmir from the Maharaja? Because the latter freely consents to the arrangement, it might be said. Apart from the question whether such consent is really voluntary, we may point out that a Native State is not a mere landed property which can be alienated at the owner's will and pleasure. It is inhabited by human beings, whose liberties cannot be bartered away in this enlightened century at the pleasure of the Chief as if the people were no better than slaves. Can two fathers exchange their children as if they were mere chattels? The same consideration applies to the exchange we are referring to, and we cannot therefore look upon it as fair and equitable.

Khándesh Vaibhav (118), 10th July; *Satya Mitra* (130), 14th July.

54. We learn from the *Morning Post* that Government have decided to take the fertile and beautiful province of Kashmir from the Maharaja from January next, and to give him the provinces of Jammu and Siálkot in exchange. Thus the rumour about the annexation of Kashmir has proved to be true. The sooner Lord Curzon leaves India the better, otherwise he will annex a good many Native States besides Kashmir. He took Berar from the Nizam and compelled the Maharaja of Indore to retire on pension, and now he has caused the ruler of Kashmir to make over his State to the British Government in exchange for some British provinces. This exchange of territories is made ostensibly to meet the Russian danger, but really with the object of planting a European colony in the newly acquired province. We learn on the authority of the *Morning Post* that such a colony is to be planted in Kashmir, inasmuch as that province is rich in mineral resources and the soil is well suited for fruit culture. A large European garrison will also be stationed there in future. The province is, moreover, said to be well suited for tea and coffee plantation. Europeans have thus begun to colonise this country from the north downwards. God grant that such colonization may not extend as far as the southern part of the country. We are strongly of opinion that it would not be fair on the part of Government to annex the territory of any Native Chief under any pretext whatever. [The *Satya Mitra* makes similar comments.]

Reported compromise of the suit brought by Mr. Fernandez against Colonel Wray, late Political Agent, Kolhápur.

Mahrátta (7), 12th July; *Kesari* (111), 14th July; *Samarth* (37), 15th July; *Prekshak* (36), 14th July.

55. "A *cause celebre* pending in the Bombay High Court, which created a sensation some time ago, is, if our information be true, likely to be settled out of Court. Our readers could not have forgotten the suit brought by Mr. Fernandez of Kolhápur against the Secretary of State and Colonel Wray, whose career as Political Agent of the Southern Mahrátta Country will never be forgotten by the people of Kolhápur. The notorious poison case was of course the climax of Colonel Wray's eccentric career, and as a sequel to it, Mr. Fernandez, the victim of that case, brought an action for damages in the Bombay High Court against Colonel Wray and his master, the Secretary of State. While the suit was pending, a commission was issued by the High Court for the examination of important witnesses at Kolhápur, some of whom are high officials in the State. The evidence of these witnesses was expected to disclose much [illegible] plotting and political dirt, and this caused extreme unwillingness

in some quarters to hazard the ordeal of hostile cross-examination. The consequence was, we hear, a compromise between the parties by which Mr. Fernandez gets Rs. 10,000 as a solatium for his injured reputation. Of this sum, we are told, Rs. 2,500 are to be paid by the Bombay Government and Rs. 7,500 come out of the Kolhápur Treasury. We do not know how far this rumour is true, and we certainly wish that it is entirely false. Of course we have no wish to see this dirty affair prolonged, but we fail to see what the Bombay Government or the Kolhápur Durbar has to do with the matter. Mr. Fernandez deserves all sympathy and any just compensation that may be his due, but the damages that are to be awarded to him ought to come out of the pockets of Colonel Wray alone. Why should the tax-payers' money be squandered in this fashion to save the prestige of a by-no-means discreet officer? We cannot yet believe the rumour about the compromise, which savours too much of a jobbery. But of course anything is quite possible at present in Kolhápur. We hope there will be an authoritative contradiction soon." [The *Kesari*, the *Samarth* and the *Prekshak* write in a similar strain. The latter paper exhorts the Maharaja of Kolhápur not to allow himself to be caught by the baits of decorations and *kharitas* and thereby fail in his duty to his subjects.]

The Chief of Jámnagar and his Divan.
Mahi Kántha Gazette (65), 12th July.

55. The Jamsaheb of Jámnagar seems to be dissatisfied with his present Divan, Rao Bahadur Bhachech, and is anxious to get rid of him somehow or other. Not that the latter is unfit to discharge his duties, but unfortunately he lacks that spirit of accommodation and habit of servility which so often pave the way for a successful career in Native States. It is reported that the object of the Jamsaheb's interview with the Agent to the Governor at Balachadi was to obtain the latter's permission to change the Divan. The Jam, however, does not seem to have attained this object. This is as it should be, for the present Divan is an officer of ripe experience and independent views, and apparently the Jam was instigated by designing persons to endeavour to remove him from office.

The Cutchees of Bombay and the alleged mismanagement in the Cutch State.
Akhbár-e-Islám (51), 17th July.

56. In July 1902, the Cutchees of Bombay had submitteed a representation to Government, praying for the introduction of certain urgent reforms in the Cutch State. Government had in reply promised to give due consideration to the prayer of the memorialists, but as yet nothing has been done in the matter. The Cutchees, therefore, intend to convene another public meeting of the community in Bombay next week for the purpose of adopting resolutions praying for the removal of the present acting Divan of the State, Mr. Ranchhodbhai Udayram, and expressing their concurrence in the views put forth in a pamphlet recently published by Mr. Khimji Hirji Kayani on the subject of the maladministration in the Cutch State.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th July 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th July 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st July 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Mara'thi—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	Anglo-Portuguese.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	English, Portuguese and Concanium.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	Anglo-Sindi.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lokhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	Anglo-Urdu.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	English, Mara'thi and Gujara'ti.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	English, Maráthi and Kánarese.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	Gujara'ti.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon ...	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly ...	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
128	Pratod	Islámpur ...	Weekly... ...	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41...	80
130	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár ...	Sholápur ...	Do.	Narsappa Abanna; Hindu (Kámáti); 44 ...	375
134	Shrigonda Vritta... ...	Shrigonda ...	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan...	Ahmednagar ...	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh ...	Bombay... ..	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur ...	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár ...	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár ...	Bombay	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi... ...	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
	URDU.				
152	Ajaibat-i-Bambai ...	Bombay ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette ...	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur .	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár ...	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
156	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Nărăyan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arŭnodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

His Majesty King Edward's visit to Ireland.

Voice of India (14), 25th July.

1. "In spite of the foolish conduct of those members of the Corporation of Dublin who refused to vote an address of welcome to the King, His Majesty met with a splendid reception in that city. The replies given by His Majesty to sixty addresses of welcome presented to him breathe a spirit of magnanimity and good-will which will have won the hearts of all right-thinking men, and, before the King bids farewell to the Emerald Isle, his courage and candour will have appreciably altered the attitude of the country as a whole towards the British Government. It was rather a bold step that His Majesty took when he resolved upon paying a personal visit to a part of the kingdom like Ireland, where political feelings are in such a disturbed condition, and nothing shows His Majesty's faith in the power and potency of honest and righteous rule more convincingly than his presence in the midst of a section of his subjects with highly inflammable susceptibilities."

Comments on the action of the Dublin Corporation in refusing to vote an address of welcome to King Edward VII.

Gujaráti (16), 19th July.

2. Reuter has announced that the Dublin Corporation has refused to vote an address of welcome to King Edward VII during His Majesty's visit to Ireland. This bold step taken by the Irish has been subjected to severely hostile criticism in the Anglo-Indian Press. The Irish are charged with betraying ingratitude towards a Sovereign who has unmistakably manifested his anxiety to promote the cause of Home Rule in the country. We can well understand why Anglo-Indian journalists look askance at Irish methods of political agitation. In the first place they are partly by habit and partly owing to long residence in this country averse to all legitimate opposition of constituted authority, and besides to a certain extent they affect such an aversion with a view to deter the Indians from following the example of the Irish. This is not to be wondered at, but it is not quite clear why some native papers, too, should have danced to the tune struck by the Anglo-Indian Press and indulged in unmerited attacks upon the Irish. What is neither permissible nor proper in India may be fully justified by the political situation of a country like Ireland, and it is therefore erroneous to condemn the action of the Irish as puerile or improper. A leading Irish paper, the *Freeman's Journal*, has made an able and conclusive defence of the action of the Dublin Corporation which is well worth perusal. It has unmasked the motives of the advocates of an address to the King and shown that their object was not to manifest their loyalty to His Majesty but to promote their own selfish ends. True loyalty is synonymous with patriotism, *i.e.*, love of one's country, and the so-called loyalty which is divorced from patriotism is but a meretricious substitute for it. The Irish have refused to vote an address to the King, not with the deliberate intent of insulting His Majesty's dignity, but because if they had done so their action would have been liable to misconstruction, and would have tended to hamper their prospects of getting increased political rights. The exemplary political courage evinced by them was inspired by a spirit of noble patriotism and as such should commend itself to all sensible minds.

Asia and Europe.

Kesari (111), 21st July.

3. Lord Curzon in his problems of the Far East has given it as his opinion that in every part of Asia there is "a certain homogeneousness of expression, a certain similarity of character, and certain common features of political and still more of social organisation, which differentiate her structure from anything in Europe or even in America." We have in our previous issues pointed out certain material and moral differences between the peoples of Asia and Europe, and it might seem at first sight that there is a difference between our view as there expressed and the view of Lord Curzon quoted above. We have dwelt particularly on the racial and religious diversities of the peoples of Asia. Now the north of Asia, *i.e.*, Siberia, is practically uninhabited and is already under the sway of Russia. As regards Southern Asia, we have already remarked there is much more diversity of race and language among the peoples inhabiting

it than there is among the population of Europe. But this diversity need not prevent union among the Asiatics for the pursuit of a common object. There was similar, if not greater, diversity among the peoples of Europe before the tenth century A.D. There was disunion among the Gauls, Germans, Danes, Saxons, &c., and the Arabs and Moors taking advantage of this disunion overran Europe and actually established their supremacy over half of that Continent. Had they been aided by appliances of modern civilisation, they would assuredly have become masters of the whole of Europe. But their career was checked by the powerful preachings of a poor hermit named Peter, who brought about a union among the different European communities by exhorting them to recover possession of the tomb of Christ at Jerusalem from the Saracens. It was the preachings of this poor hermit that rendered union possible among the scattered units of the European population. Who knows whether another Peter might not arise hereafter to unify the population of Asia as the Peter of the 11th century unified that of Europe. What the rallying point for such a union might be it is impossible to say definitely. At present the possibility of such a unification seems remote, but the European nations appear distinctly to reckon upon such a possibility and are straining every nerve to retain their hold on Asia by sinking all mutual differences and forgetting mutual jealousies. Some shrewd political writers in Europe apprehend that if the Asiatic peoples do combine and make common cause, they would carry everything before them, and Asia would be too hot a place to live in for the handful of Europeans who are at present in the ascendant here. The phenomenal rise of Japan and the re-awakening of China, India and Afghanistan lead these writers to suppose that the wave of national re-awakening might spread over the rest of Asia, and that the main Asiatic problem of the present century would then be whether the European powers can hold their own before the seemingly diversified but inherently homogeneous population of Asia.

The Somaliland campaign.
Jain (61), 19th July.

4. It is deplorable that the conquest of an obscure desert like Somaliland should severely tax the energy and resources of the mighty British Government. England, in common with the Continental powers, professes to love peace, and Christ, too, has enjoined on his followers the duty of loving one's neighbour. Yet in practice the so-called civilised nations of Europe do not scruple to cause rivers of blood to flow in barbarous countries under the ostensible pretext of advancing the spread of civilization. It is strange that the Boer war has failed to teach a salutary lesson to British statesmen as to the dangers of Imperial expansion. We hope, however, that Britain will desist in time from pursuing her short-sighted policy of territorial aggrandisement, which, instead of adding to her prestige or power, only threatens to involve her in an imbroglio from which she would perhaps find it difficult to extricate herself.

Present political outlook for the Indian people.
Bramhodaya (160), 18th July.

5. At present there is apparent peace in the country, but in reality the minds of the people are in a state of serious unrest and excitement. Evil omens of impending calamities are visible, and there is no one except God to befriend the people during this crisis. Famine and plague are devastating the country. Other nations have shut their doors against emigrants from this country, while foreigners have established themselves in this country and are preventing the natives from enjoying the least degree of happiness. Our rulers are aliens and have made themselves sole masters of everything in India, and even we ourselves are virtually their bond slaves. The political outlook on the North-Western Frontier as well as in Thibet and Corea is calculated to fill the minds of the people of this country with consternaton and alarm. Our present condition, therefore, deserves serious consideration at the hands of Government. The latter have not taken even a single native into their confidence in political matters. Unless, therefore, they show the people of this country the means of protecting themselves, the country will be utterly ruined and Government will have to bear the obloquy incidental to such an undesirable consummation. It is true that Christian nations do not care in the least for such obloquy, still it would be very dangerous

to risk it in connection with the possession of India, the mother of all nations. Government should avail themselves of the services of the vast population of this country. It is cowardly on their part to disarm the people of India and then to boast of their own military strength. If Government were to throw open the military career to the natives, the latter would make the British arms triumphant and plant the British flag on the highest peak of the Himalayas. If this is not done, this country will be utterly ruined in a very short time, and omens are not wanting even now which forebode the catastrophe.

Comments on the delay in the debate on the Indian Budget in Parliament.
Gujaráti (16), 19th July.

6. Commenting on Mr. Balfour's statement in the House of Commons that he could not fix an early day for the debate on the Indian Budget, the *Gujaráti* observes :—The stolid apathy shown by Parliament towards Indian affairs threatens in course of time to prove detrimental to England's interests. An impression is slowly gaining ground in India that England has fallen short of adequately discharging the onerous responsibilities she has undertaken in ruling this vast country. She has been ever eager to exploit India's resources and to advance her own interests, but the happiness and welfare of the voiceless millions committed to her care is a matter of little concern to her. We are fully aware of the benefits conferred by British rule upon India, but we cannot help saying that the indifference of Parliament to India's interests, and the marked deterioration that has of late years taken place in the noble traditions which underlie British policy towards India, have created a very unfavourable impression in this country and engendered in the minds of the educated classes a feeling of positive discontent. When the farce of discussing a stale Budget takes place annually before empty benches in the House of Commons, British statesmen would do well to ponder over the grave political effects such a mockery is calculated to produce upon the public mind in India.

Proposed increase in the military expenditure of India.
Voice of India (14), 25th July.

7. "The wolf's logic with the lamb cannot but be sound. That India should contribute towards the maintenance of a white garrison in South Africa is a proposal which carries with it its own condemnation. But the military wolf pretends that it is the very quintessence of kindness to India, for the alternative would be to station the whole garrison in the luckless Peninsula! Have we not got troops enough and to spare? We *do* spare them now, but in an 'emergency'! So you must bow to the expert—the greatest tyrant that God has created. We can understand Mr. Brodrick holding out his hat before Lord George Hamilton, for he must find the money for his scheme somehow. But why does the Indian Secretary wish to consult the Government of India unless it be to shirk his responsibility? Does he not know that Lord Curzon was not willing even to pay the full 6*d*. increase to the British soldier stationed *in* India? Has he not heard that in the opinion of the Government of India even this expenditure is more than the country can well afford to bear? The fact is that when Lord George Hamilton, in justification of the present military expenditure, maintained not only that it could not be reduced, but that in proportion to her population India was lightly taxed for military purposes, he cut the ground under his own feet and practically held out an invitation to Mr. Brodrick to turn the screw on us. We should be surprised to hear that Lord Curzon's Government acquiesced in the proposed burden on the Indian revenues. Possibly there will be another arbitration, and by a lawyer. But how is such an arbitrator to decide? He will be led by the nose by an 'expert.' It may be, as Lord Hardwicke said, that the South African garrison will be at the disposal of India, if India is made the sole objective of hostile operations in a war with a foreign Power. But it is extremely doubtful whether things will take such a turn that India will require the services of the South African garrison more urgently than other parts of the Empire. That these troops over the sea will be at our disposal is only a probability: that Indian troops are at the disposal of the Empire is a *fact*—they are at the present moment serving in Somaliland. By parity of reasoning, the rest of the Empire must pay a permanent contribution towards the maintenance of our troops. Lord Selborne

tried to satisfy his conscience with the reflection that if it were not for the necessity of defending India the military charges falling on Great Britain would be much lower. Probably so: but if it were not for the possession of India, where would England have been to-day? The principles, or the want of them, on which Indian revenues are sometimes sought to be charged will not bear examination. Lord Northbrooke and Lord Ripon rightly protested that India was being unfairly dealt with, and the unkindest cut of all is this—that Indian money is to be spent on a white garrison in a part of the Empire where His Majesty's Indian subjects are not allowed to settle or even to pursue their ordinary avocations on the same terms as white men! Can a greater insult be added to a worse injury? And then, again, does the estimate of £1,750,000 as the cost of the garrison include pensions? If not, what about the addition to the 'Home charges?' Mr. Thorburn recently suggested that the South African garrison could be cheaply and yet effectively maintained if it was manned by the warlike races of Northern India, and if these were allowed to settle on the veldt there would at least be some *quid pro quo* in such an arrangement."

Jám-e-Jamshed (20), 24th July, Eng. cols.

8. "The vehement protests entered by Lords Ripon and Northbrooke against the proposed addition to the burden of Indian military charges, and the equally strong opposition offered to the proposal by Sir Henry Campbell-Bannerman and the Liberal papers, have had the result of preventing precipitate action on the part of the Home Government. Lord George Hamilton has told Parliament that he is in communication with the Government of India regarding the proposal of throwing a portion of the cost of the troops in South Africa on India and that no decision has yet been arrived at. Lord Hardwicke has said much the same thing, and assured the country that 'nothing would be decided' until a reply was received from the Government of India. It would appear from this that it is Lord Curzon on whom the question depends, and we are sure His Excellency will not disappoint the country. If India is really in such urgent need of more men, if her frontier is really in such imminent peril as we are asked to believe, it is really not easy to see how the Indian Government would be able to cope with the situation with such a large force stationed thousands of miles away from the threatened spot.......... England is practically maintaining her present army more for her own defence and that of the Colonies than of this country. We wish the specious argument had not been put forward at all. And now, when are our political associations and public bodies going to put on record the country's protest against this unjust proposal? When everything is settled?"

Indian Social Reformer (4), 19th July; *Gujaráti* (16), 19th July.

9. "We do not know if His Majesty's Government have resolved to make the situation in India impossible. The recent addition to the Indian army expenditure was an unconscionable proceeding. But it was equity itself by the side of the naked selfishness of Mr. Brodrick's scandalous proposal to make India pay a portion of the cost of the garrison in South Africa. We wonder if this is his revenge for the way in which India received the rumour of his probable nomination to the Viceroyalty. The plea is that the South African contingent will be available for India in times of need. The cynical impudence of this plea will be evident if it is remembered that India was able to supply the needs of South Africa from her own military resources during the late war without seriously impairing her own defences. Mr. Balfour's most extraordinary Government seems to be suffering from an atrophied conscience so far as India is concerned. If Mr. Brodrick's proposal is carried, it is impossible for us in India to put any faith in the good intentions of British statesmen. What is Lord George Hamilton doing? We suppose he satisfies his conscience by fancying that this is the best way of conciliating the Colonists in the matter of the treatment of Indian settlers. We shall be much surprised if the Viceroy sits quiet under this most insulting proposal. India expects him to protest against it undeterred by considerations of a personal or official character. We cannot help thinking that Mr. Balfour and his colleagues find that the only chance of rehabilitating themselves temporarily in the eyes of the British public in view of the desperate muddle into which they have fallen is to distribute the

resources of this wretched country among the white population of the Empire. Who knows but that the Zollverien itself is only a device to this end, as it will undoubtedly be, if financial independence is not granted to India as a preliminary condition of her entering the Union! We protest most indignantly against this policy of plundering India, and no Indian publicist will be worth his salt who does not denounce this outrageous proposal in the simple vocabulary of the ten commandments." [The *Gujaráti* makes similar comments.]

Kaiser-i-Hind (21), 19th July, Eng. cols.

10. "It seems that despite the suggestion made by the Welby Commission to institute a tribunal composed equally of influential and experienced members on behalf respectively of the British Treasury and the Government of India, with an umpire, to settle all disputes in connection with the apportionment of certain Home charges, specially those on account of the army, there has been no advance on the situation which existed prior to the appointment of that Commission. The proposal regarding the tribunal was set at naught, as it was so distasteful to the officials of the British Treasury who have all along been omnipotent in their financial dealings with India about the army charges. India complained of having no voice in the matter of these charges and the suggested tribunal was a fair solution of her complaint. But having been so far successful in saddling upon India without any financial conscience any charges they thought fit, the permanent officials of the British Treasury did not bate a jot their efforts to set aside the proposal to institute the tribunal. The minority who differed from the Commission suggested that the Judicial Committee of the Privy Council was an organisation ready at hand which could better fulfil the functions of an impartial tribunal. The tribunal as suggested by the Commission may, perchance, not inspire confidence in India, but the Privy Council would. And inasmuch as the last body had already powers to adjudicate on disputed questions, there could not have been the slightest difficulty in appointing it for the special function. But all went to no purpose. At last the Secretary of State, weak as he is, succumbed to the suggestion that the Lord Chief Justice of England should be appointed as the sole judge in such matters. But even a Lord Chief Justice can only adjudge on the facts before him just as a counsel can only give his opinion on the merits of the case as submitted to him. If the case is fairly and impartially put, there may be a reasonable hope of the judge giving a correct opinion. The question is whether in the case of the proposed increase in the pay of British soldiers serving in India, which was recently submitted to the Lord Chief Justice and which has been decided against this poor and ill-treated country, a fair and impartial case had been put before that high authority. As it is the revenues of India will henceforward be burdened with another ¼ crore per annum, which will bring up the total army expenditure to over 28 crores of rupees! Thus the small mercy by way of the apportionment of the £250,000 per annum agreed to last year has been more than nullified by this new charge of thrice that amount! But that is not the only charge. There is the threatened further expenditure of an additional three crores in respect of the proposed army corps of Mr. Brodrick which is to be located in South Africa to be of use in case India has need of it! So India may ruminate over the colossal expenditure in store for her in the near future. Plainly put, it comes to this: that India, which in matters of military finance has no voice whatever and which is only perfunctorily consulted—a purely Jesuitical strategy to act as a salve to the British conscience—is being forced against its will to bear this burden! Viceroys are powerless and Secretaries of State are mere clay in the hands of the strong potters of the Cabinet who over-ride them. We think Indian tax-payers should not cease agitating on this subject until they have succeeded in putting down this arbitrary way of casting military burdens of a most intolerable character on their shoulders. They should continue to agitate as they have done during the last 20 years and upwards until the conscience of the British nation at large is thoroughly aroused at this transparent injustice and a substantial redress is obtained."

Jám-e-Jamshed (20), 20th July, Eng. cols.

11. "It was only the other day that we read of Lord Alverstone's award in the matter of the increased pay to British soldiers in India, adding thereby a fresh burden of £786,000, per year on the Indian Exchequer. We asked, then, if the camel could bear this fresh straw. But from what Reuter has lately announced, it was not the last of the burdens destined for its back. Mr. Brodrick's decision to station 25,000 men in South Africa adds about a million and a half to the liabilities of the Indian Exchequer. Of course, the Secretary of State for War does not want an excuse for the business. Is there not something like a North-West Frontier of India, and is it not likely that an emergency may arise there some day? Then why not station 25,000 men in South Africa, patch up thereby the most vulnerable part of his pet Army scheme, pretend that it is intended mostly for the benefit of India and make her pay the bill? When will British statesmen cease to take the Indians for children and idiots? You are stationing these 25,000 men in South Africa for the benefit of the Colonies and the Empire, not the less than for India. How much are you going to take out from the former? Indeed, how much do you think you will be able to get out of those beloved children of yours? Is it untrue, then, that you are treating India as a step-child, aye, even worse than that?"

Jám-e-Jamshed (20), 22nd July, Eng. cols.; *Sultán-ul-Akhbár* (155), 19th July; *Bombay Punch Bahádur* (154), 20th July.

12. "We are glad to note that Sir Henry Campbell-Bannerman, the Liberal leader, has condemned, in the House of Commons, the attempt to make India contribute to the maintenance of troops in South Africa, and that the Liberal Party also intend to oppose the proposal. The *Daily Chronicle* has but echoed the opinion of the whole country, and of every right-minded Englishman in denouncing the proposal as shameful. Great as our confidence is in the Liberal Party, we cannot be oblivious to the fact that there is a brute majority at the back of the Government, and that India stands little chance of obtaining redress or justice. More effective, perhaps, would be the personal intervention of the great statesman now at the head of her affairs. He can effectively bring Mr. Brodrick and Mr. Chamberlain to reason; and to strengthen his hands no effort should be spared by the political associations and the press throughout the country. It is a matter in which Europeans and natives could safely join hands. Let Europeans in this country remember that India wants nothing more than justice in the matter; and that when clouds gather over their Empire, a contented and justly treated India would be worth any number of legions that could be brought into the field. We appeal to all to make a common cause on the present occasion; and to show the Home Government what a grievous blunder they are making by proposing to saddle India with this fresh burden, and what a severe strain they are putting on the faith and loyalty of the Indian peoples. We do not want to see a public opinion 'manufactured'; sufficient it will be if what exists finds a clear and unmistakable expression. We are glad to learn that Lord Ripon, whose sympathies are ever with India, has also strenuously protested against this unjust charge." [The *Sultan-ul-Akhbar* also emphatically protests against the contemplated increase in the military expenditure of India, and observes that it is cruel to impose heavy additional burdens upon the country at a time when the Indian Treasury is depleted owing to extraordinary famine and plague charges. The *Bombay Punch Bahadur* makes similars remarks.]

Kesari (111), 21st July.

13. Among the various causes which have impoverished India—once known in history as the land of gold—we must include the enormous item of the Home charges. If we add to these charges the amount of pensions distributed in England, the trade profits earned by British merchants, and the interest on British capital invested in India, the annual drain of wealth from this country to England is represented by 45 crores of rupees! It is no wonder at all that, under this steady drain, India should become destitute, enfeebled and impoverished. We should, on the contrary, think it a miracle, indeed, that she has still survived this incessant drain. India has witnessed the plundering expeditions of many a Moghul despot in the past and much of her wealth was carried away during these expeditions. But the drain entailed upon her resources under the British

regime must be considered far more terrible than the drain entailed by the expeditions of Moghul invaders and has verily brought her to the verge of ruin and bankruptcy in this civilised age and under a civilised rule! Between the successive expeditions of the Moghul invaders the country enjoyed breathing time, and much of the misery and destruction wrought by the expedition of one invader was repaired before that of his successor. But under the British rule the very heart-blood of the country is being drained away despite all the good intentions of our rulers! Is it any wonder if under these circumstances the improverished population of India is rendered completely resourceless with the first touch of a drought and driven to the relief works in millions the moment these are opened by Government? There are other countries on the face of the earth which are equally susceptible to fluctuations in the rainfall and have experience of droughts and famines, but it is in India alone that an unseasonable rainfall invariably produces a dire famine! Is not the drain of India's wealth to other countries, with the consequent increase in the country's poverty, the sole cause of this state of things? The second great cause of India's impoverishment is her inordinate military expenditure. In the times of Lords Mayo and Northbrooke this expenditure amounted to 16 crores of rupees annually. It was maintained at this figure till the *regime* of Lord Ripon, though in the time of his predecessor the Afghan war had cost 25 millions sterling. But soon after the close of Lord Ripon's *regime*, the Penjde incident occurred, and there was also the war with Theebaw, who was eventually deposed and deported to Ratnágiri. The military expenditure was thus increased to 19 crores by the end of 1890. In 1897 it had increased to 24 crores, and now it stands at 27 crores! In other words, the entire land revenue of the country is absorbed in the upkeep of the army and in strengthening the military defences of the Indian Empire. If we were to look at the proportion of the income-tax receipts (which are a fair indication of a country's material prosperity) to military expenditure in India and in England, we shall find that this proportion is much higher in the case of India than it is in England. It is 1 : 4 in the latter country, while it is 1 : 14 in ours. Some people may be inclined to think that the utmost limit of military expenditure has now been reached in India and that there is no prospect of an increase therein. But this is a sheer delusion. Lord Curzon told us in his last Budget speech that India will in future find herself plunged more and more in the whirlpool of international politics and that she must not, therefore, expect a decrease but an increase in her military expenditure. This prophetic utterance of the Viceroy has proved to be too true, and India must be prepared to meet an additional burden of two or three millions sterling in consequence of Lord Alverstone's award in the matter of India's liability to bear the cost of the increase in the British soldier's pay. The increase was sanctioned by England owing to the peculiar difficulties experienced by her in obtaining satisfactory recruits. India had no concern in the matter at all and should not have been called upon to bear any portion of the cost incidental to the increase. In spite of this, Lord George Hamilton agreed to throw upon India the initial increase of 2*d.* in the soldier's pay, but refused to pay the amount of the full increase of 6*d.* The question was referred to the Lord Chief Justice of England and he has decided against us. We only wish to ask whether the Government or the people of India had any voice in appointing the umpire? Again, can the Lord Chief Justice of England be considered an impartial arbitrator as between England and India? The so-called arbitration is thus a mockery, and poor India has perforce to bear the burden thrown upon her by Lord Alverstone's award.

Dnyán Prakásh (32), 23rd July, Eng. cols.

14. "In the British Empire India ostensibly occupies a peculiar position, and on ceremonial occasions is made much of as the brightest jewel in the British Crown. But in reality and on ordinary occasions she is treated as the Cinderella of the Empire. If any burden cannot conveniently be put upon any other part of the British Empire, the British Cabinet imposes it on India with an easy conscience. If a British statesman has an inordinate desire for splendour, pomp and glory, it can readily be satisfied by burdening India with expenses of an Imperial Coronation; if another wants to secure the support

of the cotton magnates of Lancashire, he has no hesitation in putting burdensome imposts upon Indian industry; if the pressure of severe competition is felt by any Colonial industry, the Indian Government is ready to help the Colonies by imposing countervailing duties upon foreign imports under the plea of protecting Indian industry. Thus India is saddled with new and increasing burdens according to the convenience and pleasure of the British Cabinet, and to add insult to injury, British statesmen profess to do all this in India's interests. A fresh illustration of this policy we have had this week. It is decided to quarter 25,000 British soldiers in South Africa for some years to come. The so-called conquest of the South African Republics by the British has necessitated this step. The necessity of the new force cannot be denied. But the strange thing is that India has to pay for it......... Arguments are not wanting to justify the charge. Mr. Brodrick coolly states that as the force would be immediately available for service in India in case of emergency, India will gladly pay for the expenses of the new force. The sophistry of the argument is too palpable to require refutation. On this ground all the expenses of the British administration might be defrayed by India. The advice of the whole British Cabinet is available to India and hence India should pay the expenses of the Cabinet! The whole educated public of the United Kingdom is ready to render service to India and hence the expenses of education in the United Kingdom should also be borne by India! Mr. Brodrick must have seen that his argument cuts both ways. If India is to pay for the force which is available to her in times of emergency, why, then, Great Britain and the Colonies should not also bear a portion of the cost of the Indian army. For the Indian army is not only theoretically available for service in any part of the Empire in times of need, but it has been actually so used in South Africa, Egypt, China and elsewhere. Why should India then bear single-handed the charge of her large army which is really utilised for the purpose of guarding Imperial interests?......... It is stated that the matter has been referred to the Government of India. We hope that our strong-minded Viceroy will not allow himself to be led by the nose in this matter."

Kesari (111), 21st July.

15. Since the close of the Boer war a considerable addition has been made to the extent of British Dominions in South Africa, and a military critic recently contributed a series of articles to the *London Times* pointing out how Great Britain should distribute her standing army in the various parts of the Empire so as to ensure general safety and a quick means of defence in the event of a foreign invasion on British soil. He suggested that South Africa, as a conveniently situated part of the Empire, should be permanently occupied by a strong garrison. But Mr. Brodrick disapproved of the idea at first as it entailed a huge cost upon Great Britain. But when he saw that India, the meek and patient beast of burden of the Empire, could be made to bear a portion of the cost, he publicly announced in Parliament the decision of the National Defence Committee to station a garrison of 25,000 troops in South Africa. The writer in the *Times* believed that the carrying out of his suggestion would tend to lessen India's military expenditure by making it possible to reduce the strength of the Indian army, but Mr. Brodrick ignored this aspect of the question altogether and justified the imposition of a part of the cost of the South African Contingent on India on the ground that that contingent would be available for service on the Indian Frontier in the event of a serious complication there. As it is, the Indian army is far in excess of the country's requirements and a portion of it can well be spared for service abroad. This has been proved over and over again in the past when Indian contingents were made to take the field in South Africa and China. If India has thus assisted in fighting the battles of the Empire, why should not England in equity bear a portion of the cost of the Indian army? This has long been the contention of the Indian National Congress and of the Native Press, but British statesmen, far from admitting the justice of that contention, have shown a cruel selfishness and reprehensible shamelessness in proposing to throw a portion of the cost of the South African Contingent upon India. If it is justifiable on the part of England to charge India for a promise of military assistance *in future*, is it

not her duty to pay India for the military assistance derived by her from this country *in the past*? Again, if the Indian Government and the Indian people were to propose to England that this country might be called upon to pay the actual charges that might be incurred at any time in future in sending over troops from South Africa to India, can British statesmen urge any valid objection thereto? India has suffered grievous injustice in the past in the matter of her military expenditure, but British statesmen have, on account of their selfishness, become far too callous to feel any pity for the just demands of this country.

Kál (108), 24th July.

16. The *Kál* writes on the same subject in a sarcastic strain:—Last time we alluded to the new burden of eight hundred thousand pounds imposed on our country in consequence of Lord Alverstone's award. As if this burden was not enough, it has been recently decided to throw another of two or three crores of rupees upon the back of poor India. The circumstances which have led to this new addition to our country's burdens are as follows:—Every one knows, of course, that the Boer Republics were annexed by Great Britain because they contain rich diamond mines, and we were assured by Lord Milner that tranquillity had been fully restored in the newly conquered territories. To pacify it still further, Mr. Chamberlain undertook a tour to South Africa. But with all this, there is not real tranquillity, it appears, in South Africa and it has been decided to retain a large garrison there. So far everything is fair, but the question next arises as to who should bear the cost of the garrison. Evidently the answer to this is that it should be borne by those who have taken possession of the diamond mines. But so long as the Britisher can put any load he likes upon the dumb Indian beast, why should he bear any load himself? But he must at the same time preserve every appearance of doing justice to India. Mr. Brodrick came to the rescue and found out an ingenious argument for throwing a part of the cost of the South African garrison upon this country. As the Indian Frontier is constantly menaced by the possibility of a disturbance, the South African troops can, he argued, be employed in an emergency to quell the disorder there. Thus Mr. Brodrick justified the imposition of the burden upon India. But we must not lose heart yet. Our friends in England are fighting our battle in the House of Parliament. Lord Ripon has entered a protest against the iniquity sought to be done to our country. Our vigilant Secretary of State and our strong-minded Viceroy will also do everything in their power to guard our interests. In the last resort, the Congress will take up the question at its next session, and the political associations in the country will of course agitate it in the meanwhile, and our non-official representatives in the Provincial and the Supreme Legislative Councils will pester their official colleagues with interpellations on the subject. Even if all these constitutional efforts to avert the threatened injustice prove abortive and we are required to pay, we need not be sorry. The country at large will pay the money; the burden does not fall upon any particular individual. Why should individuals then bother themselves about it? Let our countrymen go to sleep quietly over the matter and let them also rest firmly assured that under British rule no injustice will be done.

Is Lord Curzon's administration a failure?

Indu Prakásh (33), 20th July, Eng. cols.; *Jám-e-Jahánooma* (62). 18th July, Eng. cols.

17. "A pamphlet under the title 'The failure of Lord Curzon' has just been published in England and is sure to provoke hot discussion both here and in England. It does not profess to give the details of Lord Curzon's Indian career, but seems to have been evidently written with the express object of painting only the dark side of the picture. We are not of those who are inclined to raise Lord Curzon to the seventh heaven, nor do we feel inclined to cry him down unduly. We must say at the outset that we are not at all blind to His Lordship's foibles, but we cannot at the same time subscribe to the unjustifiably severe indictment drawn up against him by the writer of the pamphlet. We shall state here a few of the broad facts of His Excellency's *regime*. His grand conception of the All India Memorial at an enormous expenditure can be said to afford a ground for just and legitimate complaint against him. His treatment of the Calcutta Municipal Corporation is also another subject

for just criticism. The lavish expenditure on the Delhi Durbar we do not think any body will be prepared to justify. His treatment of some of the Native States cannot, at least in some cases, be called just and fair. These are some of the shortcomings of Lord Curzon's *regime*. But they surely do not justify us in characterising it as a failure. If Lord Curzon is a failure, what are Lords Lansdowne and Elgin? Our present Viceroy may not be a Lord Ripon, but it must be admitted that he is, on the whole, certainly not below the two Viceroys mentioned above." [*The Jám-e-Jahánooma* writes in a similar strain.]

Reported preparation by Amir Habibullah Khan of Gazetteers relating to the Afghan tribes.
Sultán-ul-Akhbár (155), 19th July.

18. Our readers must be aware of the steps taken by Amir Habibullah Khan to increase the efficiency of his army and to promote the spread of education among his subjects. The Afghan ruler is now devoting his attention to collating statistical and other particulars about the various tribes living under his sway. He has ordered the preparation of Gazetteers relating to each tribe and we learn from a reliable source that his object in undertaking the task is to find out which of the tribes are content to remain under his sway and which prefer to go under British rule.

Shivaji celebration at Calcutta.
Mahrátta (7), 19th July.

19. The *Mahrátta* publishes the following telegraphic summary of the recent Shivaji celebration at Calcutta:—"The Shivaji celebration came off yesterday. It was one of the largest meetings ever held. The Classic Theatre premises where it was held were crowded to the roof. Babu Surendranath Banerji presided. Babu Bipin Chandra Pal, Dr. S. Mullick and three others addressed the meeting. The President declared that Shivaji was the greatest empire-builder the world had yet known. As a representative Hindu, Bengal has as much right to honour him as Bombay. Mr. Pal said that he looked upon the celebration as a religious rite and sacrament in which Shivaji stood as a symbol of the highest political ideal and aspirations of the Hindu race. Dr. S. Mullick said that the inspiration to be derived from such a life as that of Shivaji was very much needed to-day by young India. Five thousand pamphlets and half-tone pictures of Shivaji were distributed. A large number of Marwaris and Muhammadans were present, and Muhammadan youths took an active part in the celebration."

Kesari (111), 21st July; *Bramhodaya* (160), 18th July.

20. The *Kesari* publishes a similar account and adds:—Some days ago we had published in these columns a brief account of the Pratapaditya festival at Calcutta. Pratapaditya is a Bengal hero and it is but natural that his memory should be cherished by the Bengalis. But heroes like Pratapaditya and Ranjitsing enjoy after all a purely local celebrity and cannot be placed on the same pedestal with Shivaji, who is truly "a national hero" as remarked by the *Bengali*, because he has laid the Hindu religion and the entire Peninsula of India under such a deep debt of obligation as no one has ever done in the past. It seems that the Bengalis have learnt to appreciate Shivaji's true worth. The Honourable Mr. Surendranath Bannerji, who occupied the chair on the occasion of the recent Shivaji celebration in Calcutta, delivered a spirited speech, extolling the virtues and achievements of Shivaji, and pointed out that those who took part in Shivaji celebrations did not thereby express their approval of his methods, but merely wished to pay a tribute to his innate and exalted virtues. [The *Bramhodaya* makes the following remarks on the subject:—Does Shivaji deserve to be called great simply on account of his exploits? No doubt he distinguished himself by signal military exploits like Napoleon and other military heroes, but that alone does not fully establish his claim to greatness. He did not make war against the Muhammadans because they were foreigners; he only punished them for their wickedness. His memory should be revered not only because he delivered the country from political bondage, but because he upheld the banner of the Hindu faith and put down the wicked and protected the innocent. It would be extremely well if the celebrations held in his honour were based on the above principle.]

Mr. Surendranath Bannerji's speech during the Shivaji celebration at Calcutta.

Sánj Vartamán (74), 18th July.

21. The Calcutta correspondent of the *Sánj Vartamán* communicates to the paper the following summary of Mr. Surendranath Bannerji's speech during the recent Shivaji celebration at Calcutta:—Mr. Bannerji declared amidst loud applause that the spread of the Shivaji movement to Calcutta was an index of the growing sentiment of unity among the heterogeneous communities of India. He then proceeded to compare Shivaji to Napoleon, who had struck terror in the heart of Europe, to Alexander, to Julius Cæsar and to those two famous British patriots, Pym and Hampden, who had stoutly resisted the tyranny of Charles I. Mr. Bannerji then dwelt on the weaknesses of all human Governments, the British Government included, and proceeded to remark:—Government suspect that the Shivaji movement is tainted with sedition, and this unjust suspicion was accentuated by certain insinuations which were alleged to have been made by Mr. Tilak and which subsequently led to his prosecution for sedition. But while Government, on the one hand, sent Mr. Tilak to the prison, the public, on the other, worshipped him as a martyr and invested him with the glorious crown of self-sacrificing patriotism. In conclusion, Mr. Bannerji announced that the promoters of the hero-worship movement had decided to hold in future an annual celebration in commemoration of the great Moghul Emperor Akbar.

Alleged deterioration in the Bench of Indian High Courts.

Kaiser-i-Hind (21), 19th July, Eng. cols.

22. "It is an undeniable fact that the Bench of the High Courts in all parts of the country has greatly deteriorated within recent times. It goes without saying that judges must possess not only the requisite ability to give sound decisions, but also that impartiality and independence which inspire public confidence. Nothing has attached Indians to British rule so much as the administration of justice. Its purity has been the theme of universal praise. But it seems that during the last decade or so there has been a serious falling off from the old high standard. There is less of legal training and legal ability. In this respect the deterioration is much more to be perceived on our Appellate Benches.... .... The selections to judgeships, which are mostly made by the Crown, are not so careful as they were a quarter of a century ago. It may be that owing to the emoluments of the judges being still comparatively small, first class barristers do not care to accept Indian judgeships, and we have to be content with second or third rate men. Even that can be tolerated, but when it happens that it is a judge of the 'jelly-fish' or 'feeble-knee' order who is selected, the misfortune of the public is great. It aggravates the original grievance with the result that public time is greatly wasted, appeals grow in volume, costs are enhanced and satisfactory justice is rare unless the final courts of appeal are invoked.......... Judges, whether in England or India, should be *solely* selected on account of their professional eminence and stern independence, and not on account of political or other considerations. Those considerations in the past, as English judicial history points out, did the greatest mischief to the nation at large For India specially we require judges who are not only men who have made their mark at the bar, but men who are free from all racial bias and who never think that their further preferment or promotion depends on the favour of Government.......... If judges of the class which India needs cannot be had on the present scale of emoluments and pensions by all means raise their salaries and pensions to a still higher figure, as Indians will never grudge any expense which is contributory to the administration of pure and impartial justice."

The Madras Industrial Exhibition.

Mahrátta (7), 19th July.

23. "The Madras Industrial Exhibition has now formally received official recognition. By Government order, dated 29th June, it is declared that the Madras Government 'regard the proposed experiment of holding an industrial exhibition by private enterprise with much interest and sympathy and consider it fully worthy of their encouragement and support.' The Exhibition Committee's request for financial aid will, it seems, be favourably considered when the formal application is made. Instructions, however, have already been issued to the Inspector-General of Prisons and Government

Museum as regards exhibits to be sent to the Exhibition. And even the Collectors and local authorities have been ordered to try and secure suitable exhibits. The attitude of the Madras Government in this matter is commendable, especially when one sees what a thin partition there is between the Indian National Congress and the Industrial Exhibition."

Deshabhakta (15), 21st July; *Kaiser-i-Hind* (21), 19th July.

24. We have nothing but unstinted praise for the sympathetic attitude of the Madras Government towards the Industrial Exhibition to be held in connection with the ensuing Congress at Madras. The present dire poverty of India is chiefly due to the decline of her ancient arts and industries, and unless these are revived the Indians are destined to remain in a state of perpetual slavery and must abandon all hope of national regeneration. We hope the Imperial Government will follow the example of the Madras Government and do all in their power to encourage and foster the Exhibition movement. [The *Kaiser-i-Hind* also expresses similar sentiments.]

Cordial relation between educated Hindus and Muhammadans in Bengal.

Voice of India (14), 25th July.

25. "Under the heading 'Our Bengal notes' the *Voice of India* publishes the following note contributed by a Bengali journalist :—With the progress of education among the Muhammadans in Bengal, there is growing a desire, sincere and eager, in them to be on friendly terms with the educated Hindus in a far more real sense than has hitherto been the case. This feeling, I am glad to notice, is reciprocated by the Hindus. There are now a number of newspapers and magazines written in the vernacular of Bengal which are edited by Muhammadans and represent Muhammadan interests and give expression to Muhammadan opinions on public questions, both political and non-political. These organs of Musalman thought in this province afford sufficient indication of the tendency present among that community to be reconciled to the Hindus in as perfect a manner as possible. One of the vernacular Muhammadan magazines gladly publishes contributions from Hindu writers, whose tone and spirit towards their Musalman brethren is absolutely brotherly. Then the publication of a great historical work in Bengal by a Bengali author on the life of Nawab Suraj-ud-Daula, in which the writer defends the Nawab against many of the accusations levelled against his character by Anglo-Indian historians, has awakened grateful feelings towards educated Hindus among educated Musalmans. Further, there is a movement among the Muhammadans to make Bengali the literary language of the Bengali Muhammadans instead of Urdu, and this movement is finding many ardent adherents. The number of Muhammadan authors in Bengali is on the increase, and, as Bengal has now a fine literature to boast of, I am inclined to think that this movement to make Bengali the literary tongue of Bengali Muhammadans is destined to meet with a considerable amount of success. In the presence of these favourable developments as regards the relations between the better classes of Hindus and Muhammadans in this province, one may be permitted to hope that friction between these two communities will be less in evidence in future than it was in the past."

Bombay Famine Report.

Voice of India (14), 25th July.

26. "The description of famine is gruesome reading even when not illustrated by photographs of wandering skeletons. One million human beings, two millions of cattle, 72 crores of rupees by failure of crops—that is the official estimate of the sacrifice that this Presidency had to make to the succession of famines that visited the land between 1899-1900 and 1901-1902. We may consider first the physical and then the moral effects of the famine. The physical effects may be described first with reference to life and then to property. The population of this Presidency, according to the census of 1901, shows a decrease of 1½ millions in the past decade, and when the census was taken famine was yet prevailing in the land; if all the three years had fallen within the decade, the decrease would have appeared still more serious. On the other hand, it must be remembered that, simultaneously with famine, plague was also claiming its victims, and the

decrease of population may to a small extent be due to a decrease in birth-rates consequent upon the diminished vitality of the people. The official view is that one million of souls may be credited to the account of famine, and the estimate is bad enough without any one quarrelling with it. Deaths from actual starvation are put down at 5,732, out of which no fewer than 4,955 were returned from Ahmedabad City alone. This shows that either the Health Officers of Ahmedabad have overstated, or those elsewhere have understated, the deaths from starvation in their respective jurisdictions. Ahmedabad is described as 'a focus for the destitute from a wide extent of country,' yet this theory cannot fully account for the vast difference between the figures for that city and those for other parts of the affected area. The fact is that doctors are not agreed as to what a death from starvation means; sometimes starvation is a contributory cause of death, and it is not easy to distinguish such cases from those where starvation is the main cause of death.......... As has already been mentioned, the loss of cattle is estimated at two millions. This not only hampered agricultural operations and diminished agricultural productivity by the shrinkage in the supply of manure, but deprived persons, who lost their cattle, of milk, whey and clarified butter, which are the most nutritive part of their ordinary food, and, in the case of the sellers of these products, of a considerable source of wealth. An official report seldom closes like a tragedy, and the chapter on the loss of cattle in the Government Report on the famine treats us to the grateful reflection that 'it has been ascertained that there is now, in April 1903, a general sufficiency of plough-cattle in Gujarát, owing to importation chiefly from Central India, and that, though there is still some lack of them in the Deccan, cultivation is not seriously hampered by recent losses.' The non-living assets lost in the famine included ornaments, household utensils, houses, and in some cases lands. The Government is unable to conjecture what amount of gold and silver ornaments were disposed of, but it is mentioned that an item of export trade registered in the railway returns as 'unwrought copper and brass,' which is understood to represent the household utensils of the destitute, sprang up in 1899-1900 for the first time from Gujarát and the Deccan; 74,000 maunds of these metals were thus exported from Gujarát, and 40,000 maunds from the Deccan during 1899-1900, the value of the whole being not less than 40 lakhs of rupees. One merchant in Surat is said to have exported several tons of brass and pewter armlets and leglets. Grinding-stones and household fixtures came into the bazaars for sale. Women sold their very *mangalasutras*—the last possession they would part with. Well might they sell their very children in the face of starvation and death! Sales and mortgages of immoveable property do not seem to have increased to the extent one would expect, perhaps because there were not enough of rich buyers, and among the poorer classes the buyers and the sellers were equally hard hit.......... The moral effects of a general calamity like famine may be looked at from various points of view. It *ought* to teach thrift, and Government think that there are already some symptoms of thrift apparent. 'In a few cases fodder is being stored, and there is a tendency to watch the market and obtain the best price for produce without excessive reliance on middlemen.' Symptoms of this kind may exist, but they are very difficult to observe, and the officials who are supposed to have noticed them must be very acute. A calamity against which it is hopeless to contend may also foster in some the opposite tendency—that of giving oneself up to fate, and losing all faith in prudence and thrift. Yet we may take the brighter view. Government believe that the moral results of the vast system of relief must have been, on the one hand, a perhaps inevitable loss of self-respect and self-reliance among those who accepted relief, and, on the other, a great increase of confidence in Government throughout the country."

Mr. Jivanji Limjibhoy and the Bombay Government.
Rást Goftár (25), 19th July, Eng. cols.; *Jám-e-Jamshed* (20), 23rd July, Eng. cols.

27. "On perusing the representation addressed by Mr. Jivanji Limjibhoy to Government on the hardships to which he has been subjected by the local authorities, we cannot but feel that the Bombay Government have been carried away rather too much by prejudice, and that they have been needlessly harsh with the petitioner. And what is the head and front of the offence which has made the

Bombay authorities so wrathful against the Parsi agriculturist of Iláv? Nothing but the fact that they hold him as the source and fountain of their trouble in connection with the famous Gujarát Revenue inquiry, and the share he had in bringing about a merciless exposure of the petty revenue officials who were tyrannising over the poor Gujarát cultivators. It is unfortunate that the Bombay Government do not see that, by maintaining this remorselessly hostile attitude towards Mr. Jivanji, they are keeping themselves open to a charge of which they are not, and could not be, guilty. They surely do not want to imply that they are sorry that the black sheep of the Revenue Department have been brought to book, and that those who were prone to harass and ill-treat the poor agriculturists in certain districts of Gujarát have been deterred from copying the example of other unscrupulous officials. What do the Bombay Government really think about this inquiry? Are they sorry for the opportunity that was given them—or rather which they were forced to take—by Mr. Jivanji and others to purify the subordinate revenue service? If not, then, what does their ungenerous, we might almost say unjust, attitude towards Mr. Jivanji mean? Why does not Sir James Monteath, who, evidently guided by the information supplied by the incriminated officials, denounced Mr. Jivanji as a mischief-maker in the Legislative Council, come forward and, on the strength of the opinion expressed by Mr. Maconochie—a far more reliable authority than the Karkuns and others who had become the sworn foes of the Parsi gentleman—do him the justice of publicly revising his judgment of him? Petty persecution like that which Mr. Jivanji complains of, might be expected from an irate, petty-minded Indian Raja, not from the mighty British Government; and we, therefore, hope that though the Viceroy has refused to interfere, matters will be soon set right, and Mr. Jivanji will be relieved from the hardships which are inflicted on him. So far as the public can see, Mr. Jivanji deserves better treatment at the hands of the authorities, and in his present trials the sympathy of the whole country is with him." [The *Jám-e-Jamshed* makes somewhat similar comments.]

Mahrátta (7), 19th July.

28. "Mr. Jivanji Limjibhai of Iláv, a village in Gujarát, has become pretty well-known to newspaper readers since the beginning of the Gujarát Land Revenue inquiry. It is true that Mr. Jivanji rendered very useful services in the matter of bringing to light the malpractices of the Revenue authorities in Gujarát during the famine of 1899-1900. But he had never sought any advertisement for himself in return. As is, however, the inevitable result of any kind of persecution by Government, people began to take an interest in Mr. Jivanji........ Not content with the fame which had been thrust upon Mr. Jivanji by the Gujarát Land Revenue inquiry, the Senior Member of the Governor's Council, Sir James Monteath, made a wild attack upon Mr. Jivanji in his speech at the meeting of the Bombay Legislative Council held on the 8th of September 1902. In that speech Mr. Jivanji was charged with being at the bottom of the Gujarát agitation, with paying no revenue which he could avoid paying, with being a speculator in land, and with using a false certificate to gain private advantage. These were of course serious charges, but having no opportunity to reply to Sir James Monteath, Mr. Jivanji addressed a separate petition to Lord Curzon in which he explained the circumstances under which he had to make default in paying land assessment during the famine years, and prayed that His Lordship would be pleased to give him compensation for the loss he had sustained by the high-handed action of the Gujarát Revenue authorities. The petition has been, as might be expected, disposed of in the usual fashion and Mr. Jivanji has been informed that the Government of India will not interfere in the matter. But printed copies of the petition having been distributed; Mr. Jivanji will once more attract public notice. The particular grievance of Mr. Jivanji himself was naturally thrown into the background so long as the larger question of the conduct of the Revenue authorities in Gujarát was before the public. But the grievance itself seems to be a typical one, and if it be considered on its merits, one has to admit that the Bombay Government have dealt with Mr. Jivanji with unnecessary harshness. The grievance briefly stated is as follows:—Mr. Jivanji's family have been carrying on the business of agriculture for the last three generations. Mr.

Jivanji himself personally tills his lands, sows grain and works personally as an agriculturist in every respect. At one time he and his brother had to pay annually nearly Rs. 9,000 as land assessment to Government; since 1888 they have been finding their agricultural operations unprofitable and have been obliged to curtail them owing to high assessments and an unprecedented cycle of bad years. For a number of years they had had to pay more than 30 per cent. in excess of what the capacity of their lands warranted. By 1895 they began to incur debts and to mortgage their property for paying assessments, and the subsequent years being bad ones they could never completely pay off their arrears. Coercive measures were resorted to against them, and while their houses were attached, their moveable property, including beddings, the grain required for the maintenance of the family and 26 agricultural bullocks, were distrained. In 1899 the Collector threatened to put the two brothers under arrest as Revenue defaulters. But instalments were subsequently agreed upon after securities were given for a sum that would cover the balance of assessment four times over. But even after this arrangement, the attachment and the distraint continued. They were restrained from cultivating their lands, and were told that they would be prosecuted for criminal trespass if they entered thereon. Some of Mr. Jivanji's holdings were declared forfeited to Government, his immoveable property was sold, and every single pie of revenue arrears was recovered up to the end of the year 1898-99. A demand for the balance of assessment for the subsequent years being made, Mr. Jivanji set up a counter-claim to the extent of the compensation due to him for being prevented from cultivating his lands. Further, he contended that he had not been given his due share of remissions of assessments for the three years 1899—1901. The only reason that has been adduced against the grant of remission was that Mr. Jivanji was not a *bonâ fide* agriculturist. But the petitioner has challenged this contention and expressed his willingness to take a verdict on evidence in the matter. Evidently an agriculturist does not cease to be a *bonâ fide* agriculturist simply because he happens to be a very large *khatedar*; and it goes without saying that it is below the dignity of Government to refuse a man like Mr. Jivanji his due share of remissions for the simple reason that he is suspected of being the author of certain letters to newspapers in which the grievances of the agriculturists were ventilated. But Government were not inclined to grant remissions to him or even to make an allowance by way of compensation. In these circumstances, Mr. Jivanji submitted a petition to the Government of India with the result stated above. The grievance of the petitioner is a typical one, and we are sure that every reader of the petition will sympathise with Mr. Jivanji in his trouble. Mr. Jivanji himself may be conscious that most of his trouble is undeserved and arises evidently from the commendable disposition he showed of asserting his private rights and ventilating public grievances, and in that consciousness chiefly will lie his consolation."

A grievance of Khots in the Ratnágiri District in the matter of recovering arrears of rent from their tenants.

Satya Shodhak (131), 19th July; *Dnyán Prakásh* (32), 23rd July.

29. The divergence of procedure in granting execution in Civil suits and suits filed in Revenue Courts for the recovery of rent from defaulting tenants is felt to be a great hardship upon the decree-holders in the latter class of cases. Theoretically there is no divergence, but the revenue authorities of this district have laid down a hard-and-fast rule that execution will be granted in assistance suits once and once only. The defaulting tenant, against whom such execution is to be granted, is fully aware of this rule and tries by a hundred and one devices to evade execution once. He knows that it will not be granted again and the decree-holder has often to be content with a trifle or nothing as the result of the execution proceedings though his claim may amount to a considerable sum of money. Revenue officers may well feel pity for the poor and ignorant tenants against whom execution is sought by Khots and other superior land-holders, but the utter helplessness of the latter in realising their just dues ought equally to excite official sympathy. We think the Bombay High Court have held in one case that execution ought to be granted in assistance suits as often as the Khot or superior land-holder applies for it, and until the full amount of the

claim is satisfied. In spite of this, the Revenue authorities cling to their rule of granting execution in assistance suits only once. We hope Government will look into the matter and redress a legitimate grievance of the Khots. [The *Dnyán Prakásh* writes in a similar strain.]

Lord Northcote *Gowshala* at Charodi.

Praja Bandhu (24), 19th July, Eng. cols.

30. "We are glad to note that the Bombay Government have not merely displayed their good-will towards the Cattle Farm at Charodi, but have helped the institution with a sum of Rs. 2,000 and that the Government of India also have been pleased to give a grant of Rs. 3,000. Nearly one-half of the total amount of subscriptions has been paid by His Excellency Lord Northcote, and whatever our differences of opinion with His Lordship may have been in the past, we cannot let this opportunity pass without once more expressing our sense of gratitude for his large-hearted benevolence. The report of the *Gowshala* informs us that the balance at the end of the last year amounts to Rs. 8,353-6-1. This amount, it need hardly be said, is very small, and unless further subscriptions, for which the Secretary of the Association appeals to the charitable public of the Bombay Presidency, pour in, we are afraid the good work begun at the Charodi Farm is likely to suffer. In view of the excellent object of the Association, we have great pleasure in supporting this appeal for further contributions. We also trust that the Bombay Government will render substantial monetary help to the Association, for it cannot be denied that they have an indirect interest in preserving the breed of the Gujárát cattle."

Indian Social Reformer (4), 19th July; *Gujaráti* (16), 19th July, Eng. cols.

31. "Nothing but a genius for discerning the true elements of a people's well-being could have enabled the benefactor whose name it bears to hit upon the idea of the *Gowshala* at Charodi before he had been many months in this country. The gradual extinction of the famous breed of Gujarát cattle was apparent to all; the sentiments of the people associated the protection of cows with almost religious sanctity. Lord Northcote grasped the situation with the instinct of a born leader of men; provided a large part of the initial fund from his own pocket; personally visited the place and interested able and influential men in the project. His Excellency has now the satisfaction of knowing that by his timely interposition he has done more to strengthen Gujarát against what threatened to be a permanent crippling of her resources than many laws and codes. The splendid success that has attended the institution so far justifies the highest hopes of its future. This is, indeed, work of a kind which one rejoices to look back upon as one proceeds onward in the march of life." [The *Gujaráti* makes somewhat similar comments.]

Abolition of the competitive test for admission into the Executive Branch of the Bombay Provincial Service.

Praja Bandhu (24), 19th July, Eng. cols.

32. "The Bombay correspondent of the *Praja Bandhu* writes:—"Every sensible person will learn with regret that the Government of Bombay have decided to abolish the competitive test for appointments to the Executive Branch of the Bombay Provincial Service. The ground advanced for this unhappy decision is that the competitive examinations held in the past for appointments to the service had always given to Government the best University men. The inference of the Government is not wholly true. There have been instances in the past when the competitive test gave an opportunity for the display of talents that appeared mediocre at the University examinations. Besides, judging from the ways of our Government in the past, only a great stretch of charitable feeling can credit them with a commendable spirit of consistency. With the progress of time, a rule once laid down on hard-and-fast lines will come to be relaxed in the case of good-for-nothing sons of aristocratic fathers, who might have done the Government good service by supporting them in carrying through measures calculated to do harm to the public. In arriving at this decision the Government are taking a serious responsibility upon themselves, and let us hope they would acquit themselves of it with credit to themselves and benefit to the public at large."

Alleged outrage by certain British soldiers upon a native woman at Dum-Dum.
Bombay Punch Bahádur (154), 20th July.

33. It is reported that at Dum-Dum Cantonment near Calcutta certain British soldiers committed an outrage upon a native woman. An inquiry into the matter is being made by the authorities concerned. It is deplorable that such a serious offence should have been perpetrated by British soldiers despite the warning conveyed in Lord Kitchener's circular. We hope the culprits will be severely punished.

Alleged death of a punkah coolie caused by a European at Barrackpore.
Bombay Samáchár (53), 21st July.

34. The *Bombay Samáchár* of the 21st July publishes the following special telegraphic message from its Calcutta correspondent:—A European of Barrackpore is said to have kicked his servant, a punkah coolie, and thereby caused his death. There were several eye-witnesses to the occurrence, and they say that the coolie having refused to pull the punkah was violently kicked by his master and subsequently died of the injuries he sustained.

Affray between some soldiers and villagers at Wánowrie (Poona).
Poona Observer (10), 25th July.

35. "What might have resulted in a general *melee* with serious consequences was fortunately averted by the intervention of Assistant Surgeon Deane of No. 2 Section Hospital, Wánowrie. It appears that the convalescents of this hospital are allowed an evening walk about the part of the premises skirting the road leading to the slaughter yard. Three of these patients were standing near the road when they observed a group of villagers going up to Khándwa. Tommy, to have a little fun, pelted a stone or two at them, whereupon the men resented the same in choice language and proceeded on their way. But they were greeted with more missiles, whereupon the villagers, about eight in number, made a dash to seize their assailants, who, however, ran away and went straight to the hospital. The natives rushed in and were stopped at the entrance by the Assistant Surgeon, who asked them to give an explanation of this unseemly row. He was told of the unprovoked assault, but as they could not identify the men (all being in flannel pantaloons and coats) they had to go away. We hope the medical officer in charge will inquire into the matter and confine the soldier's evening walk only to the front of the hospital as formerly.

Sutta speculation at Ahmedabad.
Praja Bandhu (24), 19th July, Eng. cols.; *Káthiáwádno Himáyati* (64), 19th July.

36. "With great pleasure we note that the new Superintendent of Police at Surat, Mr. Brewin, has put a stop to the form of gambling known as 'Jota Patia' that had been going on in the city for some time past. The evil had assumed very serious proportions, and we think the energetic and firm step taken by Mr. Brewin is not a day too soon......... While on this subject we cannot but refer to a similar evil that one notices in Ahmedabad City. We have our 'Jota Patia' on a public thoroughfare and there is not the slightest doubt that it has ruined many poor homes. We have more than once alluded in these columns to this moral plague in the very heart of the city, and it is no doubt a matter of regret that the authorities have not as yet to our knowledge taken any serious steps in this matter. There may be some minor difference in the *modus operandi* of the game as played at Surat and here, but the essential elements in it are, we believe, almost identical. Since the 'Jota Patia' at Surat is declared to come under the purview of the Gambling Act, there is no reason to suppose that the game played here will not also be covered by it. At any rate the local Police will lose nothing by making a test case. The evil is too serious to be allowed to continue any longer, and we trust the authorities concerned will wake up to a sense of their duty in the matter." [The *Káthiáwádno Himáyati* makes similar comments.]

The Sitaram Building Disaster.
Jám-e-Jamshed (20), 21st July, Eng. cols.

37. "Now that the Coroner's Jury has finished its labours in connection with what is called the Sitaram Building Disaster, and shown the part the public authorities actually play, and are authorised under the laws to play, in supervising the erection of new structures in the city, will the Government, the Municipality and the Improve-

ment Trust please put their heads together and devise some method whereby the raising of jerry buildings in the city could be effectively checked? The scandal has gone on sufficiently long, and it is high time now to put a stop to it. The careful and exhaustive enquiry which the Jury has made, and the facts brought to light during the enquiry as to the character of the supervision the Municipality and the City Improvement Trust are, under the powers vested in them, in the habit of keeping over building operations in the city, have made it clear what remedies are wanted and what are the directions in which they should be applied. It would be a criminal neglect of duty if any further time is wasted before the necessary measures are adopted."

The well dispute at Jalálpur (Surat) and admission of Dhed pupils in the village school at Alindra (Kaira).

Praja Bandhu (24), 19th July, Eng. cols.

38. "Two events have recently occurred in rural Gujarát which throw a side-light on the practical working of the British administrative machine in so far as it affects the feelings and prejudices of the people. The scene of one of them is the taluka town of Jalálpur in the Surat District. There are two wells in the town built and maintained by the inhabitants who are mainly Hindus and used by them for domestic purposes. Some time ago a native Christian named Bahadursing was appointed a teacher in the local boys' school and his wife was appointed schoolmistress in the girls' school. Bahadursing and his wife previous to their acceptance of the Christian faith were Dheds. They raised a quarrel in connection with the wells used by the Hindu population for drinking purposes. A Dhed servant of theirs was employed by them to draw water from one of the wells. The Hindus naturally considered that the well was polluted. They raised an out-cry and sent complaints to the authorities, but no attention was paid thereto. Bahadursing's wife lodged a complaint against a high caste native woman, alleging that she had used offensive language towards her. This trivial complaint was transferred from the Taluka Court to the District Magistrate. The people saw no remedy except that of withdrawing their girls from the girls' school by way of protest against such treatment. The authorities thought that it would be a weakness to yield to the wishes of the people. The girls' school remained empty for a year. The authorities threatened the people that they would close the school. The people, however, remained firm and united. We now hear that more sober and prudent counsels have prevailed with the authorities. Bahadursing and his wife have been transferred to another village. The root of the quarrel has thus been removed, the girls' school has been re-opened, and peace and quiet have been restored.......... It may be conceded that the conduct of the Hindu community in the treatment of outcastes is ungenerous and short-sighted. But more enlightened communities betray failings in such matters by the side of which the treatment accorded to the Pariahs by Hindus can stand a favourable comparison.......... In such circumstances, it is the duty of the officials to try to enter into the feelings of the people and to solve difficulties in such a way as not to offend deep-rooted prejudices. It is childish to think of considerations of mere prestige in such matters. A mistake in dealing with such questions goes far to alienate the feelings of the people and may sometimes lead to serious crime. We congratulate the Surat authorities on the good sense ultimately shown by them, and only wish that they had from the first acted as they did in the end. While upon this subject, it has come to our knowledge that a similar occurrence has taken place in the village of Alindra in the Mátar Taluka of the Kaira District. It appears that some one with more zeal than discretion went with a score of Dhed boys into the local school. The Dhed boys were admitted, but all the other boys have left the school. The disturbance has not ended, and we have no desire to say anything that will inflame sectarian prejudices. We may safely assert, however, that this is not the first time that such attempts have been made by zealous missionaries or others. The Educational authorities have in the past been wise enough to take their stand on broad administrative grounds......... We have confidence that they will do so in the present case."

Municipalities.

Complaint about the bad condition of roads in Poona, Ahmednagar and Sátára.

Daily Telegraph (2), 25th July; *Jagadádarsh* (104), 19th July; *Maháráshtra Mitra* (115), 20th July.

39. A correspondent writes:—"The condition of the roads in the Poona city at the present day is really most disgraceful. The Municipality allots every year about Rs. 13,000 for road repairs, the renewal and re-metalling of roads being provided for separately under a distinct head, and yet no single road in the city, not even those most frequented, presents a smooth, even surface. It is a mystery where all the money goes to. Take any road in the city, say, in Budhwar or Rawiwar Peth, and you will not find a stretch of a hundred feet without a hundred tolerably sized depressions therein, which after a good shower look like so many ponds. This is not all. The Municipality or its servants, which is the same thing, scrape out the silt in the road-side gutters and drains and pile it up on both sides of the road. The rain again washes it into the gutter, and the process of scraping and piling it up on the side of the road is repeated once more. Of what earthly use such half-hearted measures are I fail to see. But I hope our energetic and talented Municipal President will look into the matter and impress on the minds of the executive that the rate-payers expect at least some return for their money." [The *Jagadádarsh* makes somewhat similar comments with respect to the present condition of the roads at Ahmednagar, and the *Maháráshtra Mitra* appeals to the Sátára Municipal executive to improve the condition of the roads in that town.]

Proposal of the City Improvement Trust to erect chawls for the poor on the Kennedy Sea Face.

Jám-e-Jamshed (20), 23rd July, Eng. cols.

40. "We see that the Chairman of the City Improvement Trust proposes to erect chawls for the poor classes on the Kennedy Sea Face to prevent overcrowding in the Dhobitalao section of the city, which is mainly due to the demolition of houses in that part for the Improvement Scheme No. 2. It is proposed to erect structures of a temporary character so as to house the displaced population till the construction of the permanent quarters at Churni Wadi, which the Trust propose to build, is finished. The Parsis and the Parbhus, who resort every season to camps on the vacant plots on the Kennedy Sea Face, will be shut out in future in consequence of this new scheme. General Sir James Willcocks, in his Minute on the subject, has rightly raised the point whether it would be a right thing to oust the better class of people from the place in order to make room for the poor. It should be remembered that the plague is no respecter of persons. It enters the houses of the rich as well as those of the poor; and the Trust will do well to consider what the consequences would be of preventing the middle classes from camping out on the Kennedy Sea Face, as they have been doing for some years. The result will be that those who periodically go out for a change in the open, will have to confine themselves to their unhealthy localities during the plague season, and many of them will inevitably fall victims to the disease. We recognise that the poorer classes, who are not in a position to take care of themselves, should be taken care of by the authorities that be. But, in trying to save them, one had better be careful that the safety of others is not jeopardized, as will certainly be the case if the Chairman's proposals are allowed to be carried into effect."

Bombay Samáchár (53), 23rd July; *Jám-e-Jamshed* (20), 21st July.

41. We congratulate the City Improvement Trust Board for taking up in right earnest the question of housing the poor population of the city. We are afraid, however, that in their zeal to secure this object, the Trustees are unconsciously doing an injustice to the middle class people. The plot selected by the Trustees to carry out their scheme of housing the poor is the Kennedy Sea Face, which till now has been utilized by the middle class population for camping out during the successive outbreaks of plague in the city. It is not fair that they should be ousted from that open space and asked to make room for their poorer brethren. Why should not chawls for the latter be built on the vacant plots of land at Agripada and in the vicinity of the Crawford Market and the Wilson College? At any rate we

hope the needs of the middle classes will not be overlooked in any scheme which may finally be adopted to secure healthy house accommodation for the poor. [The *Jám-e-Jamshed* makes similar comments.]

Native States.

The Government of India and the policy of annexation by lease.
Kaiser-i-Hind (21), 19th July, Eng. cols.

42. "Will anybody inform us what may be the difference between *annexing* thousands of square miles of land and having them '*leased in perpetuity*'? In the history of British India we have been made amply familiar with that Dalhousian word 'annexation.' It is simple and intelligible. We have all known what it means and what its consequences have been in the past. But what may be the significance of this new phrase—'leasing in perpetuity'—which having been coined in the Curzonic mint is now passing into currency? There is that leasing in perpetuity of the hitherto 'assigned' (another blessed word which Indian history has taught us) districts of Berar. We have not yet been able to realise its practical meaning, though we are on the high way of doing so. Meanwhile we read of another leasing of land in perpetuity. Of course, this time it covers a paltry seven or eight hundred square miles. More: The land lies far off in distant Baluchistan, the property of that semi-barbarous potentate, the Khan of Khelat. The leasing of the Berars was represented as an 'administrative necessity.' This fresh lease of the territory of the Khan is also prompted by necessity but of a different nature. The land is said to be a patch of sandy desert with a very scanty supply of water. It is now leased in order that it may be inundated with canal water and well irrigated in the way in which the genius of the British engineer and border pioneer knows so well to do. Whether it has a strategic value in the coming events at Seistan and beyond it will, we presume, become transparent later on. Meanwhile the Khan is to be congratulated on his loyalty to the British Government and the alacrity with which he has leased in perpetuity this desert, which with the monies of the Indian tax-payer will soon be converted into an oasis. In this case the lease is to be twice blessed. It will benefit the lessee and will also benefit the subject population of the original lessor, poor patient creatures who have all along been suffering from the dire evils of insufficient water. To quench the thirst of the thirsty is indeed a most pious act enjoined alike by the Holy Bible and the sacred Koran. Thus the paternal solicitude of the Indian Government for supplying a crying want of the subjects of the Khan of Khelat is indeed to be greatly admired. Our only regret is that there are hundreds of waterless patches nearer home where the same paternal benevolence has still been non-existent, albeit a liberal expenditure in converting them into oasis has been times out of number pointed out as the only means of mitigating the horrors of those dreadful droughts which sweep away millions of the population in a twelve-month."

Lord Curzon's relations with Native Chiefs.
Karnátak Patra (48), 20th July, Eng. cols.

43. "The strange activity manifested by our present Viceroy is unprecedented in an Indian Viceroy. He may be said to be working on the same principles as those of Lord Dalhousie. But Lord Curzon excels him in restless energy, love of pageantry and suasive eloquence......... His Excellency does not seem to care much for the welfare of the masses committed to his care, and may not object to an inequitable or coercive measure, which is beneficial to his own country and countrymen, provided it is carried through wisely with a show of justice and equity. This is the opinion generally entertained of him by all thinking men of the Indian community. The Native Princes appear to be looked upon by Lord Curzon, as by his predecessor just named, as a great stumbling block in the way of the stability of British rule in India. Lord Dalhousie made an attempt to suppress these petty feudatories at once by a stroke of his pen, but thereby gave rise to an untoward event which will ever figure as a landmark in British Indian history. Lord Curzon taking this past experience as his guide has chalked out quite a different line for himself which will gradually and almost imperceptibly annihilate the

Native States in course of time. Voluntary abdication, perpetual leasing of parts of Native States, voluntary payment of an enhanced tribute, and such other things are the weapons with which the object aimed at is to be accomplished......... It is by such clever means that the Native States are to be effaced out of existence by degrees. His Excellency is going to visit Kashmir shortly, of course, on a shooting excursion. But there are various rumours in the air and we may rise some morning to hear of Kashmir having been transformed into a British province. Certainly, no force or coersion is to be brought to bear on the Maharaja; everything will be done with his full and unqualified consent....... The Imperial Service Troops maintained by a few of the native rulers form an important item which could not have escaped His Excellency's attention......... Proposals from high quarters have been making their appearance in newspapers for the final consummation of the long meditated design of incorporating these troops into the Imperial army of India.......... But the wise and skilful Viceroy never, like some of his predecessors, sends unpleasant messages to the Princes from the heights of Simla. He always maintains most cordial relations with them, finding frequent opportunities of visiting their capitals where he takes care to humour them by flattering words and deeds."

The Government of India and the rumour about the annexation of Kashmir.

Kaiser-i-Hind (21), 19th July, Eng. cols.; *Jám-e-Jamshed* (20), 20th July, Eng. cols.

44. "The *Pioneer* is 'authorised to publish an emphatic contradiction of the report that the Government of India are about to take over Kashmir State.'......... We are extremely glad that the Government of India has so late in the day risen from its slumber to give, through the columns of the *Pioneer*, a generally unqualified denial to the intention credited to it of absorbing Kashmir and making it an integral province of the British Indian Empire. We take it for granted that though our Allahabad contemporary is no longer the official organ of the Government of India, this time at least it has been specially taken into confidence in order that the contradiction about Kashmir may be proclaimed *urbi et orbi*. It is indeed a great relief to be categorically informed that all rumours and suspicions about Kashmir are unfounded. It is much to be wished the contradiction had been given at an earlier date......... At Simla it is easy to contrive many an occasion where a contradiction of this character could be easily and effectively announced......... But be the reason of this belatedness or supineness what it may, we have yet another question to put in this matter. It is this. Why did not the Foreign Office send round the entire Indian Press its *own communiqué*, which would have been in every way more authoritative and conclusive? That the Government of India only sent such a *communiqué* a few days ago in connection with the many reports about a 'forward' move towards Lhassa shows clearly that nothing could have prevented the Foreign Office from issuing a similar *communiqué* contradicting the rumoured absorption of Kashmir into British India, setting at rest the unfounded statement once for all, and allaying the suspicions of the Native States." [The *Jám-e-Jamshed* learns with a sense of relief of the contradiction by the Government of India of the intentions imputed to it with regard to Kashmir, and hopes that it may teach the public to be more trustful about the policy of the British Government towards its feudatories.]

Dnyánodaya (31), 23rd July, Eng. cols.

45. "Rumours of the possible annexation of Kashmir are afloat, being both denied and affirmed. In our recent visit to Kashmir we heard nothing of such a report. We can, however, say this, that in Kashmir British rule is highly thought of by the people. We took great pains to speak to the farmers about their condition, and without exception they spoke with gratitude of what the English had already done for them in contrast with the tyranny and neglect of their own native rule. If the rumour of annexation should prove true, none will be more glad than the people of Kashmir, the ruling class of course excepted, because it has grown fat by oppressing the people. It is the fashion in the Native Press to appear most sensitive about the rights of ruling princes, and to resent every encroachment thereon by the Supreme Government. For the subjects of these States who may be misruled, oppressed and neglected, the

Native Press has no sympathy. We freely confess that we feel sympathy for the people as against the Princes who misgovern them, and we should be glad to see Kashmir in the hands of a Government that would bring prosperity to that beautiful valley, and deliver it from the hands of those who have so long oppressed and neglected the people inhabiting it."

Mahrátta (7), 19th July.

46. "The *Pioneer* seems to have received inspiration to deny the truth of the rumours that have been current for a long time about the designs of the British Government upon Kashmir. That paper says that the report about the intention of the British Government to exchange Kashmir for Sialkot and to turn the former into a military cantonment has no foundation. Even the Viceroy's intended visit to Kashmir, we are told, has got nothing to do with any exchange of territories. If the *Pioneer* says all this, it may be true for aught we know. But bazar rumours are not always without some foundation of truth in them. At any rate, there have happened certain events of late of such a nature that it would not be altogether a mistake or a wild fancy to suppose that Lord Curzon is not moving about and visiting Native Chiefs quite aimlessly. The plot about taking Berar on a perpetual lease was kept a secret till the very last, and if any one had suggested at the time that Lord Curzon's visit to the Nizam was more of a political than friendly character, papers like the *Pioneer* would very probably have been inspired, as at present, to deny the truth of the suggestion. So also in the case of the resignation of the Maharaja Holkar, even when the *Mahrátta* had given the exact day for the installation of the young Holkar and the retirement of his father, the Calcutta correspondent of the *Times of India* wired to that paper that the rumour was not well founded and that nothing had been decided in the matter by Government. In the same way who knows that the annexation, by way of exchange, of Kashmir may not be destined to come upon us as a surprise one fine morning, though perhaps up till the evening previous the official organs might be saying 'No; Government have not yet decided finally in the matter, and the rumours prevalent are premature.'"

Comments on the reported transfer of Kashmir to British territory in exchange for a British province.

Arunodaya (89), 19th July.

47. Despite inspired contradictions appearing in Anglo-Indian organs of the report about the impending transfer of Kashmir to British territory in exchange for a British province, our countrymen continue to put faith in the report and their minds seem to be considerably perturbed by the prospect of the proposed exchange. But if they will only look at the question not from their own but from our rulers' point of view, they will at once discover that there is nothing so very alarming in the transfer. The climate of Kashmir is very congenial to Englishmen, and a British colony can be conveniently planted there. The province will at the same time furnish an excellent hot weather retreat for some of our exalted functionaries. The latent mineral and other resources of Kashmir will also be profitably exploited with the aid of British capital and enterprise. When the province can be put to such a variety of uses and its resources developed at the same time with the aid of the appliances of western civilisation, why should we attach so much importance to the feelings of the ruler and the people of Kashmir? What will they lose if the hidden wealth of their province is exploited by British traders?

Mr. Quin's administration of Káthiáwár.

Káthiáwádno Himáyati (64), 19th July.

48. The recent Departmental changes made by Government in the Agency administration of Káthiáwár have involved an all-round increase in the pay of European Political officers in the Province, but have not, we are sorry to say, resulted in any substantial benefits to the Chiefs and their subjects. When Mr. Quin was appointed Agent to the Governor in Káthiáwár, we had great hopes that he would leave no stone unturned to remove the various shortcomings of the Agency administration and place it on a better footing. But our hopes have not unfortunately been realised. Mr. Quin has not yet made any systematic efforts at reform beyond employing two or three LL.B.'s as Shirastedars in the Agency. The exemplary punishment inflicted upon the Chief of Bhilkha is an act which must be recorded to Mr. Quin's credit; but, on the other hand, he has taken no

steps to protect the subjects of the Morvi, Wadhwán and Junágadh States from oppression and injustice at the hands of their respective Chiefs and Karbharis. We do not mean to insinuate that Mr. Quin's administration has proved so very unsatisfactory as that of his predecessor, Colonel Hunter. All that we wish to say is that the condition of the people of Káthiáwár has grown neither better nor worse during Mr. Quin's *regime*.

Affairs in the Aundh State (Sátára).
Shri Shahu (135), 22nd July.

49. A correspondent writes to the *Shri Sháhu* :—When the late Chief of Aundh died, it was the desire of the subjects of the State that his eldest son should not be installed upon the *gádi*; but the British Government were pleased to acknowledge the rightful claims of Dadasaheb to the *gádi* and, conniving at his antecedents, decided to give him a trial. He was thus installed upon the *gádi* and the services of an able Karbhari were lent to him for three years and he was desired to reform the administration of the State during that interval. But unfortunately the Chief is not at all on good terms with his Karbhari. He is solely under the influence of low associates. The credit of the State is at a very low ebb and the Chief, it is said, was recently obliged to raise a loan by pawning his jewellery. It is not known why the Karbhari consents to remain in office when the Chief is not at all well disposed towards him. The reasons which led to the departure of the Chief's son for Poona will be stated in my next letter.

Intelligence extracted from the Press.

A meeting to protest against the City Improvement Trust's scheme for housing the poor on the Kennedy Sea Face.
Sánj Vartamán (74), 22nd July.

50. The *Sánj Vartamán* reports :—On the 20th July a meeting of the inmates of the three health camps for the Hindus on the Kennedy Sea Face was held under the presidentship of Rao Bahadur Narayan Trimbak Vaidya in order to record a protest against the Trust's scheme of housing the poor on the Kennedy Sea Face. A resolution to this effect was unanimously passed at the meeting, and further steps for protesting against the Trust's action are under consideration.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th July 1903.

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[No. 36 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st August 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do. ...	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lúsitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do. ...	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
45	Sindhi	Sukkur (Sind) ...	Do. ...	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patră	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav ...	Bijápur	Do. ...	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
53	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly ...	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly ...	Perozsháh Jehángir Murzbán; Pársi; 27 ...	425
60	Hitechchhu	Ahmedabad ...	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahănooma ...	Bombay	Do.	Ratansbaw Frámji Achăria; Parsi; 28 ...	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati ...	Ahmedabad ...	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette ...	Sádra	Do.	......	...
66	Navsári Prakásh	Navsări	Do.	Rustamji Jámăspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly... ...	Nasarwánji Hirjibhai Patel; Pársi; 37 ..	600
68	Nyáyadarshak	Ahmedabad ...	Fortnightly ...	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly ...	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44...	400
71	Prakásh and Gadgadát ...	Bombay... ...	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur... ...	Ahmedabad ...	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartamăn	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly ...	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60 ...	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha ...	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brăhman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay... ...	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár ...	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa...	Dhárwár ...	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmodnagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARÁTHI AND KÁNARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Narayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

His Majesty King Edward's visit to Ireland.
Rást Goftár (25), 26th July, Eng. cols.

1. "The King's visit to Ireland, which was long looked forward to, has at last become an accomplished fact. Their Majesties were received by the Irish with a cordiality as warm and spontaneous as could be desired.......... Referring to the political circumstances under which his visit took place, His Majesty observed that 'it coincides with the bright hopes that a new era of prosperity is opening for Ireland,' and expressed the hope that the country would grow in contentment and happiness. Though the Dublin Corporation refused to present His Majesty with an address of welcome, the reception accorded to him has been most cordial everywhere, pointing to the fact that the popularity of the Royal Family remains unaffected by the political disturbances prevailing in that unhappy country."

Gujaráti (16), 26th July.

2. As we noted in our last issue, leading publicists in Ireland had decided on political grounds not to give a public expression of welcome to King Edward on his visit to Dublin, but they have not on that account failed to manifest their due sense of respect to their sovereign in other ways. His Majesty was presented with a number of addresses at Dublin, and his replies to these were well conceived and calculated to win the regard and esteem of the Irish. It is evident that King Edward is anxious to grant Home Rule to Ireland and thereby put an end once for all to the troubles and difficulties which beset the administration of that country. All well-wishers of the British Empire will fervently pray for the speedy arrival of the day when the Irish will enjoy the blessing of self-government.

Asia and Europe.
Kesari (111), 28th July.

3. In our previous articles on "Asia and Europe" we confined our attention mainly to certain general and outstanding features and characteristics of the peoples and territorial divisions of the two continents. We now proceed to a consideration of the politics of Asia and Europe. It is clear that the politics of each country vary with its position and circumstances in relation to other countries. The chief aim of the politicians of any country should be to secure the rise and prosperity thereof in the scale of nations. It is thus clear that Indian politicians should make the prosperity of India their principal goal. Now India occupies a peculiar position in relation to the other countries of Asia, whose political outlook is closely bound up with that of India. India's politics cannot be the same as England's politics, because Englishmen principally care for the prosperity of England in which the conquered people of India cannot feel an equal interest. India must concern herself chiefly with the politics of other Asiatic countries, because it is quite clear that she can never rise so long as she keeps herself aloof from her Asiatic neighbours. Now, what is the present political situation in India? We surveyed it briefly in one of our previous articles. We showed then how the European Powers are trying to partition Asia among themselves, and how their mutual jealousies stand in the way of an amicable partition. These Powers are eight in number, *viz.*, England, Russia, France, Germany, America, Holland, Spain and Portugal. America is classed with European Powers because of her consanguinity with England and the close resemblance of her Asiatic policy with that of the other European Powers. The last three Powers may be ignored because their territorial interest in Asia is insignificant and their position in Europe, too, is not of commanding importance. France and Germany, too, are not eager for territorial expansion. Germany and America wish chiefly to expand their commerce rather than add to the extent of their possessions. England and Russia, therefore, are the only two formidable rivals for dominion in Asia. Already large slices of the continent are in their grasp and they are anxious to secure more. As soon as the European Powers—especially England and Russia—agree upon an amicable basis of partition, the political independence of Asia is doomed. The continent must fall an easy victim to the European beasts of prey. The struggle will mainly lie between the British Lion and the Russian Bear, and if these two make common cause, the other beasts from Europe must abide by their wishes.

Is then a rapprochement between England and Russia possible? There are many old feuds and deep-rooted jealousies which cannot be easily forgotten and which stand in the way of a friendly union between the two powers. How to overcome these jealousies and dissensions is at present the most absorbing problem with British politicians and statesmen and they rely chiefly on Lord Curzon for bringing about the happy consummation. Lord Curzon, too, is engaged in developing a foreign policy of his own in China and Tibet with a view to secure this end. How far his efforts in this direction are likely to be crowned with success we shall consider in our next article.

Comments upon the letter of "General" Botha.

Chandrakánt (95), 25th July.

4. The *Chandrakánt*, in the course of its comments on Botha's letter to the *London Times*, observes:—A nation like the British does not conquer other countries with a view to promote the welfare of the inhabitants thereof, but for gratifying its own desire of aggrandisement. The conquering nation tries, however, to conciliate the feelings of the conquered by means of vain promises and empty pledges. In this country, for instance, a grand proclamation was issued in 1858 in order to pacify the excited feelings of the people, but that object having been attained the document is now declared to be "an impossible charter." We shall not be surprised if the same story comes to be repeated in the case of the Transvaal. It would be a mistake on the part of the Boers to expect that they would receive a kind or lenient treatment from their conquerors because they fought with valour. On the contrary, the more spirited a nation is, the greater the necessity to tame it in subjection. The generosity of conquerors never extends beyond words, and this is particularly the case when they happen to be a nation of shop-keepers. The Boers have yet to taste the bitter fruits of subjection, and if they grow so impatient at the very outset it is impossible to predict the attitude of their minds when they actually experience the real miseries and horrors of alien sway. However, we hope that as they boast of Dutch blood in their veins they may receive a better treatment at the hands of the British than other conquered communities.

Kál (108), 31st July.

5. General Botha's letter to the *Times* seems to have created a sensation in England. It is said that he also delivered an inflammatory harangue against British rule in the Transvaal. He complained that the British did not treat the Boers fairly and that their policy was one of mistrust. These utterances of Botha seem to have offended Englishmen. Just after the close of the war General Botha spoke in favour of the British and was then applauded by that nation. But as he is now speaking in a different strain, he is disliked. But is it not natural that he should feel for the miserable condition of the country of his birth? Who will not be sorry to see his motherland groaning under the yoke of servitude? Patriots like Botha can never cease to pine for the misery of their country, and will occasionally assert that it belongs to them by right and must ever remain their own. Now that the British have conquered the Boer republics, can they not afford to be a little charitable and allow Boer patriots to indulge now and then in sad musings about their lost independence with impunity?

Mr. Brodrick's proposal to make India contribute towards the cost of the South African garrison.

Mahrátta (7), 26th July.

6. "That their connection with the British Empire is more of a burden than a benefit to them is being brought home to the Indian people with increasing emphasis every day. It was thought that the case for India as put before the Welby Commission and the agitation made at the time about the unfair treatment which India received in the matter of the apportionment of military charges would stop this scandal in future. But in this as in other matters our experience has been such as to mock our judgment, and within one year we have had two instances of the determination of England to be unfair to India. The first is an annual addition of £786,000 to the expenditure upon the army service in India, owing to the increase in the pay of the British soldier in this country. It is clear that India would not have to bear this burden if she were governed for her own sake, that is to say, in the light of policy that could be called national. But India, we know to our cost,

is governed by the Imperial policy, that is, a policy which takes into consideration Imperial, rather than Indian, interests......... The second instance is the proposed imposition on India of a share of the extra cost which England would have to incur by maintaining a garrison of 25,000 British soldiers permanently in South Africa. The justification for the imposition of the new burden is as follows:—It is asserted that the whole or at least half of these 25,000 soldiers shall be available for service in India in the event of an emergency. The only alternative for a contribution to the extra cost of troops in South Africa would be an increase of the British garrison in India itself, in which case India would have to bear the whole cost, and consequently she ought to be thankful that it is only the smaller, and not the larger, burden that she is actually called upon to bear. India is further asked to bear in mind that, if it were not for the necessity of defending her, the military charges falling on Great Britain would be much lower, and that she paid only a small contribution to Imperial naval charges. The conclusion, therefore, is that the new proposal would have the effect only of relieving Indian finances, and not of embarrassing them. Before proceeding to examine these arguments, we may note that fortunately the present question will not be decided before the Government of India give their opinion in the matter. The Welby Commission have recommended that before measures involving an increase of military charges are adopted by the Home Government, the India Office, and through it the Government of India, should invariably be consulted, and it appears that Lord George Hamilton has referred the matter to the Indian Government for an expression of their opinion. His Lordship has yet expressed no agreement to the new proposal, and we hope that the Government of India will enter a firm protest against it, though we know that Lord Curzon is just at the present time engaged in developing a policy which may lead to military operations on a smaller or larger scale on the Indian frontier............. We think that the iniquity of Mr. Brodrick's proposal has been hardly surpassed by anything in the recent history of the financial relations between India and England, excepting the proposal to make India pay the cost of the Indian Coronation guests in England. It must be borne in mind that the imposition on India of an extra charge on account of the South African garrison is not to be accompanied by any reduction of military expenditure in India, for if that were the case, the argument about the relief to the Indian finances would have been valid and would certainly have been appreciated in India. But the relief under the new arrangement is not to be at all from any *existing* burden, but from a *prospective* burden, about which we confess we now hear only for the first time, and that, too, in connection with Mr. Brodrick's present scheme. Without mincing matters, we must say that the idea of the contemplated increase in the British army in India is an invention or an after-thought."

Indian Social Reformer (4), 26th July.

7. "Further information about the proposal to charge India a part of the cost of the South African garrison has not at all tended to allay the keen discontent felt in this country. Lord George Hamilton has said nothing of importance, but the Under Secretary of State for India explained in the House of Lords that the proposal was meant primarily to save the finances of India the full cost of a part of the contingent which she would have to bear if it were stationed in India. The Duke of Devonshire followed in the same strain. This is the first time one hears of the necessity of making a permanent addition to the British army in India, and, frankly, we are inclined to think it is an after-thought. However, if the responsible authorities in India feel that the defence of the country requires such an addition, it is for them to make proposals in the ordinary course, and much as one may regret the necessity, no reasonable person can refuse to discuss them on their merits. This is the first time that a concern for India's finances actuates a proposal of the War Office, and the circumstances are so suspicious, and the precedent, if established, would be so disastrous to good government in India, that we would rather not have the benefit of the economy suggested. What contribution, by the way, is the United Kingdom making to India for maintaining an army upon which it has drawn for assistance in carrying on its operations all over the world?

We are thankful to Lords Northbrook and Ripon and to Sir Henry Campbell-Bannerman for their protest against what the *Daily Chronicle* calls a shameful, and might have called a shameless, proposal."

Kaiser-i-Hind (21), 26th July, Eng. cols.

8. "It is satisfactory to notice that in the matter of the further burden of military expenditure which the British Cabinet contemplates throwing on the shoulders of the Indian tax-payer in connection with the retention of troops in South Africa, the leader of His Majesty's Opposition has assumed a commendable attitude. It is reported that Sir Henry Campbell-Bannerman has denounced the iniquity of the proposed charge, and that the leading Liberal paper, the *Daily Chronicle*, which ascribes the proposal to the inspiration of Imperial Joseph, the evil genius of the British nation, has characterised the attempt as 'shameful.' Further, it is said that the Liberal party intend to oppose it strongly. That the Liberals are taking an aggressive attitude on the question and showing a bold and united front to protect poor India from this new financial raid, plotted by the permanent officials of the War Office and British Treasury combined, is indeed a hopeful sign.......... It is indeed most extraordinary that so level-headed a Minister as the Duke of Devonshire should be guilty of the utterance attributed to him by Reuter. He is reported to have observed in the House of Lords that the effect of the proposal would be to *relieve* the Indian finances! For instead of increasing the strength of the British troops in India, the placing of the troops in South Africa would be of great help to India when their services were needed! The statement is extraordinary, because it comes from one who, as Secretary of State for India in 1880, was foremost in his advocacy of financial justice towards India. It should be remembered that as Marquis of Hartington he cordially joined Mr. Gladstone, the Prime Minister of the day, in rendering that justice which was due to India with regard to the expenditure of the Second Afghan War, namely, by contributing five millions sterling to the Indian Treasury. His opinions on this subject are public property. But more preposterous is the ingenious theory that the proposal is actually in the interests of Indian finance.......... We are glad to note that Lords Ripon and Northbrook, those two stalwart *ex*-Viceroys, true to their sense of justice and impartiality, and true to their inborn instincts as genuine statesmen, strengthened the hands of their Liberal colleague in the Lower House by entering their robust protest against this fresh and iniquitous attempt of the War Office and the British Treasury. All impartial critics of this unrighteous proposal are united both in England and India in denouncing it. It only remains for the leading men in this country to add their own protests to those so gallantly and so promptly made on their behalf by their old friends in England. The subject is vast, and, what has to be urged in regard to it, might fill volumes. But already we see that the matter has been viewed everywhere from the right standpoint which is indeed most consolatory. Mass meetings in the leading towns and cities of the Empire are now highly essential to voice the general protest of the country. All classes and communities should cordially join in the movement. We are glad to learn that Bombay is fully alive to its duty in this respect, and that the leaders of native public opinion are organising a public meeting to enter their protest against this unjust proposal which the evil genius of Mr. Chamberlain has been principally instrumental in inventing."

Gujaráti (16), 26th July, Eng. cols.

9. "The arguments advanced in support of the monstrous proposal to saddle this helpless country with a portion of the cost of maintaining the South African garrison are marked by political hyprocrisy of a barefaced character. .... In the first place, it is the South African Empire that ought to bear the new burden. India does not ask South Africa to share in her military expenditure, though in an hour of crisis it was India that went to the relief of Natal and Cape Colony. Secondly, the destruction of the Dutch Republics and the establishment of British power in their stead have in no way benefited this country. On the contrary, oppressive laws are now being more stringently enforced against Indians than before. Thirdly, if a force is to be maintained in South Africa for Imperial purposes, all the parts of the whole Empire must

contribute their quota towards the expenses of its maintenance. Neither Mr. Balfour nor any of the bumptious speakers who are so very anxious to pounce upon the taxes paid by the starving and wretched population of India will have the courage to make such a preposterous demand upon the Colonies. Sir Charles Dilke has often pointed out that it is India alone that contributes to the Imperial military expenditure. The Colonies which were so sedulously lauded and flattered during the South African war have hitherto absolutely declined to respond to Mr. Chamberlain's appeal for co-operation in the matter of expenditure for Imperial defence. The permanent garrison in South Africa would be useful, if an emergency arose, to any part of the Empire. Why, then, should it be laid down that a force of 12,500 men would be definitely available for service in India alone? It is an insincere and ludicrous contention on its very face. Again, what is there to warrant the assumption that the British forces in India would have otherwise to be increased? Does Lord Selbourne really think that it is India alone that is interested in her military defence, and that England has no stake in this country? An instance of more astonishing and transparent hypocrisy it is difficult to conceive. Mr. Brodrick's partisans and supporters have, we find, already conjured up visions of an invasion upon the Indian frontier. It is the old trick over again. We are gratified to find that Lord Ripon and Lord Northbrook have entered their protests against the extraordinary proposal to impose this unjust burden upon the Indian tax-payer. The proposal is already before the Government of India, and we fervently hope that Lord Curzon will resolutely set his foot down upon this ingenious device hit upon by Mr. Brodrick and his colleagues for shirking fresh Imperial responsibilities which are the creation of the Government to which they have the honour to belong. The Conservative party has not always distinguished itself for scrupulous fairness towards this country, and the present proposal is a monumental instance of the flagrant injustice it is capable of inflicting on a voiceless and defenceless people. We think public meetings ought to be held throughout the country and indignant protests entered against Mr. Brodrick's scheme. We rejoice to learn that a movement is on foot in this city to convene a monster public meeting for the purpose, and it is to be hoped that similar meetings will be held in different parts of the country without loss of time." [Most of the other papers of the week also make similar adverse comments on the proposal to charge India with a portion of the cost of the South African garrison.]

Voice of India (14), 1st Aug.

10. "'Strengthen our hands!'—that is the earnest appeal which a friend of India in Parliament addresses to our countrymen, writing to us about the excise duty on cotton goods. That appeal will be repeated even more emphatically and by a larger number of friends when they combat the attempt to throw one more, and a scarcely rational, burden on the revenues of this country in furtherance of a portion of the army reform scheme with which India's connection geographically does not exist, unless the Indian Ocean dries up, and the benefit whereof to us, when it accrues, cannot outweigh the unremunerated services that the Indian army has rendered, is rendering, and will render to the Empire. How will the appeal of our friends in Parliament be responded to? It is understood that public meetings will be held in the principal cities to protest against the proposal to squander Indian money in a place where the Indian may not walk where others do so and eat his frugal meal where others regale themselves with rich banquets."

Supply of indentured coolies to South Africa.
Jám-e-Jamshed (20), 28th July, Eng. cols.

11. "The tables have evidently begun to turn in South Africa. The self-satisfied white settler, with his over-weening conceit as to the superiority of his race and a too exaggerated notion about the unlimited resources at his back, is gradually awakening to the position he is creating for himself by persisting in the campaign of remorseless hatred and enmity against the blacks. During the last few weeks, evidence has accumulated of the fact that the labour problem in South Africa is becoming more and more difficult of late, and that the authorities in the Colonies have begun to see that, without Indian labour, the progress and prosperity of South Africa would be seriously hampered. It was only last week that we read that Mr. Chamberlain, in reply to Sir Thomas Dewar, had said that the Indian

Government was unable to consent to the proposal of the Government of Southern Rhodesia regarding the import of coloured labour, because the demand for Indian underground labour exceeded the supply. This has been followed by a cablegram stating that the correspondence issued at Pretoria shows that Lord Milner had requested Mr. Chamberlain to use his influence to secure 10,000 coolies for railway work, on condition that they returned to India at the end of their indenture. Mr. Chamberlain has, in reply, declared it to be improbable that the Indian Government would consent, unless specified improvements in the treatment of Asiatics were effected. This will give the Colonies to understand that they have, by their unreasonable conduct, created a situation which even the all-powerful Mr. Chamberlain does not feel himself equal to improve."

Kál (108), 31st July.

12. The proprietors of the mines in South Africa are finding a great difficulty in obtaining coolies to work their mines and have applied to the Indian Government for a supply of coolies. This labour difficulty in South Africa is, says the *Times of India*, India's opportunity. Many people would be curious to know what golden opportunity India has now got. Is she likely to derive immense advantage by seizing it? The only opportunity India can now seize is that of supplying coolies to work the mines of South Africa. There is never a lack of such opportunities for our country. If there is a war in China, our Sikh sepoys get an opportunity of dying on the battlefield. If the Mullah is giving trouble in Somaliland, there is a fine opportunity for Indian *dhobies* and *bhisties* to die of thirst in that sandy waste. Is India likely to be benefited by getting such opportunities! In connection with the opportunity for Indian coolies in South Africa, it is suggested that the Indian Government ought to insist, before supplying indentured labour to the South African miners, that Indian settlers in South Africa should receive fair treatment at the hands of the White Colonists. This is no doubt an excellent suggestion, but it is quite possible that the Colonists may agree to treat the Indians equitably so long as they feel the want of Indian labour. When their need is over, they might return to their old ways of treating our countrymen unjustly. So long as white men look upon a black skin with contempt, the blacks can never hope to obtain fair treatment from the whites. If Indians do really desire respectful treatment from white men, they may be sure that they will not get it so long as they are content to play the *rôle* of workers in mines.

Reply of the Australian Commonwealth to Mr. Chamberlain's despatch on the employment of lascars on mail steamers.

Jám-e-Jamshed (20), 31st July; *Sánj Vartamán* (74), 31st July.

13. The Australian Commonwealth, in reply to Mr. Chamberlain's despatch, has declined to reconsider its decision regarding the non-employment of lascars on mail steamers. The ground urged by the Australians in justification of their attitude is their desire to preserve the purity of their race and to encourage the recruitment of British seamen. We are disappointed to find the Australians so perverse in their dealings with this country. The plea about purity of race is apparently a hollow one, for it is not clear how such purity would be affected by the employment of Indian seamen on mail steamers. The Indians have helped substantially in developing the resources of Australia and it is therefore all the more deplorable that their services should meet with such ill-requital at the hands of the Australians. We hope Mr. Chamberlain will sternly set his face against this preposterous and insulting demand of the Australian Commonwealth. [The *Sánj Vartamán* makes somewhat similar remarks.]

Reflections about the material prosperity of India suggested by some figures contained in a recent Parliamentary Blue-Book.

Dnyán Prakásh (32), 30th July.

14. A Parliamentary Blue-Book which was published recently gives figures of revenue and expenditure for the ten administrative divisions into which British India is divided and also the surplus of revenue over expenditure for each division. Some of these surpluses suggest curious reflections. For example, Berar is shown to have a surplus of fifty lakhs of rupees. Now, under the terms of the settlement with the Nizam regarding the province, the British Government will have to pay 25 lakhs to him, but it has a net profit of 35 lakhs to itself! The settlement

of the Berars has thus proved highly profitable to Government. It is also curious to note that the country as a whole boasts of a surplus of 23 crores of rupees. Such a magnificent surplus ill accords with the chronic poverty, recurring famines and the acute misery of millions of human beings which one constanly witnesses in India.

What is the true cause of India's poverty?
Kál (108), 31st July.

15. It is a pet theory of Anglo-Indian writers that the growing poverty of India is due to the steady increase of her population. If this theory be correct it follows that the plague which has overtaken the country is in reality a blessing in disguise, and that Government are pursuing a mistaken policy in taking measures to check the course of a disease which sweeps away thousands of the Indian people every year and thus removes a potent cause of India's poverty and suffering. But if the matter be rightly viewed, it would appear that the true cause of India's poverty is not the increase in the number of the Indian people, but in the number of Englishmen who every year come out to India and exploit the country's resources. Nature has lavished her bounties so profusely upon India that the country has sufficient resources wherewith to meet the requirements of the children of the soil. But when all sorts of hungry and rapacious people in the world are let loose upon the country and allowed to feast upon her resources it is no wonder that she should grow poorer day by day. An average native can live on Rs. 5 a month and consequently a European officer whose salary is Rs. 500 deprives a hundred natives of their means of livelihood. Calculating on this basis it can be easily seen how India is impoverished by the drain of her wealth in the shape of salaries to Europeans. No doubt British rule has conferred untold blessings upon India, but we should not on that account blink the fact that the presence of a large number of Englishmen in the country has reduced the masses to utter starvation. Is it not the duty of our benign Government to devise a remedy for this evil?

India and Free Trade.
Voice of India (14), 1st Aug.

16. "England is divided on the question of preferential trade. Is India united? Mr. Dadabhai Naoroji once said: 'I like free trade, but free trade between England and India is something like a race between a starving, exhausted invalid, and a strong man with a horse to ride on. Free trade between countries which have equal command over their own resources is one thing, but even then the Colonies snapped their fingers at such talk. Young colonies, says Mill, need protection. India needs it in a far larger degree. With a pressure of taxation nearly double in proportion to that of England, from an income of one-fifteenth, and an exhausting drain besides, we are asked to compete with England in free trade? I pray our great statesmen to pause and consider these circumstances.' The statesmen that have paused and considered are not all of one mind. Mr. Dutt is probably of the same opinion as Mr. Naoroji on the question of protection. The organ of the British Congress Committee says that 'India has never ceased to demand some system of protection', and asks: 'When we cease to be free traders on principle, with what face can we any longer refuse to India the fiscal system which our colonies have adopted, and how can we prevent India from imposing (say) a 25 per cent. duty on imports—with a deduction of 5 per cent. or so on the Canadian model in respect of imports from the United Kingdom?' We are not quite sure if India is so unanimous as we are asked to believe on so difficult a question of fiscal policy. A perusal of the Indian papers, when Sir Howard Vincent recommended preferential trade to a meeting of Bombay merchants not long ago, would have shown that Indian economists are by no means agreed on that measure. The opinions expressed at that meeting inclined distinctly on the side of free trade, and the notion of preferential tariffs was almost scouted. Being opposed to preference in trade, Sir Howard's critics would be the last persons to claim preference in wisdom; but it would be hazardous to assume that India is unanimous in asking for protection as a general feature of her fiscal policy. Mill did not go so far, and his dictum was qualified by two conditions. Supposing that the successful prosecution of certain industries is possible with the aid of protective measures, the questions that immediately claim our attention are—First, can we expect England to be content with only a deduction of 5

per cent. in her favour on a high tariff imposed on imports from other countries? Secondly, if England will not consent to be so treated, shall we be wise in irritating the foreign countries which import our produce and manufactures? The value of our imports of merchandise in 1901-1902 was, from the United Kingdom, £35,037,509; from British Possessions, £5,017,454; from foreign countries, £14,258,915. The value of our exports in the same year to the United Kingdom was £20,247,023; to British possessions, £17,594,421; to foreign countries, £42,961,931. By denouncing 14 millions of the imports, we may be jeopardising our export trade of three times that value. Our only hope in that case would be that, in consequence of the preference shown to our merchandise as against foreign imports in England, an impetus would be given to the trade in food-grains and raw materials. There would, however, be a competition between India and the Colonies."

Comments upon the alleged policy of Government regarding the exclusion of natives from the public service.

Shri Sayáji Vijay (38), 25th July.

17. In the course of its comments on the circular issued over the signature of the Viceroy, reserving certain clerkships in the Military Department for soldier-clerks, the *Shri Sayaji Vijay* writes:—What future hopes have we from a people who are jealous even of the few crumbs of the loaves of office which fell to our share in the past? It is no use protesting and complaining any longer that our alien rulers do not admit our countrymen to higher posts in the administration. The weaker party must not set up its back and defy the stronger party, but must learn the art of winning over her stronger adversary. Some of our contemporaries take their stand on the Proclamation of 1858 and declare that the new policy is unjust because it is an open violation of the pledges contained in that charter of our liberties. We think, however, that even if there had been no pledges of equality and fair treatment in the Proclamation, the policy now complained of would have been none the less unjust and inequitable. It is also asked by others whether Government exclude natives from certain branches of the public service on the ground of incompetency. But such questions are evidently idle when it is patent that our rulers are guided solely by the desire of squeezing India and taking away as much money from the country as possible. If our people but realise that they can hope to get nothing from the ruling class by means of begging, Lord Curzon's circular will have done some good at least.

Reported extension of Lord Curzon's term of office.

Indian Social Reformer (4), 26th July.

18. "It is at last authoritatively announced that Lord Curzon has been offered the option of an extension of his term of office by two years. We trust His Excellency will accept the offer. Indeed we do not see how he can decline it, having regard to the many problems about which he has accumulated information, but which he has yet to settle. We want, moreover, a strong man at the helm of Indian affairs just now. All things considered, we can ill-afford to spare His Excellency for some time yet."

Oriental Review (8), 30th July.

19. "Lord Curzon has recently failed to charm the gentlemen of the Congress, but it is a singular testimony to the ability and greatness of the man that at least ostensibly 'the nationl stalwarts' should express their delight at the news that His Excellency's term of office has been extended for another two years. Even those who feel that the present Viceroy is more a man of peace than a man of action seem agreed that during these two years India will gain more from him than from any other Viceroy who may be selected. Here is an unwitting tribute to the success of his administration during the past five years."

Is Lord Curzon's administration a failure?

Gujarát Mitra (17), 26th July, Eng. cols.

20. "Extravagant praise of a person oftentimes leads the people to assume a critical and hostile attitude towards him; much in the same way extravagant condemnation of a person and his public acts often creates a feeling of sympathy and respect for the person so assailed. 'The failure of Lord Curzon' is the title of an

open letter in the form of a booklet addressed to Lord Rosebery, in which the author has most acrimoniously assailed Lord Curzon and his doings as Viceroy. It is a pity that the author should have allowed his passion to overstep the bounds of moderation and cloud his judgment. He denounces His Excellency's public utterances, his dealings with educated natives and with Native Princes, his exuberant energy and his striving after effect, as failures too palpable to remain unnoticed. We are far from ascribing perfection to His Excellency's administration. But surely the shortcomings of the present administration are far from deserving such fierce denunciation. Lord Curzon is an Imperialist, but as such he has with a masterly decision settled once for all the frontier question. And so far it is a relief. His sternness in the case of the 9th Lancers certainly deserves praise. His exuberant energy so far from being a subject of cavil ought to have been given a word of praise. Was it not a healthy energy that condemned long-winded reports in which officialdom till now indulged and asked for more work in place of lengthy reports? While we still expect greater things of Lord Curzon, we did not expect that what he has been able to achieve would be subjected to such undeserved condemnation."

Shivaji celebration in Calcutta.
Kesari (111), 28th July.

21. Our Calcutta correspondent sends a brief account of the grand celebration held in honour of Shivaji at the Classic Theatre in that city. It is clear from it that our educated Bengali friends have begun to be impressed with the importance of the Shivaji festival as calculated to perpetuate the memory and career of that illustrious Maratha hero. Although there are still some persons among us who have not given up their obstinate attitude in respect of the festival, the *Englishman* of Calcutta, at any rate, which had flung itself into a violent paroxysm of rage and fury over last year's Shivaji celebration at Calcutta, seems to have regained its equanimity this year and has actually commended the courage and wisdom shown by the people of Bengal in holding a festival in honour of Shivaji. But the *Pioneer*, true to its traditions, has indulged in a foolish and irrelevant rhodomontade in this connection. Says our Allahabad contemporary:—'The Maratha of to-day is at heart the Maratha of two hundred years ago, and the Bengali of to-day, too, is as effete as he has always been. The qualities of both have as much affinity as oil and water, and a fusion of the two communities is utterly impossible. Because Tommy Atkins stands guard to-day with his rifle over both, it is possible for the Marathas and the Bengalis to bandy high sounding phrases about fraternal friendship. Let that guard be once removed, the Marathas would plunder Bengal and Mr. Surendranath would then pipe another tune.' We fail to see the relevancy of this puerile reasoning to the present Shivaji festival movement. The *Pioneer* can never understand the magic which Shivaji's name possesses in the eyes of every Hindu and which makes the latter revere his memory and feel proud of his career and virtues. Our contemporary would therefore do well not to meddle with a theme which lies beyond his comprehension. The point of his argument seems to be that because the Marathas raided Bengal in the 18th century, the Bengalis should not hold Shivaji celebrations. But will he kindly tell us why celebrations in honour of Wallace, who declared revolt against the power of England, and of Cromwell, who was not only instrumental in bringing about the death of an English King, but who actually brow-beat the Parliament itself, are held in Great Britain to this day? Mr. Surendranath's assertion that the Bengalis would even be willing to join a celebration in honour of Akbar seems to have proved too much for the patience of the *Pioneer*. Our contemporary cannot at all understand how the Bengalis can honestly admire and desire to celebrate the virtues of Moghul and Maratha tyrants who oppressed the people of Bengal. He therefore surmises that there is more in the movement than appears on the surface. He who declares Shivaji and Akbar to be 'tyrants' must be either an obtuse-headed dunce or a crafty rogue. If Shivaji and Akbar are to be called tyrants, what are we to say to the militant Christian nations of Europe that rob other people of their independence and assert they have a right to do so? Besides, is it not sheer hypocrisy on the part of some people to find fault with celebrations in honour of illustrious personages like Shivaji and Akbar, while they are in favour of raising monuments and statues to even indifferent Viceroys and other officers.

Comments on the appointment of Mr. J. L. Jenkins, I. C. S., as Commissioner of Customs in succession to Dr. J. Pollen.

Oriental Review (8), 30th July.

22. "The Government of Bombay have appointed Mr. J. L. Jenkins, I. C. S., to succeed Dr. J. Pollen as Commissioner of Customs. This appointment has caused a great deal of heart-burning in official circles, since he has superseded no fewer than six officers who were senior to him. We do not object to Mr. Jenkins' appointment personally. For aught we know he may be a very capable officer; but we object to the appointment on principle. We hold no brief for any individual officer, but we are bound to say that in the natural course of things Mr. E. Gray should have succeeded Dr. Pollen, being the most senior officer on the list. He has served in various capacities in different parts of the Presidency with credit to himself and to the satisfaction of the Government. Moreover, he has had long experience of the working of the Bombay Customs. He has been weighed in the balance and not found wanting. Mr. E. Lawrence is another Civilian who is senior to Mr. Jenkins, and has acted as Commissioner of Customs with great ability and success. We fail to understand why he should have been superseded. We may also mention the names of Mr. W. W. Drew and Mr. E. E. Cappel, both capable and experienced officers, whose claims to the post have been ignored. Surely the ways of the Bombay Government are inscrutable. The series of appointments recently made in the Customs House has also created immense dissatisfaction among the Customs subordinates, and will assuredly lead to discouraging those who are doing their duty faithfully and loyally in spite of temptation to corruption and chicanery. Not long ago, a well-connected Parsi youth was appointed Sixth Assistant Collector of Customs regardless of the claims of those who were senior to him in experience and service. Recently two young outsiders were pitchforked into the Customs as Assistant Collectors. The only credentials of Messrs. Moore and Mcquad, whom we refer to, seem to be that they are well-connected young men, the former being one of the sons of the late Commissioner of Customs, Mr. J. G. Moore, I. C. S., and the latter a relation of Mr. Mcquad, who served in the Customs some years ago. May we venture to ask His Excellency whether high connections are legitimate credentials in the eyes of the Government for pitchforking young men over the heads of their employés who have served faithfully and loyally, and whose chances of promotion are so few and so meagre? On what other grounds can these appointments be justified? We plead for fair-play and no favour."

Comments on the acquittal of Private Cassidy who was recently tried at Sialkot on the charge of murdering a punkah coolie.

Kal (108), 31st July.

23. Private Cassidy was recently tried at Sialkot for causing the death of a punkah coolie and it is really a matter for gratification that he came out of the trial absolutely unscathed. The punkah coolie was of course sent to his last account, but why take another life on that score? The former cannot come to life again, even if Cassidy were to be hanged. The acquittal of Cassidy need, therefore, cause no regret. But there is one little point connected with the proceedings in the case which is likely to suggest a curious question to the minds of natives who repose implicit confidence in British justice. They are no doubt quite aware that soldiers arraigned on a charge of murdering natives are generally discovered at the trial to be insane. But there was hitherto one slight difficulty felt in setting up this plea of insanity. It was so long necessary to show that such insanity began before the commission of the crime and lasted for a few days thereafter. But now a peculiar form of insanity has been discovered which obviates the inconvenience referred to above. Dr. Hugo, who gave evidence in Private Cassidy's case, characterises this form of insanity as 'impulsive insanity,' and as Private Cassidy laboured under this form of insanity when he murdered the punkah coolie, he could not be convicted of any offence and had therefore to be acquitted. The discovery of this new form of insanity will be found most convenient by the Europeans tried for the murders of natives, because they can always escape conviction by feigning impulsive insanity. But such subterfuges, however successful in human courts of justice, will not be found to be of any avail in the Court of Divine Justice. Let those who resort to such subterfuges, therefore, bear in mind that the life of a native and of a European are of equal value in the eyes of God.

24. A Rájápur (Ratnágiri) correspondent writes to the *Satya Shodhaka*:—At Satavli and the neighbouring villages only two salt license-holders have each from 50 to 60 maunds of salt in store, while the rest do not possess more than two or three maunds each. The consequence of this shortage in the supply of salt is that the license-holders are able to put their own price upon it. At Kasheli and Satavli the market price of salt is 12 seers per rupee, while at Purnagada it is only eight seers per rupee. There is further no hope of getting a fresh supply of salt till November next. What are the people to do till then? They are willing to buy salt stored at the fish-curing yards at Rs. 3 per maund, but they do not get it. People living in villages will thus die for want of salt. It is proper, therefore, that the authorities should take immediate steps in the matter.

Alleged scarcity of salt in certain villages in taluka Rájápur (Ratnágiri).
Satya Shodhak (131), 26th July.

25. The work of the Aurangabad Commission having concluded, the hearing of the Tilak case was resumed in Poona before the Special First Class Magistrate, Mr. Clements. The defence made an application to the Court for calling Mr. Brewin as a witness in the case, but it was refused and the matter was taken to the High Court, who granted the application. The Special Magistrate has shown an obstinate tendency to refuse even legitimate applications made on behalf of the defence, and although on three occasions his decision was reversed on appeal by the District Magistrate of Poona and the High Court in respect of such applications, Mr. Clements still persists in refusing them. Such attitude may be likened to the tendency of a dog's tail to remain twisted always and never to become straight.

Attitude of Mr. Clements, Special First Class Magistrate, Poona, in the Tilak case.
Jagadádarsha (104), 26th July.

26. "Government have published their notification prohibiting the sale of cocaine without a license a little too late. The Bengal legislature has expressly included cocaine within the category of intoxicating drugs and the vendors of cocaine know their position precisely. The Bombay legislature left the matter in doubt, and although they must have known that cocaine was being largely sold in Bombay, they never issued any notification prohibiting the sale of the drug without a license. The prosecutions that are daily taking place show that many shop-keepers had purchased cocaine in large quantities and had it in their possession when the High Court decided that it was an intoxicating drug within the meaning of the provisions of the Bombay A'bkári Act. The decision came as a surprise upon many shop-keepers. These men are naturally anxious to avoid loss. But they are now being hauled up before Magistrates and punished. We are opposed to the use and sale of all intoxicating drugs, except for medical purposes. But when even the Chief Presidency Magistrate held after hearing long arguments that cocaine was not an intoxicating drug and when Government themselves remained silent for so many years, it is absurd to expect ignorant and petty shop-keepers to anticipate the decision of the High Court. In our judgment, the only proper course for Government would have been to notify that after a certain date cocaine would be treated as an intoxicating drug within the meaning of the A'bkári Act, and that its sale would not be permitted without a licence. But strangely enough Government did nothing to warn shop-keepers. A test case is made, and then shop-keepers selling cocaine are dragged before Magistrates and punished for doing what they were so long allowed to do. We protest against the procedure adopted by Government. All the loss, trouble and expense attendant upon the present prosecutions could have been easily avoided. Surely the local Government could have done what the Bengal Government did. To lay legal traps for innocent and ignorant people is a legislative blunder, and not to correct it, as it could have been done by a simple notification, was a still greater blunder on the part of the Bombay Government. To expect the knowledge of High Court Judges from ordinary people is a monstrous demand, and it is lamentable that grave moral mischief has been done and needless vexation caused by inexcusable inaction on the part of responsible authorities."

Cocaine prosecutions in Bombay.
Gujaráti (16), 26th July, Eng. cols.

Editorship of the English columns of the *Rást Goftár.*
Gujaráti (16), 26th July.

27. The judgment of Mr. Justice Chandavarkar, who was appointed arbitrator in the suit for defamation brought by Mr. K. N. Kabraji against Mr. D. E. Wachha, brings to light a curious mystery in connection with the editing of the English columns of the *Rást Goftár.* These columns, as the public are well aware, have bristled for years past with malicious attacks against Mr. Dadabhai Naoroji and the Indian National Congress and have loudly trumpeted the praises of Sir Muncherji Bhavnagri. It transpired in the course of the evidence tendered before Mr. Justice Chandavarkar that Sir Muncherji had taken over and was financing the English columns of the paper ever since his election as an M. P. The arrangement made in this connection was that Sir Muncherji should appoint a person of his own choice to edit the English columns and that the latter should have absolute discretion as to the tone and policy of the English side of the paper. The *Rást Goftár* has always posed as an organ of public opinion, and it is therefore deplorable that it should have consented to serve as a mouthpiece of one individual and to become a passive instrument for the circulation of malicious diatribes against the Congress. Such an attitude is utterly unworthy of the traditions of respectable journalism, and the public must henceforth be on their guard against attaching undue importance to the ill-natured effusions against the Congress movement contained in the *Rást Goftár.*

Bench of Honorary Magistrates in Bombay.
Bombay Samáchár (53), 31st July.

28. The Committee of Justices of the Peace appointed to formulate definite proposals for the working of the contemplated Bench of Honorary Magistrates has submitted its report to Government. We are afraid we cannot approve of the suggestions embodied in this report. Some of them at least, in our opinion, are fraught with distinct harm to public interests. The powers which the Committee propose to vest in the Honorary Magistrates are unconscionably large. We cannot help saying that it is detrimental to the interests of pure justice to entrust the trial of cases involving the exercise of such powers to a body of persons whose knowledge of law is at the best superficial. We also notice that the total amount of time which the Honorary Magistrates are recommended to devote to the work is insignificant in comparison with the quantity of work they will be called upon to dispose of. Further, the hours fixed for the sittings of the various Benches are not likely to suit the convenience of the public. In our opinion Government would be well-advised in altogether dropping the proposal to create such Benches. We are not at all sure if it would be feasible to devise an alternative workable scheme in this connection without impairing the efficiency of judicial administration in the city. If it be necessary to relieve the congestion of work in the Police Courts, the appointment of one or more additional stipendiary Magistrates would appear to be best calculated to attain that end.

The Bombay Harbour Ferry Service.
Mumbai Vaibhav (118), 31st July.

29. Those who have had personal experience of the working of the present Harbour Ferry Service will read with feelings of astonishment the contents of a petition presented to Government by some persons living out of Bombay, wherein they express their complete satisfaction with the arrangements made by the present contractors for carrying on the service and for securing the comfort, especially of third-class passengers. This last assertion in particular will, we fancy, change the astonishment of those who know by personal experience the realities of the situation into positive indignation, and will convince them that this petition is deliberately got up by some busybody desirous of drawing a veil over the foibles of the present contractors, by taking advantage of the ignorance and credulity of the signatories, in order that it may serve as a counterblast to the petition which was submitted to Government some time ago and in which the hardships and inconveniences to which passengers travelling across the harbour are usually subjected. The later petition contains one or two positive misstatements of fact. For instance, by way of justification for the higher rates charged by the present contractors, it is asserted by the petitioners that the

old contractors were compelled to stop the service for six months on account of the cheaper rates charged by them. Now this stoppage of the service in the time of the old contractors had nothing to do with the rates, but was solely due to the fact that Government did not then prohibit *machwas* from plying for hire across the harbour as they have done now. In short, the working of the Harbour Ferry Service under the present contractors is not at all satisfactory, and the hardships experienced by passengers will not cease until full liberty is given to all steamers, vessels and country boats to ply for hire across the harbour without let or hindrance. Government may find the present contract profitable to themselves from a pecuniary point of view, because they are not required to pay anything for the carriage of mails, treasure and prisoners across the harbour, but so far as the comfort of the travelling public is concerned, it certainly leaves much to be desired. We therefore hope that Government will take steps in the matter with a view to remove the grievances justly complained of by the public.

Dacoities in Kaira District.
Deshabhakta (15), 28th July, Eng. cols.

30. "Of late unusual activity is shown by robbers in Gujarát. It was hardly two months since they plundered Pansora, a village in the Anand Taluka of Kaira District, when news came of their having waylaid the road to Dhandhuka and of their detaining and robbing nearly a hundred travellers.......... News have again reached us of another most daring raid committed at Od, a village in the Anand Taluka, on Friday last. The delinquents were eight in number, well-armed with rifles and well-mounted on horses and camels and looked like Mianas. They carried away property worth nearly six thousand rupees from the 'matha' of Jankidas Bava. The people were apprised of their presence in good time, but could not raise a finger on pain of being instantly shot down on the spot. It is not yet said with certainty whether the same band of freebooters committed all these robberies. But coming as they did close upon one another, these occurrences have unsettled the mind of the village savkars and patels, who naturally fall a prey to these formidable raiders. As long as these marauding freebooters remain at large, the people will be in constant danger of losing their property and even their life if they dared to oppose. The ordinary village police force is inadequate to meet them. Under these circumstances the higher authorities should adopt prompt measures to crush this band of robbers. We think it is now high time to undertake an organised campaign against these Mianas who are now growing into a sort of terror to the village population. We hope the energetic District Superintendent of Police at Kaira will lose no time in tracing and subduing them. Occurrences like the above bring into prominent relief the injustice done to the people by a too rigorous enforcement of the Arms Act. The people at Pansora and Od would certainly have fought the Mianas successfully, if even some of them could use rifles. But the unjust and short-sighted policy of Government in disarming all people alike has made the poor rayat helpless in such cases of emergency. It is to be hoped, therefore, that Government will provide against such organised robberies either by posting a special police force or better, by permitting a number of loyal inhabitants in each village to carry arms."

Alleged violation of the provisions of Act XXV of 1867 in a recent publication by the Educational Department, Bombay.
Hitechchhu (60), 30th July.

31. We notice that a book entitled Shikshana Sudharelan Dhorana (Revised Standard of Instruction), which has been recently published under the auspices of the Bombay Educational Department, and the introduction to which has been written by Mr. Giles, does not contain on its title page the name of the printer and the press as required by the provisions of Act XXV of 1867. We hope that the Native Press Reporter will bring the omission in question to the notice of Government, and that the latter will institute a prosecution against the printer of the book for infringing the provisions of the Act. If Government fail to do so, the impression left on the public mind will be that the Printing Presses Act is only intended to frighten

the poor proprietors of printing presses in the mofussil, and that the influential managers of large printing establishments in Bombay are exempted from the operation thereof.

Removal of Mr. MacMunn from the Indian Civil Service.
Phœnix (9), 22nd July.

32. "We are sorry to learn that Government have thought fit to dismiss Mr. MacMunn from the Indian Civil Service. If the Kundansing episode of the examination hall is the only ground for this severe measure, then we must say that the punishment is out of all proportion to the gravity of the offence. If, on the other hand, there were other graver charges against Mr. MacMunn, the public were in fairness entitled to be informed of them. It is impossible for the public to form a just or accurate opinion of a measure until they are put in full possession of all the facts. All that we know about this case is that Mr. MacMunn was reported for his assault on Mr. Kundansing and was called away to Bombay. And now we are told that he has been dismissed from the service. We are sensible that this exemplary punishment is calculated to serve as a deterrent upon other hot-headed Civilians in the Province, whose names are known to every man in the street, who disgrace themselves and abuse their position by using unprovoked violence towards their physically weak and submissive native subordinates and who thereby alienate the affections of loyal and peaceful subjects from their rulers. Nevertheless, it strikes one's sense of justice that the punishment ought to be adequate to the crime. You should not sentence a man to be hanged for stealing a rupee worth of sweetmeats. For aught we know Mr. MacMunn was nothing worse than a misguided youth who once or twice lost his temper. For this to have the whole of his prospects blasted is hard, too hard. We should not lose this opportunity of congratulating our Commissioner, Mr. Cumine, upon the spirit which prompted him to take up the matter in right earnest—a spirit which many another Commissioner would not have shown. And as the passing of the sentence rested with others, he is certainly not answerable for its severity."

Appointments to certain vacancies in the Revenue Department in Sind.
Al-Haq (43), 25th July, Eng. cols.

33. "Three new talukas have been created in Sind—two in Thar and Párkar and one in Hyderabad. Already we daresay names have been sent up to fill the new Mukhtyarships. Whether in making the recommendations due notice has been taken of the claims of Muhammadans is more than we can say. However that may be, we would earnestly appeal to Mr. Cumine not to ignore these claims, but to recognise them in a practical manner as far as possible. The proportion of Muhammadans in the higher appointments of the subordinate Revenue service is at present very low, and it is highly desirable that every opportunity should be taken to raise the proportion from time to time until there is something like an equilibrium between Hindu and Muhammadan Mukhtyarkars, Head Munshis, &c. On the present occasion if no Muhammadans eligible for Mukhtyarships can be had within the particular districts for which they are required, we would suggest that one or two men may be drafted from other districts."

A sepoy run amok at Hyderabad and alleged laxity of the local police.
Prabhát (44), 25th July, Eng. cols.

34. "The conduct of the police on Wednesday last, when a sepoy ran amok and murdered some persons and wounded others with his sword, has created a most painful impression on the public mind. Everybody is saying, 'What is the use of having a police which cannot or will not protect people on such occasions? It is perfectly worthless. We can as well do without it.' There could be little doubt that the police have given ample cause for indignation of this kind. If the police had done their duty, the sepoy would not have been able to commit so sad a havoc. There could be no greater proof of the most shameful part played by the police than the fact that the sepoy was able to commit a series of murderous assaults between Sirai Ghat and Advani Street unchecked. The man carried only a sword. He could have been very easily overpowered if anything like an honest effort in

this direction had been made by the Police. We are given to understand that on finding the sepoy freely using his sword, some men ran up to the Sirai Ghat and reported the matter to the constables there. But no heed was given to the report. One version is that the constables betook themselves to the privy and remained concealed there. When after some time they came out, they did follow the sepoy, but every time they saw or heard that he was returning, they retraced their steps so as to be at a safe distance from him. If a Sikh sepoy had not appeared on the scene, there is no knowing how many more men would have been victimised. Under these circumstances severe notice needs to be taken of the conduct of the police. If there was ever need for the most exemplary punishment, it exists in the present case. It is to be hoped that the public will be afforded no cause for disappointment on this score."

Disapproval of the system of hand-cuffing accused persons in Police custody in Sind.
Phœnix (9), 28th July.

35. The *Phœnix* publishes an open letter from one of its correspondents to the Judicial Commissioner in Sind:—"One of the most scandalous innovations of the Police Department of Sind is the system of bringing accused persons before the Magistrates of Karáchi. The unfortunate accused are hand-cuffed and a rope is tied round their waist and they are led away to the Court by the police in this state. Now I beg most respectfully to submit that this system is not only illegal but unconstitutional. It is quite incompatible with the very existence of pure justice. Nay, even the law-givers have laid down that hand-cuffs should only be used when, from the heinous nature of the crime or the character or behaviour of the accused, a fair presumption arises that such restraint is necessary. Also it is considered an assault if a person not convicted is hand-cuffed (1 Hillard). But in Karáchi the *ropes* are used in all cases....... My Lord, this scene cannot come to your Lordship's notice, because you preside over an Appellate Court where the presence of the accused is not at all necessary."

Complaint about enhancement of assessment in Deh Jamelani village (Thar and Párkar.)
Al-Haq (43), 18th July, Eng. cols.

36. "We are surprised to learn that it is proposed to enhance the land assessment in Deh Jamelani of taluka Khipra in the Thar and Párkar District. As far as we have been able to ascertain, there is absolutely nothing to warrant the enhancement, and we think it our duty, therefore, to put the facts before Government in full confidence that they will reconsider their decision. As most of the zamindars are in straitened circumstances, it would be against every principle of justice and fair-play to tax them more heavily than at present. We should rather say that in view of the circumstances we have mentioned a reduction of the assessment, and not an enhancement, is called for. Instead of thinking of burdening the landholders further, the authorities should, we humbly submit, take early steps to relax the existing burdens."

Education.

Need for the improvement of popular education in India.
Voice of India (14), 1st Aug.

37. A contributor to the *Voice of India* writes as follows in the course of an article on "Popular education":—"The question of popular education surely demands some notice. It is unnecessary for me now to dwell on the advantages of a general education since the value of education to national prosperity is acknowledged on all hands. The want of it in a poor country such as India is self-evident, for the poverty of the Indian people has never been seriously denied......... The Government says the people are poor because they are inert, conservative and extravagant. If ignorance is at the bottom of all this misery, then surely popular education can alone eradicate famines, and, therefore, it is the duty of the Government to throw open the road to illumination and knowledge. The village schools opened by the Government have proved of very little use so far; the people at first sent their children to these schools, but they soon found out that the instruction given did not in any way improve their children except giving them a taste for fine clothes and no work. Generally throughout these primary schools nothing useful is taught—a little spelling, a very little reading and still less writing; add to it an undecided conquest

over the rules of addition and you behold a very finished education for the poor. The schoolmasters in these schools know little themselves beyond the bald, meagre knowledge that they impart, and are much more fit to go to school than to give instruction. But how can better men be had for Rs. 4 or Rs. 8 a month, which is the high emolument of the posts? I must beg leave to observe that something more than this is necessary for the poor classes if they are to be lifted out of the mire in which they are struggling and gasping for breath. If an honest effort to help the people is to be made, it is imperative that these poor and meagre reservoirs of education be purified and placed on a sounder footing, in charge of capable and trained teachers. Indeed, the village schoolmaster ought to know even more than the city schoolmaster. Some knowledge of agriculture, surveying and medicine he surely ought to possess, so that he may be able to teach something of agriculture and the laws of health. Such a schoolmaster is sure to be popular, and agriculturists would willingly send their children to him. The schoolmaster's quarters must be neat and clean and his pay must be not less than Rs. 20. Besides, he ought to be allowed to have a good plot of land rent free, so that he may be able to give practical lessons in agriculture and kindred subjects. The question of popular education seems to me to be of more importance than that of higher education, and is the most solemn, the most interesting, subject that can occupy the mind of the patriot, the legislator, and the Government."

Muhammadans and the Educational Department in Sind.

Al-Haq (43), 25th July, Eng. cols.

38. "It is a great pity that in spite of our advocacy of the claims of Muhammadans, the Educational Department still turns a deaf ear to our complaints. Have the Muhammadans no claim upon the Department? If so, why should they be made to contribute so largely to the Local Fund? Is it just that the earnings and contributions of Muhammadans should be utilized for the benefit of non-Muhammadans? Is it right that under a Government distinguished for justice the Muhammadans should fail to secure their due? We have repeatedly urged upon the authorities that it is only natural that those who depend solely on Government service and who regard it as their birth-right should be unwilling that a single post should be taken from them and given away to a Muhammadan. For this reason they do not even like that Muhammadans should qualify themselves for public service. This makes the Muhammadans disheartened and slow to take advantage of the educational opportunities offered to them. The Public Service Certificate Examination comes off on the 16th September next. We notice that the Educational Department has not nominated a single Muhammadan Examiner for the Shikárpur Centre. There are nearly a dozen Examiners, and all of them are Hindus, which is a matter of rejoicing to Hindu candidates and of disappointment to Muhammadans. If this is not trampling the rights of Muhammadans under foot, we should like to know what it is. How will Muhammadan candidates have the heart to work and appear for the examination? We earnestly appeal to the Honourable Mr. Giles, Director of Public Instruction, to move in the matter and direct that a due proportion of the Examiners may be selected from among the Muhammadans."

Railways.

Cannot railway travelling be made more comfortable in India?

Indu Prakásh (33), 30th July, Eng. cols.

39. "The grievances of the people regarding Railway travelling and the management of the authorities of the different Railway Companies are so many and so varied that influential and responsible organs of public opinion ought to make it a point to make ceaseless and accurate representations to the Railway authorities until the grievances are redressed. The point regarding the passenger traffic has often been pressed upon the attention of the Railway authorities as well as Government, but every time the replies vouchsafed are so discouraging that one feels quite annoyed at, and dissatisfied with, the way in which the Indian railways are being administered. The case of third-class passengers has been so ably, emphatically and vigorously represented to Government that as a result of these representations some concessions should

have been made, but the greater the number of petitions and the stronger the arguments, the greater appear to be the chances of receiving vague and irresponsible replies thereto. If no representation is made of the grievances the Indians labour under, the reply of Government as well as the British public is that the fault of the Indian people lies in not making a proper and timely protest against any wrong done, or sought to be done, to them, and, on the other hand, if the case is constitutionally, loyally but emphatically put before the authorities, the patent reply is that the subject in question is under consideration, or that the Indian people have not attained that efficiency which warrants or justifies a departure from the policy followed in the past. As the ways of Providence are inscrutable, so the ways of the Railway authorities are many a time unintelligible. In the report of the Special Railway Commissioner, the attention of Government is directed to a number of Railway reforms, among which the conveniences and comforts of the passengers are prominently mentioned, but the grievances of third-class passengers are not specially noticed. Sooner or later Government will have to remove these grievances, if the administration of Indian railways is to be satisfactory. Another most important point referred to by the Special Commissioner is the improvement in railway travelling, especially in the speed of the several passenger trains in India. Mr. Robertson cannot be said to be unfair in his observation that the speed of the trains is not as great as might have been expected in a country which has had the benefit of railway communication for nearly fifty years, and opines that on the main route the public have a right to expect that they shall be carried in a much shorter time from point to point than they now are. It cannot be said with reason that the passenger traffic is too poor to justify any higher rate of speed than obtains now. On the contrary, according to the facts and figures supplied by the Special Commissioner, the average number of passengers in a train is greater in India than in any other country in the world......... Mr. Robertson thinks that a reasonably fast service would always result in an increase of revenue also. In his opinion a very material alteration of the speed of trains is necessary for the proper cultivation of the traffic, and he believes that the staff in India is quite capable and equipped to work trains with safety at a much higher speed......... We therefore hope that the Railway authorities will earnestly and promptly pay attention to the suggestion of Mr. Robertson."

A request to Government to take steps to revive the prosperity of Dholera Town.
Praja Bandhu (64), 26th July.

40. The Dholera correspondent of the *Praja Bandhu* writes :—It is much to be wished that the Government extended the Ahmedabad-Dholka Railway line to Dholera. This town was once a principal centre of trade in Gujarát and Káthiáwár, but latterly owing to various causes its trade has declined and its population is steadily diminishing. It is therefore incumbent upon Government to make efforts to revive the lost prosperity of the town. At present Dholera is 35 miles distant from the nearest railway station. If this distance is covered by rail, it would not only be a source of great convenience to the people, but help to stimulate the trade of the town. The road from Dholera to Dhandhuka is in very bad repair. During the rainy season it is so full of mire as to become absolutely useless for a journey on foot. The Mamlatdar's Kacheri and the Sub-Judge's Court being, however, located at Dhandhuka, people have frequently to go there on business and are compelled to use this road in spite of the numerous hardships which the journey involves. Government would confer a great boon upon the people by improving the condition of this road.

Municipalities.

Alleged hardships of the Pandharpur pilgrims and the local Municipality.
Pandhari Bhushan (123), 22nd July.

41. Pandharpur is looked upon as a sacred place by the Hindus, where two big fairs are held every year. The local Municipality levies a duty of four annas per head from the pilgrims visiting Pandharpur, but pays no adequate heed to securing their comfort and convenience. The rest-house situate on the other side of the river is too small to accommodate a decent number of pilgrims even for a

few hours. The consequence of this is that at the Ashadhi fair, which is held in the rainy season when the river is swollen and has to be crossed over in ferry boats which stop plying after sunset, pilgrims arriving late on the other side of the river are compelled to pass the whole night under a rainy sky without a sheltering roof over their heads. Besides, the want of a permanent landing platform on either bank of the river and the absence of police arrangements on the spot to preserve order result in frequent accidents to the pilgrims, who make a rush towards the boat and fall into the water. The supply of water, too, during the pilgrim season is far short of actual requirements. The defective police arrangement at the gates of the temple frequently render it necessary for the poor pilgrims to sit in the open and to expose themselves to the inclemencies of the weather for hours and hours together before they find admission into the temple. The Municipality should therefore provide sheltered and roofed spaces in front of the temple gates for the accommodation of pilgrims awaiting their turn of admission into the sacred enclosure. Again, the conservancy arrangements made by the Municipality for the pilgrims are most unsatisfactory and leave much to be desired. As the Municipality derives a large income from the pilgrims, it is but bare justice that it should spend a portion thereof in meeting the wants and lessening the inconvenience of those from whose pockets it is drawn.

Affairs of the Hyderabad Municipality.

Al-Haq (43), 18th July, Eng. cols.

42. "The Hyderabad Municipality is in a bad way. There is constant and serious friction between the President and a strong party of Municipal Councillors who are not overmuch in love with him. Things have come to such a deplorable pass that, considering all circumstances, we are decidedly of opinion that the Municipality should have the Collector of the District as its President.......... We must say that in making the above suggestion we are far from casting a slur on Rao Bahadur Bilaram. We advocate the change as much on principle as on the ground of special local conditions. Of course our suggestion can only be carried out in the event of Divan Bilaram resigning of his own accord as, it is said, he wishes to do, being quite sick of the tactics of his opponents."

Prabhát (44), 25th July, Eng. cols.

43. "We find the *Al-Haq* suggesting that the reins of the Municipal administration of Hyderabad should be taken up by the Collector. Would our contemporary have advocated a reversion to the old system if a Muhammadan had been the President of the Municipality, or if a Muhammadan fit for the office had been available? The suggestion is thus too transparent. It is a pity—a sore pity—that the *Al-Haq* should have allowed its sectarian feeling to blind itself to what it owes to the city as a whole. When in places where there are official Presidents people are asking for their replacement by non-official Presidents, here in Hyderabad, which can boast of so much education and talent, the *Al-Haq* is urging quite the reverse of it. Hyderabad has enjoyed the privilege of having a non-official President for a period of twelve years. To take away that privilege from it and put an official at the helm of the Municipal administration now will be a most retrogade step which the people will resent most strongly.

The Bombay City Improvement Trust's scheme of housing the poor on the Kennedy Sea Face.

Kaiser-i-Hind (21), 26th July, Eng. cols.

44. "Poor misguided Trustees of the Improvement Board! Any other public body circumstanced like the Trust would have long since profited by the bitter lessons of the past. But it seems the art of learning practical wisdom is the last to which the Board takes kindly......... Here is the latest instance of that practical unwisdom for which it has earned unenviable notoriety. It is in a fix where to find room for accommodating those who are unhoused in the localities where it is carrying on its operations of pulling down houses. There is no provision in the Act at all on this point. Late in the day the Board woke up to its responsibility in the matter after the public had pointed it out. Many a people when they err in the first instance grow wise after the error is pointed out to them. Not so the Trust Board. It is above improvement. It puts the car before the horse in its operations and yet does not admit its mistake. Meanwhile

the brilliant idea struck one of its imaginative members, who, by the by, takes a pride in his originality that nothing could be better than housing those evicted from Dhobitalao and Lohar Chawl on the Kennedy Sea Face! The matter came up for consideration at the last Board meeting, when two minutes were read, of which the one from the redoubtable Sir James Wilcocks, the only official who thinks and acts most independently, is the most vigorous as it is also full of common-sense. Sir James protests against crowding the only locality in the town which serves as a healthy recreation ground for the people. To bring the houseless poor there, who are most susceptible to pestilence, is to manufacture that disease and give it the greatest stimulus, and thereby to contaminate with its poison the only open space in the city hitherto uninfected! Did ever such an insane scheme emanate from the brains of an Improvement Committee entrusted with the special duty of preventing plague and improving insanitary conditions? It is to be hoped that public opinion on the subject will be strong enough to warn the Board against this insane project. There are half a dozen Trustees who cordially agree with Sir James in thinking that there lurks the greatest danger in the experiment, and it is to be hoped that their combined strength will be sufficient to knock on the head a scheme that is at once unwise and dangerous."

Gujaráti (16), 26th July.

45. It is a matter for gratification that the question of housing the poorer classes in the city is engaging the earnest attention of the City Improvement Board. Mr. Rebsch's scheme of erecting semi-permanent chawls for the poor on the Kennedy Sea Face is admirably adapted to solve this problem and should therefore meet with cordial support on all hands. It is to be feared, however, that the scheme will not meet with the approval of Europeans and of the better classes of natives who use that open space for erecting health camps for themselves during the season of plague, but we hope their objections to the proposal will not weigh with the Board. It is the poorer classes that fall victims to plague in very large numbers and have therefore the most urgent claim upon the attention of the Board. The better class of people can well afford to shift for themselves during an outbreak of the epidemic. For instance, they can go to live in other sanitary parts of the city such as Dádar or Mátunga, but the poor classes owing to want of means have no other alternative, even during the height of the epidemic, but to herd together in pestiferous hovels near their places of work.

Native States.

Lord Kitchener's impending visit to Kashmir.
Kaiser-i-Hind (21), 26th July, Eng. cols.

46. "Is it permissible for the critics of Lord Curzon's Government to indulge in guesses about its policy? May they conjecture what are the reasons which take Lord Kitchener to the happy valley of Kashmir? Is it mere curiosity to see the country and enjoy its beauties, which are said to be enchanting, specially at this season?......... Is it permissible for us to guess, without, of course, creating any 'mischievous effects,' that His Lordship contemplates spying out the nakedness of the land in order to avert external menace? Is it further permissible for us to inquire about the duration of Lord Kitchener's visit in the happy vale? Or will it be that his departure there will synchronise with the arrival of Lord Curzon himself in the last week of September? And if so, is it further permissible to put the question, whether any startling development or *coup* will be the result of the movements of these two principal stars of the Simla constellation? Who will be so obliging as to answer our innocent queries and assure us that all our guesses are beyond the mark? Will it be this time the *Pioneer* or the *Civil and Military Gazette*, which is so nearer the snowy summit of the Himalayas? Or will the Foreign Office condescend to gratify the country's curiosity? May we expect a *communiqué* when Lord Kitchener's visit has ended and Lord Curzon's has commenced? Is a trysting point fixed on the line of the forward and backward journey to interchange views about the happy valley? What a lucky destiny for the Chief of Kashmir to have two such stars of the first magnitude as his honoured guests? And what

pleasure must he feel in bidding welcome to them most cordially one after the other? Whether our innocent curiosity is or is not satisfied, whether the Foreign Office or the *Civil and Military Gazette* or the *Pioneer* proclaims or does not proclaim the true mission of the Dioskouri *urbi et orbi*, we should be glad to learn that the *entente cordiale* betweeen the Maharaja of Kashmir and the Great Moghul of Simla continues undisturbed, and that there are no blazing pyrotechnics at the end of the year to illumine the darkening horizon of the North-West."

Ecclesiastical controversies at Kolhápur.

Mahrátta (7), 26th July; *Brahmodaya* (160), 25th July.

47. "Public duty compels us to say that the Maharaja of Kolhápur does not seem to exercise his independent and unbiassed judgment in State affairs.......... The *Vedokta* controversy and the Rajopadhye case have already become bywords. There now comes forth another contretemps, which in absurdity tops all the previous acts of the Kolhápur Durbar. Mr. Vishnu Krishna Rashingkar, B.A., LL.B., a leading pleader in Kolhápur, has been, we hear, prohibited by the Khangi Karbhari from sending *Naivedya* or daily offering to the Shri Ambabai temple, and His Highness has confirmed the order. Our readers may perhaps like to know the history of this most extraordinary order. Mr. Rashingkar, who is a Deshastha Brahmin, married his daughter two years ago. A section of his community, headed by Pundit Maharaj, who recently figured in the Baba Maharaja Will case, objected to the marriage on some technical and really false grounds, and so Mr. Rashingkar, to make himself sure, secured the opinions of learned Shastris at Benares, Násik, Poona and other places, and also a permit for the marriage from Shri Shankaracharya. The marriage took place, and neither Mr. Rashingkar's community nor Brahmins generally, nor any other religious authority, questioned it for the last two years. Pundit Maharaj and a few busybodies, however, seem to have suddenly remembered the affair a few days ago and applied to His Highness to put a ban on Mr. Rashingkar. What led to this sudden revival is a mystery, which we hope to solve in future. The Naib Khangi Karbhari, who is, we learn, not a Brahmin himself, took the ecclesiastical authority upon himself and issued the ban by prohibiting the *Naivedya* sent daily by Mr. Rashingkar to the Ambabai temple! We do not think the goddess would starve if the offering is interdicted, but the step, we are told, is taken for quite another object, namely, to establish the Durbar's control over the temple as well as to create a precedent proving His Highness' supremacy in religious matters. The Maharaja, who hitherto posed as a religious reformer by initiating the *Vedokta* ritual in his family, now wants apparently to play the more ambitious *rôle* of a defender of Brahmin orthodoxy. Henry VIII, whose religious whims changed with his successive wives, was certainly not more inconsistent. We advise Mr. Rashingkar to propitiate the Durbar rather than the goddess by sending the interdicted *Naivedya* to the palace instead of to the temple!" [The *Brahmodaya* writes in a similar strain, and observes that such interference on the part of the Maharaja in religious matters is likely to prove detrimental to the interests of the State.]

Affairs in the Miraj (Junior) State.

Mahrátta (7), 26th July.

48. "The Native State of Miraj (Junior) is one which is unfortunately destined to a long minority. It was in 1898 that the late Chief Shrimant Anna Saheb attained his majority and was installed on the *gádi*. But five or six months after this he died, and the line was continued by the adoption of the present Chief, Baba Saheb, who is at present only about 14 years old and is married to a girl who is only nine. The State, owing to the Chief's minority, has to be administered by the Political Agent of Southern Marátha Country through an Administrator. The present Administrator, Rao Bahadur Pandit, is a clever and energetic young man who means to do all that he can for the good of the State he has been called upon to administer. But there are certain acts of his administration which seem to have failed to obtain universal approval and have evoked a strong protest from Shrimant Girajabai, the aged grandmother of the present Chief. This protest relates to two things. Firstly, to the change of the seat of administration from Miraj to Budgaon, and secondly, to the removal of the child-wife of the young Chief

from Girajabai's guardianship. As regards the first point of protest, we frankly admit that Girajabai's arguments as set forth in her petition to the Governor of Bombay are not wholly convincing, though of course as the senior person of the ruling family she has a right to be heard in the matter, and the Political Agent cannot snub her as interfering in a matter in which she has 'no business' to interfere. The second point of protest is one on which she must not only be heard but allowed to have her views enforced as far as possible. The point is a delicate one and the situation is as follows:—Girajabai is the only living lady of the ruling house. She is ripe in years and experience, and is very nearly related to the young wife of the present Chief. She it was who was instrumental in bringing about the marriage and bore all the expenses of the bride's family in the marriage. Under these circumstances it cannot be regarded as a very extravagant demand on her part if she claims that her young grand daughter-in-law, who is also her great-grand daughter, should not be removed from her guardianship. But not only has the young child of nine been removed from the guardianship of Girajabai, but to make matters worse, she has not even been sent to her parents, but kept at Budgaon under a European governess. And it is upon this point that we feel very strongly. It is a point on which the Political Agent in his turn may be fairly snubbed as pushing his interference beyond all reasonable bounds. Those who are conversant with Hindu society can very effectively realise how absurd it is that a young Deccani Brahmin girl of nine years should be forced away from her natural guardians, such as her own parents and great grandmother, and should be kept under the tutelage of a stranger, and that stranger a European governess, whose status and education may be judged from the fact that even under a scale of unlicensed patronage under the British Political administration of Native States she is not regarded as entitled to more than a salary of Rs. 250. And the irony of the situation is crowned by the justification put forth for this arrangement by the Political Agent and the Administrator in their personal interviews with Girajabai. The justification amounts to this, that the young girl's moral and religious education was not properly looked after by Girajabai, a lady about 70 years old and well-known for her strict piety! We believe the Political Agent and the Administrator take the Hindu society to be mere children; or else they would not have put forward such a justification very seriously. Is it not making too great a demand upon our credulity to tell us that the religious and moral education of a young girl of nine will be better attended to under the supervision of a European governess than in the company of her own parents or her own great-grandmother? And judging from Girajabai's petition we have already had some indication as to how this system of bringing up the girl under English methods has worked. On this point we do not wish to go into details but shall merely note that Girajabai has positively complained about certain occurrences which are regarded as unpleasant and repugnant to Hindu religion and Hindu manners and customs. The whole situation is so absurd and revolting that we wonder how Government tolerate it, especially in the face of the strong protest made by Girajabai. The system of appointing European governesses to take charge of young boys and girls in the ruling families of Native States has been followed in a number of cases. But so far as we know, Girajabai has been the first to offer a determined opposition to it, and we trust that His Excellency Lord Northcote will be pleased to put down his foot upon the unlicensed encroachments of the Political Agent even in the household affairs of Native Princes."

Appointment of Karbharis in Native States.
Káthiáwádno Himáyati (64), 26th July.

49. The present system of appointing Karbharis in Native States is essentially faulty. The sooner, therefore, it is reformed the better will it be for the welfare of the people of Káthiáwár. Under the present system, any man who happens to be in the good graces of the Agency authorities is selected as Karbhari. Such Karbharis as a rule carry on the administration in an arbitrary and high-handed manner, and if the chief ventures to intervene they at once intimidate him into silence by threatening to report against him to the Agency. The best way to remedy this evil is for Government to issue strict instructions to the Agency authorities not

to interfere on any account with the discretion of Chiefs in the selection of their Karbharis, nor to bring any sort of undue pressure or influence to bear upon them nor to recommend any *protegé* of their own for preferment. The manner in which Agency officers at present interfere in the selection of Karbharis is nothing short of despotic. In this connection we cannot help expressing our surprise that under the *regime* of such a straightforward officer as Mr. Quin, there should have been a good deal of *khatpat* in respect of the recent appointment to the Divanship of a First Class State in Káthiáwár.

Complaints against the Thakor of Wadhwán.
Káthiáwádno Himáyati (64), 26th July.

50. We are surprised to find that the high-handed and oppressive conduct of Balsinhji, the Thakor of Wadhwán, is steadily connived at by the Agency even during the *regime* of an upright administrator like Mr. Quin. Countless are the hardships which the Thakor's subjects have to endure. The Thakor squanders their hard-earned money in bestowing costly presents upon favourite menials and upon a set of depraved youths whom he always keeps about his person for immoral purposes. Recently the Thakor visited a number of villages with a view to extort money from the poor agriculturists thereof by assaulting and otherwise oppressing them. Instances have come to light of villagers having committed suicide to escape oppression at the hands of the Thakor, and in this connection the death by suicide of a cultivator in the Rámpára village is worth being inquired into by the Agency authorities. The Thakor is impotent and is now and again making efforts to set up a spurious heir. There is good reason to believe that Colonel Hunter was actuated by private motives of his own to encourage the Chief in his career of oppression and immorality. At present also people are led to suspect that the Agency authorities deceive Government by submitting favourable reports about him in order to compass their own selfish objects.

Intelligence extracted from the Press.

Rejoicings at Udwáda in connection with the decision of the High Court in the Udwáda Fire Temple case.
Sánj Vartamán (74), 28th and 29th July and 1st Aug.; *Akhbár-e-Soudágar* (52), 29th July; *Jám-e-Jamshed* (20), 29th July.

51. The Udwáda correspondent of the *Sánj Vartamán* writes:—The news of the judgment of the High Court in the appeal in the Udwáda Fire Temple case which was received here by wire has thrown the Parsis of Udwáda into a ferment of delight and excitement. Prayers were offered by the priests for their success in the suit and the purity of British justice was the theme of universal praise in the town. A Jashan ceremony was performed at the Fire Temple in celebration of the event at which Dastur Khurshedji Minocherji, the head priest of Udwáda, presided. The meeting was very largely attended, and at the termination of the ceremony Dastur Khurshedji delivered an address in which he dwelt on the blessing of justice enjoyed by the poor and rich alike under the benign British *raj*, and paid a warm tribute of praise to Sir Lawrence Jenkins and Mr. Justice Aston for protecting the time-honoured rights of the humble Anjuman of Udwáda from being trampled under foot. Dastur Khurshedji then remarked that it was a curious coincidence that the day on which the meeting was held was according to the Parsi Calendar the day of Rasna or the Angel of Truth. In conclusion, Dastur Khurshedji prayed for the continued prosperity of British rule, and for the victory of the British flag, and hoped that the Zoroastrian community may ever continue to live and flourish under its benign protection. Mobed Dorabji Sidhwa having spoken in the same strain, the proceedings terminated. [Most of the Parsi organs of the week approve of the judgment of the High Court in the Udwáda Fire Temple case and give vent to sentiments similar to those expressed by Dastur Khurshedji at the above meeting.]

Proposed presentation of a public purse to Mr. Jivanji Limjibhoy.
Shri Sayáji Vijay (27), 30th July.

52. We hear that a movement has been set on foot in Bombay to collect a fund of Rs. 10,000 with a view to present a public purse to Mr. Jivanji Limjibhoy as a mark of public appreciation of the disinterested and valuable services rendered by him to the agriculturists in connection with the Gujarát Revenue inquiry.

Raid on a gambling den at Ahmedabad by the local Police.

Jám-e-Jamshed (20), 28th July.

53. The Ahmedabad correspondent of the *Jám-e-Jamshed* writes:—It is satisfactory to note that the police here are making vigorous efforts to put a stop to the pernicious form of *Sutta* speculation known as Jota patia, which at present widely prevails in the city. On the 27th July, Mr. Phillips, District Superintendent of Police, with a party of policemen paid a surprise visit to the premises where the speculators generally do congregate. About 69 persons were taken into custody and compelled to surrender their account books. The building was then searched and a number of account books, telegraph forms and a quantity of cash were found. The city was thrown into a ferment of excitement and panic in consequence of these proceedings of the police and about two thousand people gathered round the building. The persons arrested will be formally placed upon their trial before the City Magistrate on 4th August.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd August 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th August 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer ...	Do.	Weekly	K. Natarajan; Madrasi Bráhman ; 36 ...	500
5	Karáchi Chronicle ...	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52 ...	400
6	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly ...	Jáfar Fadu; Muhammadan (Khoja); 51 ...	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
11	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 41 ..	1,000
12	Sind Gazette	Karáchi	Bi-weekly ...	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36 ...	200
14	Voice of India	Bombay... ...	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay... ...	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră ...	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
18	Gujarát Punch	Ahmedabad ...	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27 ...	600
19	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44 ...	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54 ...	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54 ...	2,900
22	Káthiáwár News...	Rájkot	Bi-weekly ...	Jamshedji Frámji; Pársi ; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái; Pársi ; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay ...	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25 ...	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu ...	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahănooma	Bombay	Do.	Ratansbaw Frámji Achăria; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsări	Do.	Rustamji Jámăspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartamăn	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brăhman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	85
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukdé; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41...	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáṭi); 44 ...	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Asia and Europe.
Kesari (111), 4th Aug.

1. The political attitude of the leading nations of Europe towards Asiatic countries will in the present century undergo a change. It is difficult to foretell the direction of this change. Those who want to understand it must needs be acquainted with the past political antecedents of the various European countries. It is only clever and astute politicians who are able to do this and to guide the ship of State clear of all shoals and rocks. Fortunately for England, she can boast of such a statesman in Lord Curzon, who, at present, sways the destinies of this country. The political importance of India to England cannot be overrated. It is the possession of India which gives England her present unique position among the nations of the earth. India is in fact the pivot of British dominion in the East, and if she were by any mischance to be lost to England, the position of the latter in the scale of nations will be immediately lowered: nay, her very independence will be jeopardised, and her Colonies will fall off from their allegiance to her. England is therefore bound to keep her hold on India, cost what it might. It is an idle grandmother's tale to say that the British conquered India with the benevolent object of securing the emancipation of the latter, and that they would voluntarily retire from the country when that blessed consummation is once achieved. The fact is that the very law of national growth compelled the British to acquire dominion in regions outside Great Britain. There have been instances in history of nations and empires falling into decay for want of legitimate expansion and healthy growth. Expansion is thus the very condition of the healthy political existence of nations. If England and Russia, for instance, are unable to expand their dominion abroad, they will begin to decay. How England can extend her dominion in Asia is thus a most vital problem in the eyes of British statesmen like Lord Curzon. In fact, this is the keynote of Lord Curzon's foreign policy in the East. This is also the secret of the Viceroy's desire to acquire Kashmir, Thibet, &c., which are so favourably situated in point of climate that the British race can plant prosperous colonies there. It is becoming increasingly impossible to maintain British dominion in India solely by the sword. The scattered British garrison in the country will find it difficult to keep a population of 30 crores in effective check. This was possible so long as the people of India were plunged in dense ignorance. Before the awakening spirit of union and enlightenment, might will not always prevail. Great Britain must, therefore, find a suitable region in Central Asia for purposes of colonization. Lord Curzon is anxious to have a permanent British garrison in the salubrious table-lands of Thibet, Kashmir and the Pamirs, and His Excellency is apparently bent upon securing this object by staying on in India for a couple of years more.

Comments upon the letter of "General" Botha published in the *London Times.*

Kál (107), 7th Aug.

2. "General" Botha's letter, addressed to a friend in England and published *in extenso* in some newspapers, reveals the crookedness of British policy towards conquered peoples. The views expressed by Botha may not be palatable to Englishmen but will find a sympathetic response in the hearts of Indians. The latter have had ample experience of the ways of the British; they know, for instance, how their rulers are in the habit of claiming the support of public opinion in India for many of their acts, and how, as the result of this policy, many a measure, inherently distasteful to our countrymen, is thrust upon them "in their own interest". What Botha says about Mr. Chamberlain's visit to South Africa may fitly apply to the tours of Indian Viceroys and Governors. The information collected by Mr. Chamberlain and by exalted British functionaries in India is generally far from representing the actual trend of public opinion. If the Boers, again, cannot understand where all the money voted by the British nation for the rehabilitation of their farms can have really gone, the Indians are blissfully ignorant about the actual utilisation of the large sums of money sanctioned as remissions of land revenue in years of famine! What Botha says about Boer representation in the Council Boards of the Transvaal holds true of the so-called representation of Native opinion in the

Indian Legislative Councils. Such a state of things is tolerated by our countrymen only because they are powerless to alter it, but it is a mistake to suppose that it promotes contentment among the people. In many respects the present condition of the Boers resembles our own, and if they are anxious to improve it, let them take lessons from some of our leaders. The first lesson they must learn is to start a body like the Indian National Congress, consisting of idlers and unemployed persons in the land. This body should meet periodically, pass resolutions and present memorials to the authorities that be. If the Boers want more detailed instruction in the art of constitutional agitation, they had better send over a deputation to India.

The question of the cost of the increase in the British soldier's pay in India.

Jám-e-Jamshed (20), 3rd Aug., Eng. cols.; *Gujaráti* (16), 2nd Aug., Eng. cols.

3. "The correspondence just issued on the subject of the increased pay to the British soldier shows that the present Viceroy is an earnest and courageous defender of the Indian taxpayer against the insatiable exactions of the Home authorities. It also shows how feebly and imperfectly the Secretary of State for India in Council discharges his functions as a trustee and defender of Indian interests.......... In order to put the whole case as succinctly as possible before the reader, we shall first state the facts. Without previous consultation with the Secretary of State for India, the War Office decided to increase the scale of pay of the British soldier, and fixed the amount chargeable to India in respect of that increase at a net sum of £786,000 per annum. The Secretary of State, on receipt of an intimation to this effect, telegraphed the terms of the demand to the Viceroy. The Viceroy telegraphed a reply in which he set forth eight grounds of objection to the War Office claim, and urged that at least half of the increased charge ought to be undertaken by the Imperial Exchequer. Without any further communication with the Indian Government, the Secretary of State in Council calmly proceeded to act as if the India Office were a go-between whose duty it was to effect an amicable settlement between the two parties. It abandoned some of the contentions of the Indian Government, and actually, in presenting them to the War Office, volunteered to supply the latter with arguments to demolish the case of its own partner—an odd way of doing business, but too characteristic of the British official as we know him in all the Departments of the State. Furthermore, it set before the War Office an entirely different set of propositions and arguments from those which had been suggested by the Government of India. Having thus thrown away a part of the case as presented by the Government of India, the Secretary of State informed the Government of what he had done and coolly asked them to favour him 'with any arguments or opinions in support of the case which they might wish to add.' What wonder that the Indian Government, finding that a large part of the case had been abandoned by the Secretary of State, 'declined to furnish him with arguments and opinions on a case which was not theirs but his,' and replied that it was 'unnecessary that they should re-state those propositions which in paragraphs 3, 4, and 8 of the India Office letter to the War Office His Lordship had not not been able to endorse.'......... Lord Curzon, in opposing the War Office demand, had presented a case on behalf of India with a terseness and cogency of reasoning which it is impossible to praise too highly. And it is really painful to contemplate that it was, instead of being strengthened by the guardian of Indian interests at Whitehall, deliberately abandoned, and that, too, without consulting the Viceroy!......... What chance is there of India getting justice when the Secretary of State for India himself would weaken the position of the Indian Government, and help the Imperial Government to squeeze as much out of the country as possible? Does this case not justify India in asking for a radical change in the constitution of her Government? Is not Parliamentary control over the Government of India—whatever it may mean in the Statute Book—reduced to a farce and a humbug? And is it not time now that those who are entrusted with her interests should learn to do their business better if India is to be kept loyal and law-abiding? Will Lord George Hamilton be surprised, if India, on learning of the part he has played in this business, expresses a wish to see him promoted to some other office, and get herself rid of a Vazier who 'discharges his functions as a trustee and defender of her interests so imperfectly?'" [The

Gujaráti, writing in a similar strain, observes: "If Lord George Hamilton and his colleagues are not prepared to zealously watch the interests of the country which pays them so liberally, we think they had better resign. If the India Office is powerless to make its voice heard on such occasions, we really fail to see the necessity of keeping up that expensive but useless establishment. Lord Curzon, however, deserves the thanks of the people for the manner in which his Government endeavoured to resist the perpetration of an act of financial injustice. But the War Office had already arrived at their decision, and his Excellency's protest was rendered still more impotent by the inexplicable timidity which was throughout exhibited by Lord George Hamilton."]

Comments on the proposal to make India contribute a portion of the cost of the South African garrison.

Voice of India (14), 8th Aug.

4. "The meeting under the presidency of Sir Charles Dilke to protest against the proposal to charge India with a portion of the cost of the army in South Africa has already been held. By no means the least satisfactory feature of that meeting was the part taken in it by Lord Welby, who, with the authority pertaining to the President of the Commission on Indian Expenditure, emphasised the fact that the Commission had unanimously come to the conclusion that no further taxation should be put upon India. The payment to be made under Lord Alverstone's award, together with the proposed contribution towards the South African regiments, would put a burden of something like £1,186,000 on the revenues of India! It is reported that Lord Curzon's Government has already protested emphatically against the proposal. And well it might: for the increase of military expenditure, awarded and proposed, would more than swallow up a surplus such as the Finance Member was able to show in a prosperous year like the Coronation year. Sir Edmund Elles placed before the Imperial Legislative Council in March last a statement on the strength of which he contended that, whereas the percentage of total military expenditure to revenue for the four years ending with 1898-99 was 25·56, the percentage for the succeeding four years was only 21·19. With a million and more added to the expenditure, how will the Military Member confront the critics whom he endeavoured to confound five months ago? How, after all, are the troops in South Africa to be utilised by India in an emergency? Not by employing them on the North-West Frontier. Mr. Brodrick explained in the House of Commons that those troops would be required to replace the garrisons in the plains from which troops maintained in India might be despatched to the frontier. It is not necessary, therefore, that the troops to be placed at our disposal should be fit for the field. And it is to maintain regiments in South Africa, which are not expected to fight for us but to preserve order in the country in an emergency, that we are asked to contribute £400,000 a year! Can we not rely on native troops for that purpose? The real nature of the proposal becomes still more plain when we learn all that is expected of the regiments to be stationed in South Africa. Mr. Brodrick hopes that the soldiers employed there, finding the climate better than the Indian climate, will settle in South Africa—and 'that is a great advantage.' We have to pay £400,000 a year to enable soldiers to marry and multiply and colonise a part of the Empire where coloured subjects are persecuted, and to come to India to maintain order in the plains perhaps once in half a century! Could any proposal be put forward which is to be more emphatically condemned?"

Kaiser-i-Hind (21), 2nd Aug., Eng. cols.

5. "There seems some remote chance yet, according to the latest telegrams, that our precious Secretary of State and the War Office at Home will not be allowed to foist this iniquitous burden upon India if Lord Curzon puts down his foot firmly and says 'No.'......... This time His Lordship has to confront not only Indian opinion which, it is rueful to have to say, he has at times, when it suited his opportunism, wholly disregarded with all the refined plausibilities of which he is such a master, but also the opinion of Anglo-India, specially of the powerful commercial classes whom he has been sedulously pampering all these years past in order that they may hold themselves aloof from Indian agitation and enable him to carry

out his pet projects of reform......... Knowing as we now do His Lordship after well-nigh five years, we will venture to say that nothing more must be expected from him beyond some kind of fan-faronnade or high sounding flourishes before the question is hustled out of the pale of Indian finance. Our suspicion is that Lord George Hamilton, the humble and obedient servant of the Cabinet, is playing into the hands of his colleagues. We should bear in mind that the prerogation of Parliament is near at hand. And our experience of the past informs us that whenever crucial matters vitally affecting India's welfare and interest are at stake, the policy of procrastination has been most successfully employed to circumvent Indian agitation. A variety of pretexts, of a most plausible character, are urged to allay for the moment the indignation and angry passions aroused by some unjust and iniquitous proposal recklessly put forward. Inquiry, consultation, necessity of ascertaining the views of the Government of India, and so forth, have invariably been pleaded to allay the excitement and the heat of the moment. The interval between the formulation of the proposal and the adjournment of Parliament is occupied with such devices as these. It is astute Fabian policy pure and simple, albeit cleverly masked, but it is no credit to the political ethics of British statesmen. No sooner is Parliament adjourned, than the mask is easily thrown off and the final policy which may have been originally determined upon is slowly put into execution. The Imperial ukase goes forth. The Secretary of State allows himself to become the humble channel of the disagreeable communication, and the Indian people are made to submit to the new despotism with sullen resignation. Parliament thereafter can do little. It is loth to disturb accomplished facts, unless the facts be of so intolerable and scandalous a character as to raise a storm, force a debate, and bring an end to them, as was the case with the Vernacular Press Act of odious memory. In the present case the reader has to bear in mind that the Parliamentary session will soon be adjourned, in all probability within a fortnight at the latest, if not earlier. Cabinet Ministers will be relieved then from the torment of being incessantly questioned in both Houses of Parliament. They will not have to exercise their usual art of tergiversation, equivocation and what not to ward off disagreeable and most inconvenient interpellations. At the best they will go to the hustings and gloss over the true facts before their constituencies, which, of course, cannot be expected to ascertain these for themselves and judge by the clear light of their own intellect instead of the light artfully held out to them.......... We shall, therefore, await with curiosity the line of action which the Cabinet will take when Parliament is adjourned. And we shall be even more curious to know what prodigies of independent and courageous statesmanship 'the greatest of Viceroys' may achieve in this direction to justify the sacred trust which has been reposed in him. Whether His Excellency will accept the plea of emergency and the rest of the hollow plausibilities with which we have been made familiar, or zealously safeguard the true interests of the country, remains to be seen. It will be the severest test which will try his statesmanship, and we may unhesitatingly declare that he will stand or fall as a statesman in the estimation of all India by the manner in which he emerges from this trying ordeal. It is by far the most momentous problem that he has been called upon to solve during his entire career as Viceroy."

Mahratta (7), 2nd Aug.; *Kesari* (111), 4th Aug.; *Lokamata* (114), 3rd Aug.

6. "We are glad to find that the agitation against the proposed imposition of a financial burden on India on account of the South African garrison continues and grows in volume. A meeting was held in London on the 30th ultimo under the presidency of Sir Charles Dilke for protesting against the contemplated injustice to India, and there are indications of the whole of the Liberal and some members of the Conservative party agreeing to oppose the Government on this point. The present question of India's contribution to the maintenance of a British garrison in South Africa raises both the issues that have been always contested in all discussions relating to the Indian Military charges: first, whether the present strength of the Indian army is not sufficient for all the legitimate requirements of India, and secondly, the proportion in which the extra cost of 12,500 British soldiers should be charged to India. The second point is one of detail rather than of principle, and it may be discussed after the first. According to Mr. Brodrick's proposal, out

of the 25,000 British troops that are to be stationed in South Africa as a permanent garrison, 12,500 will be always definitely ear-marked for service in India. They are to be kept available to India in a sense different from the one in which we may suppose, for instance, that any part of the British army stationed in England, or at Malta or Gibraltar is at present available to India......... The Indian Government can have them at any time they like, without, we suppose, so much as asking anybody's permission for their use. Now one can of course understand this difference in the conditions of use of these 12,500 British troops to India. But the real question is, does India want this additional strength to her standing army? The simple answer is that in truth it is not India but the Empire that needs these 12,500 British troops in South Africa, and their use for India in the event of an emergency is simply an ingenious pretext for laying India under contribution to bear its extra cost. No one, even if gifted with a fantastic imagination, can say that there will be another mutiny in India. But even making that absurd supposition, we may further remember that since the mutiny the Indian army has been so organised and strengthened that the Government of India can deal with any similar contingency without any aid from England.......... And even if a mutiny does break out, and the Indian army be found insufficient, it can be easily supposed that the British army in England will be able to send out any number of battalions required. If, therefore, any additional British troops are required, they are required either for defending India against a foreign invasion, or for the use of the British Empire in places with reference to which India will be a convenient depôt or a base of military operations. In the former case the cost of the employment of the troops necessary for the occasion may be reasonably charged to India. But we must bear in mind that an addition of 12,500 troops to the standing army of India will be but a partial measure in that direction. If India is invaded by Russia, the standing army in India will be nowhere, and she will have to invoke aid from England, and also to raise volunteer troops within her own limits. Fear of foreign invasion, therefore, cannot be a valid justification for Mr. Brodrick's proposal. For if that were so, any proposal for a due provision against the contingency would have emanated from the Government of India in the first instance and not from the British War Office. The only conceivable purpose, therefore, for which the 12,500 British troops out of the new South African garrison will be, if ever, really needed, must be the protection of the interests of the British Empire as distinguished from those of India. And colour is obviously given to such a supposition by the fact that by showing the 12,500 British troops as being definitely available for service in India, Mr. Brodrick has to that extent secured a reduction of an increase in the British army, which increase under expert military advice, supported by the overwhelming force of public opinion, he would have been compelled to make in order to completely secure the newly acquired country in South Africa. If Mr. Brodrick's intention was really to create a military depôt in South Africa, in which economy would be combined with the convenience of both England and India, then the establishment of the depôt would have to be accompanied by a proportionate reduction in the present strength of the British army in India. Again, if India is to be made permanently chargeable for the 12,500 troops which may be useful to her on very rare occasions, we do not see why the Empire in its turn should not permanently pay a part of the cost of at least that portion of the Indian army which has been so often utilised for Imperial purposes outside India, inasmuch as it is practically a reserve always available for service in any part of the Empire. For, as admitted by the Welby Commission in their report, India has often despatched portions of her own garrison for service in expeditions in which she had not the slightest interest, and that in fact India provides in the East a reserve force which can promptly and effectively be used in aid of the British policy in the East. And yet we know that England pays no portion of the cost of that reserve. If this be regarded equitable upon the ground that India may have her compensation elsewhere, we do not see why the same argument should not be made applicable to the present case of the so-called reserve of troops for India in South Africa, and why we should not contend that even if the proposed South African garrison may on rare occasions prove useful to India, South Africa had actually her compensation in advance when an Indian contingent saved Natal from Boer invasion and yet no demand was made for a pecuniary contribution from the British Government beyond the actual charges of effective service. In the face of these facts the proposed imposition of military charges on India is quite unjustifiable." [The *Kesari* and the *Lokamata* make similar remarks.]

Kál (107), 7th Aug.

7. The *Kal* writes in a sarcastic vein:—The people of India have not remained idle when Mr. Brodrick is threatening to impose an unjust burden upon them. Lord Curzon has communicated their unwillingness to bear the charge to Lord George Hamilton by sending a telegraphic despatch to the latter. It does not follow, however, that Lord George will, in his argument with the War Office, make any use of the brief prepared for him by the Viceroy. At least he does not appear to have done so in a similar recent case. How can such a Secretary of State then with propriety be called the guardian of India's interests? The organ of the British Congress Committee, while commenting on Lord George's action in this latter case, plainly gives His Lordship to understand that instead of defending India's interests in such a lukewarm manner he had better resign his post or close the India Office altogether. Of course such plain speaking will not by any means stop the Secretary of State from serving this country in his own way as long as British rule in India endures. One redeeming feature of the situation, however, is that the Viceroy has duly placed our case before the Secretary of State. The Bombay Presidency Association, too, have, through their President, sent a telegram protesting against the threatened injustice of saddling India with the cost of the South African garrison. The Association intended, it is said, to convene a public meeting under their auspices, but it has been decided to convene it later on through the Sheriff. But who cares for such public meetings and telegrams of protest?

Jám-e-Jamshed (20), 8th Aug., Eng. cols.

8. "Lord Curzon's Government have expressed to Messrs. Brodrick and Co., of which, by the way, the Right Hon. Lord George Hamilton seems to be a partner, their emphatic disapproval of the proposal about saddling India with further military expenditure. It, of course, remains to be seen what effect the attitude of the Government of India produces on the Defence Committee of the Cabinet and the War Office. The country hopes that in this matter, at least, Lord George Hamilton will think it his duty to support the view taken by Lord Curzon's Government, especially in view of the unanimity of public opinion on the subject both in India and in England. It would be worse than a blunder if the guardian of Indian interests in the Cabinet fails to back up the Indian Government, and throws up or weakens their case, as he did in the matter of the controversy about the increased pay to the British soldier. Indeed, it is hard to imagine how he can surrender his position without betraying the interests he is appointed to guard and protect. The Secretary of State for India will have particularly no reason to fear that the soundness of his judgment in defending and supporting the attitude of Lord Curzon's Government will be challenged, inasmuch as his position will be fortified by the support of so eminent a military authority as Lord Kitchener, who it must be presumed has concurred in the Viceroy's views. No one could be better qualified to give his opinion in the matter than the present Commander-in-Chief of the Indian Army, who has intimate knowledge of the wants of India as much as of the Empire at large. Even Mr. Brodrick will have no hesitation in bowing to the opinion of so eminent an authority."

Supply of indentured coolies to South Africa.

Jám-e-Jamshed (20), 4th Aug., Eng. cols; *Native Opinion* (35), 5th Aug., Eng. cols.

9. "Last week encouraging news has been received from South Africa to the effect that the Colonies are in want of coolie labour, and that the Home Government are bent upon obtaining better treatment for the Indians at the hands of the white colonists. It was announced on Monday last that Lord Milner had requested Mr. Chamberlain to use his influence to secure 10,000 Indian coolies for railway work; and that the Colonial Secretary had replied that it was improbable that the Indian Government would consent, unless certain specified improvements in the treatment of the Asiatics were effected......... Lord George Hamilton, it is said, has refused to entertain Lord Milner's request

for the importation of 10,000 coolies into the Transvaal until the existing regulations against Indians are relaxed. It is not necessary to say how deeply the people of India feel themselves indebted to Lord George Hamilton for the strong attitude he has at last adopted.......... There could be no doubt as to the justice of the claims put forward by Lord George Hamilton; and all India expects that he will not be tempted to give way or to compromise those claims for the sake of obliging the Colonies. We feel that the time has at last come when a little firmness will obtain for the Indians that redress for which they have been pleading for so long, but in vain so far." [The *Native Opinion* makes somewhat similar comments.]

Indian lascars and the Australian Commonwealth.

Gujarâti (16), 2nd Aug., Eng. cols.; *Jám-e-Jamshed* (20), 4th Aug., Eng. cols.

10. "Mr. Chamberlain, in his vigorous despatch addressed to the Australian Commonwealth, had backed up the lascar's case with unanswerable arguments. But his appeal to the Proclamation of 1858 and the emphatic expression of his regret at the action of the Commonwealth in dissociating themselves so completely from the obligations and policy of the Empire seem to have had no effect on the Federal Ministry now in power. Sir Edmund Barton's Cabinet is as obstinate as ever. They have firmly declined to reconsider their decision regarding the non-employment of lascars on mail steamers. The reasons advanced for this refusal are as ridiculous as they are frivolous, and compare badly with the statesmanlike position taken up by Mr. Chamberlain in his famous despatch. How the purity of the Anglo-Saxon race can be preserved by proscribing the lascars from mail steamers or how it is endangered by their employment is more than one can understand. The lascars are well known for their exemplary sobriety, patience and amenability to discipline and control. They cannot possibly be a source of moral danger to British or Australian seamen or defile the springs of moral purity in the Commonwealth. On the contrary, some of their virtues ought to be an excellent object-lesson to British seamen.......... But all argument is wasted when the Federal Ministry allow themselves to be dominated by electioneering considerations rather than by a reasoned and broad-minded policy. They are afraid of the Labour Party; but it is, indeed, a pity that the decision of large Imperial questions should be influenced by considerations of local and ephemeral importance. We trust Mr. Chamberlain will stand firm. Let the Commonwealth maintain its own mail service and learn from costly experience the lessons of a narrow-minded and parochial policy." [*The Jám-e-Jamshed* makes similar comments.]

Mahrátta (7), 2nd Aug.; *Kesari* (111), 4th Aug.

11. "The reply which the Australian Commonweath has vouchsafed to Mr. Chamberlain's despatch of the 17th April last on the subject of the employment of Indian lascars in the mail service is a clear and emphatic negative and is calculated to put a man of the Colonial Secretary's spirit on his mettle. The refusal of the Commonwealth to accede to the employment of lascars is based on two grounds: first, the purity of the white race has to be preserved; and secondly, the recruitment of European seamen has to be encouraged.......... We thus find that our rejoicings at the good luck of the Indian lascars were rather premature. The Commonwealth's rejoinder shows that the controversy is yet alive and there is a likelihood that Mr. Chamberlain might once more do what he has done on several occasions before, *viz.*, kneel before the Colonies.......... Mr. Chamberlain does not love the Indian lascar for his own sake, and for aught we know he may be regarding the latter as a necessary evil. The tall talk he has indulged in, in his despatch, about the sanctity of the obligations undertaken towards the British Indians by the Crown is deceptive, for even at the present juncture we have to put up with another scandal, *viz.*, the treatment of the Indians in the Transvaal, in respect of which the Colonial Secretary, if he was really sincere in his sentiments about the sanctity of the Crown's obligations, would have acted altogether otherwise than he is at present doing. But the secret of the Colonial Secretary's love for the lascar lies in the fact that he is more trustworthy, more seaworthy, and at the same time less costly than the white seaman. He serves to make the mail service between the different parts of the British Empire more speedy and more economical." [The *Kesari* makes similar remarks.]

The Thibetan expedition.
Gujaráti (16), 2nd Aug.;
Deen Mani (57), 4th Aug.

12. India is literally crushed under a heavy burden of extravagant military expenditure which is being steadily increased from time to time. Her army is at present lying in a state of inactivity, and there is no early prospect of its being required for active service in the country. The Government being naturally anxious to justify the unconscionably heavy outlay of military expenditure are always busy devising means whereby to convince the Indian public that the army is profitably employed somewhere or other. Hence it is that we hear so frequently of expeditions in the North-West, and of the employment of Indian contingents in active service outside India. Past experience, however, having shown the dangers of an attempt to extend the Indian frontier on the North-West, the military advisers of the Indian Government are at present casting wistful glances in another direction, *viz.*, towards Thibet. Everything is in preparation for an expedition into that region, and the sanction of the Home Government for the purpose is being anxiously awaited. Victory over the Thibetans, however, does not appear to be easy of accomplishment. It is true that the Thibetans are ill-equipped with weapons of modern warfare, but they are a hardy race and nature has endowed their country with impregnable natural defences which may enable them to overmatch an invading army in spite of heavy odds. Besides, it is doubtful if Indian troops can stand the extreme cold of that snowy plateau. To us it is simply astounding that the Indian Government should have launched with a light heart upon an enterprise which is likely to prove as fruitless as it is unrighteous, and which, even if carried to a successful issue, promises no substantial benefit to this country. [The *Deen Mani* makes somewhat similar comments.]

Alleged degeneracy of the Marathas.
Shri Sayáji Vijay (38), 1st Aug.

13. The Maratha nation had at one time a vigorous growth. The Marathas carried everything before them, raised a mighty fabric of empire and smote the Moghul forces throughout the land. But this virile growth was of short duration and the Marathas fell quickly from the lofty pedestal of valour and independence and tamely submitted to an alien yoke. They lost their old and glorious ideals of heroism and self-respect and became a race of servile sycophants and imbecile cowards. The Marathas of the present day are inspired by low and selfish aims, and instead of seeking to distinguish themselves on the field of battle like their illustrious ancestors, are content to pass a few literary tests and accept service under the British Government. The Hindu religion was once held in great veneration by its votaries, but now it is openly flouted and held up to ridicule by the Marathas. The epics which spurred men like Shivaji to noble and heroic deeds are of trivial account in their eyes, and they look down upon their national literature, despise their national games, decry their national heroes and affect a liking for everything which hails from the West. They do not seem to realise their present deplorable plight and are lost in torpor. Unless Maratha poets and publicists strain every nerve to infuse activity into the lethargic mass of their society, there is no hope of its regeneration.

Extension of Lord Curzon's term of office.
Voice of India (14), 8th Aug.

14. "The extension of a Viceroy's term of office beyond the usual period of years is so exceptional an event that it is natural to enquire why Lord Curzon's term should have been so extended......... To look at the honour as a reward for services would be to take a very imperfect view of the offer made by His Majesty's Government. The British nation would be most thankful to the Viceroy, who, without much sacrifice of life and money, added to the British Dominions beyond the Seas. On that ground Lord Dufferin would have been asked to prolong his stay in India. If popularity with the native races had been regarded as a reason for bestowing the honour upon a Viceroy, Lord Ripon would have been requested to remain longer in India. Mere hard work can hardly be accepted as a ground for departing from the rule of five years, for it would introduce an invidiousness of procedure scarcely to be applied in the case of Viceroys. The most proximate reason why His Majesty's Government made the offer may be taken to have been the reason why His Excellency accepted the offer. On Tuesday last he told the public what that reason was. 'Five years may be long enough,' said

he, 'for an individual, but it is all too short for a Government that has embarked upon wide and comprehensive schemes of reform, and that aspires—I hope not vainly or foolishly—to redress many evils, and to communicate a fresh impetus to the strenuous organisation of our Indian administration of education, police, railways and irrigation, to agricultural, industrial and commercial advancement, and to efficiency in every branch and department of our administration. All of these have been, or still are, under our close examination, and as a result we hope to frame lines upon which this country can pursue the great development that awaits it for another generation. Some of our work is already done; much is still incomplete. A little while longer is needed to start the whole on its way.' That is a very modest and businesslike statement of the case. The cogency of these reasons will be apparent if we imagine what must happen if His Excellency retired at the close of this year. The reform aimed at in the appointment of the Universities Commission has not yet taken any practical shape. The report of the Railway Commission has yet to be discussed by the local Governments and the Railway administrations, and it will be some time before any orders can be passed upon it and any policy initiated. The reports of the Police and Irrigation Commission are not yet published. It will be a long time before the local Governments and the public can be consulted on their recommendations, and anything like a definite line of action is decided on. In these circumstances how could a new Viceroy be expected to take up the thread where Lord Curzon left it? This is a purely business point of view. Can it, however, be pretended that all these enquiries were not necessary? When Lord Curzon came to India every one thought they were. Was it not usual to deplore that the old practice of holding a periodical enquiry into the Government of India had fallen into desuetude under the Crown? It is no disparagement of the rule of any of the previous Viceroys that they did not embark upon such a wide and comprehensive scheme of enquiry and reform. For occasions of that kind do not occur once in every five years. The time was ripe when Lord Curzon assumed his high office, but that is not the whole truth: the man came with the time. In this view it becomes unnecessary to discuss at length the merit of Lord Curzon's completed achievements in India. In the case of a statesman like Curzon, however, the personal aspect of his continuance here cannot be ignored. It does involve a sacrifice—which amply vindicates the professions which His Excellency made on the eve of his assumption of the Viceroyalty and which he repeated on Tuesday last. Lord Curzon's avowal—'I love India, its people, its history, its government, the absorbing mysteries of its civilisation and its life'—has passed into a familiar quotation. As a stepping-stone to higher things the Indian Viceroyalty has already given to Lord Curzon all that he is likely to derive from it by staying on. It is only for completing that service which His Excellency has imperfectly done to India that he does continue where self-interest does not bid him stay." [Elsewhere the paper writes:—"Magnanimous good-will, with an earnest desire to serve India, was the keynote of Lord Curzon's address to the Executive Council at Simla on Tuesday, explaining why, and under what circumstances, His Excellency felt constrained to accept the offer of an extension of his Viceroyalty. The explanation, though addressed in the first instance to his colleagues, was obviously intended for the public, whom His Excellency has ever been desirous of taking into his confidence, and for the great service whose co-operation he has always sought loyally to secure, even when seeming to drive it before his impetuous zeal. India is fortunate in being allowed to remain longer under a Viceroy who has thrown his whole soul into his work, and she will be grateful to him, as also to the gracious lady who has undertaken to share his exile for another length of time. Whatever our faults, we are never slow to appreciate self-denial."]

Oriental Review (8), 6th Aug.

15. "No authoritative announcement has been more eagerly looked for, nor welcomed with greater delight both by the princes and peasants of India, than that about the extension of Lord Curzon's term of office We have never had a Viceroy so anxious to learn the real wants of the children of the soil, so patient in hearing their grievances, so full of ideas for the development of the resources of the Empire, and so firmly resolved to leave India a

better, a more contented and a more prosperous land than he found it. By his exertions Lord Curzon has fully realized his ideals. He has upheld the dignity of his Sovereign by a keen perception of the effect which pomp has upon the Oriental imagination as exemplified by the great Darbar at Delhi. Though famine has greatly handicapped India, the Viceroy has done all he could to develop the resources of the country. There is one item of his work that has been perhaps the most difficult, though least obtrusive. Four years ago India was called upon to save South Africa by sending a contingent of six thousand men to Natal. It is hardly too much to say that the single personality of Lord Curzon supplied the place of those six thousand soldiers; that by his moderation and firmness he prevented all manifestation of unrest within the boundaries of Hindustan, and so warded off the danger of affording an encouragement to India's ever-watchful enemies beyond her limits."

Indu Prakásh (33), 6th Aug., Eng. cols.; *Bombay East Indian* (1), 8th Aug.; *Daily Telegraph* (2), 6th Aug.; *Sultán-ul-Akhbár* (155), 6th Aug.

16. "The official announcement of the extension of the Viceroy's term of office will be received in India with widespread satisfaction and gratitude. It will be universally admitted that a *great personal* sacrifice is made by His Excellency in consenting to stay here for two years more. This is due to his strong sense of duty and his great solicitude to see that the stupendous work of thoroughly reorganizing almost all departments of the Government of India completed by his own master hand. We are not sure whether Lord Curzon will, on the whole, gain or lose by consenting to stay beyond his term......... One cannot definitely say how much his absence from England at the time of the general election, which, it is believed, will come off very soon, will cost him. We must give him credit, however, for subordinating his own personal interests to those of India.......... We can understand and fully appreciate his natural desire to see the reforms initiated by him completed before his departure from this country. Let us hope that the next two years will be devoted by him to a real improvement of the condition of the teeming millions of this land." [The *Bombay East Indian* and the *Daily Telegraph* make similar remarks. The *Sultán-ul-Akhbár* also warmly approves of the extension of office granted to the Viceroy, and hopes that His Excellency will make his name ever memorable in the annals of India by completing the work of reform which he has initiated.]

Jám-e-Jamshed (20), 6th Aug., Eng. cols.

17. "The news of the extension of the term of the present Viceroyalty has been received with unfeigned delight by the whole country. For in spite of the faults and weaknesses of a too strong and masterful temperament, Lord Curzon has been, by this time, acknowledged on all hands to be one of the best and greatest of Viceroys India has ever had. It has been frankly acknowledged that his administration has been productive of much substantial good to this country, and that his sympathy for the people is unbounded. Surely, then, there could be no other statesman to whom the people of this country would like to see their destinies entrusted. During the last four years and a half Lord Curzon has strenuously worked for India's good, and, perfectly conscious of the sacrifices he is making, has chosen to continue in harness for some years longer. It is not personal considerations, but a sense of public duty that has induced the great statesman to stick to his post and see through the great reforms he has initiated. The people of India, in spite of all that their critics have said and insinuated at times, are, and will ever remain, a grateful people; and we are confident that whatever their judgment of certain acts of His Excellency's administration has been in the past, whatever their criticism of the measures of his Viceroyalty will be in the future, they will duly appreciate the kindness and good-will which he has evinced towards them by electing to remain in what to him must be a veritable exile. They cannot but feel that his presence at the head of affairs, at such a critical period in their history, adds not only to their sense of security, but promises the development and completion of a policy of far-reaching and beneficent reforms, which will tend to add to the national well-being in almost every department of activity......... Reforms in the departments of education, police, railway,

irrigation, agriculture, industries and commerce still remain to be carried out; and no sane man would suppose that their discussion and final adjustment will not give rise to criticism which may even seem to be too acrid at times. But whatever the character of that criticism, it may be fearlessly predicted that never will one jarring or discordant note be raised as to Lord Curzon's purity of purpose, the loftiness of his aims, and his sincere desire to do good. What greater incentive can a statesman in Lord Curzon's position find than a confident belief that, whatever his policy and the results of his statesmanship, his personal honour and integrity will never be questioned; and that his failure, great or small, will always be looked upon, by even those whom it most affects, more as a misfortune than as a fault?"

Jám-e-Jamshed (20), 8th Aug., Eng. cols.; *Akhbár-e-Soudágar* (52), 5th Aug.; *Bombay Samáchár* (53), 6th Aug.

18. "We have heard fears here and there whispered with bated breath lest India might find herself cursed in the blessing of a prayer being granted to her. She prayed anxiously and long that it might please the powers that be to let Lord Curzon continue at his post for some years longer, and the prayer has been responded to. The extension of His Lordship's term of office has been hailed with universal approval. The press has rejoiced, and the people are jubilant. But are they sure, it is asked, that, at the end of this fresh term of office, they will not have the reason to wish that they had not moved heaven and earth to secure this 'blessing,' and to feel that it would have been better, on the whole, had the gods been left to decide for themselves what was best for the country? The reason which prompts this enquiry is no other than the fear that in accomplishing the many reforms he has in view in the departments of education, police, railways, &c., Lord Curzon will have clogged the wheels of the intellectual progress of the country, and added enormously to the burdens of the people, without conferring the compensating advantage of opening for them fresh avenues to public service. For our part, we have too great a faith in Lord Curzon's statesmanship and sense of justice and fair-play to share these fears and apprehensions. In the matter of University reform, His Excellency has given a practical proof of his desire to settle the question on broad and generous lines in his resolution on the report of the Universities Commission. Passing to the Police, Railway and other reforms, which threaten to burden the country with fresh financial liabilities, Lord Curzon might be trusted to cut his coat according to the measure of his cloth. With all his optimism, he cannot but feel that it would be impossible to adopt the *in toto* many costly recommendations made by the Police and other Commissions. About the employment of natives in the public service, it is clear that Lord Curzon will have, before he lays down his office, to enunciate a generous policy, and to frame rules for a more careful and conscientious adherence to it on the part of the local Governments. If, during the last four years and more, there is anything which has given cause to the people of this country for dissatisfaction and regret, it is the fact that His Excellency has done nothing to remove the grievances of the educated classes in the matter of appointments to the public service. Lord Curzon could not have failed to observe that not only the higher posts are kept as a close preserve for the Europeans, but the better class of appointments even in the subordinate service are mostly given to Europeans and East Indians. The complaint is general in all the State Departments, and it is time now for recognizing more unequivocally the claims of the natives of the country to at least the subordinate posts in the various Departments. As we have said above, we have too much faith in Lord Curzon's sense of justice and righteousness to doubt that, before long, he will take steps to remove this grievance, and thereby earn for himself the gratitude of the nation." [The *Akhbár-e-Soudágar* expresses unbounded gratification at the acceptance by Lord Curzon of the offer of an extension of his tenure of office. The *Bombay Samáchár*, however, holds its judgment in suspense and considers it premature to pronounce a definite opinion on Lord Curzon's Indian career until His Lordship carries to completion the numerous reforms undertaken by him in the country's administration.]

Kal (107), 7th Aug.

19. At last the question of the extension of Lord Curzon's Viceroyalty has been authoritatively set at rest by the announcement made by His Excellency in the Supreme Legislative Council on the 4th instant. The question of accepting the offer of extension was long and anxiously considered by the Viceroy as he told the Council, and all the *pros* and *cons* of the subject were vividly present to his mind. There were a number of considerations, such as the five years' rule, the labour and strain involved in a further stay, &c., which were in favour of not accepting the offer. But the Viceroy heard a loud and clarion call of duty which induced him to stay. The half completed results of his labours also seemed to call out for the finishing touches at His Lordship's hands. These two arguments ultimately weighed with Lord Curzon and fixed his resolve to stay on in India. Now, there is some little force in the first argument. That Lord Curzon is a better Viceroy than several of his predecessors is beyond dispute, and it is equally indisputable that the people of India should therefore desire to have him in their midst. But the other argument, *viz.*, that the unfinished condition of the Viceroy's work of reform requires his presence among us for some time longer in order to see the reforms started on their way, is not very cogent. Lord Curzon knew when he came out to India that he was to be Viceroy only for five years, and he should have so arranged the programme of his Viceroyalty as to complete it within the allotted time. No one allows a candidate at an examination more than the prescribed time to write his answers in, however clever that candidate may be. As for the people of India wishing for the extension of the Viceroy's term of office, we may say that such a wish should count for little because the Indians are known to be a race of servile flatterers. The *Times of India*, in writing on the subject, has added a third argument in favour of the extension. Our contemporary says that with the exception of Mr. Brodrick there was not a single candidate with pronounced abilities or qualifications of even a secondary order fit to succeed Lord Curzon. Is there such a dearth of talent and abilities in the rank of British statesmen? How is India to get on under these circumstances?

Remarks on the administration of the Bombay Presidency under Lords Reay, Harris and Sandhurst.

East and West (3) for Aug.

20. In the course of an article entitled "Forty Years Ago—and later," the *East and West* contains the following observations:—"Lord Reay combined in himself some of the best qualities of the statesman and the scholar. For nearly three years I watched his carreer from a distance and found him a laborious, conscientious, thoroughly independent worker. He availed himself to the full of all official guidance that was at his disposal, but exercised his own judgment finally after consulting the best non-official opinion he could get at.......... The statesman and scholar was followed, as Governor, by a typical English squire who loved fairplay, and showed courage as well as candour in facing the unexpected. Lord Harris suffered not a little by contrast with his distinguished predecessor, although in dealing with larger questions of policy he followed the lines laid down by Lord Reay. So much for the reliableness of public opinion! Lord Harris was a trifle too English in his manners, and on questions of policy he leaned perhaps too much on expert advice, giving undue preference to seniority. But he had the strength to say 'No' whenever he had made up his own mind.......... In his straight dealings Lord Harris struck me as being eminently English. After him came a Radical Governor with something of a family claim on the affection of the people. He showed himself a patient worker, with very friendly intentions, but took his first big step as a party move. That was a false step and the officials needlessly took fright at it. 'Country before party' should be the motto of every Indian pro-consul. The consequences of this first mistake were not slow in overtaking the Government, disconcerting friends and opponents alike. These were followed by natural calamities, before which a stouter heart and a wiser head might well have quailed. I had the privilege of placing some of the best official and non-official literature before His Excellency, and of supplying the previous history of some of the complex problems he had to deal with. This was perhaps a foolish thing to do under a new *regime*,

and thereby hangs a tale! I also did all that was possible to stem the tide of popular prejudice. But things had gone too far, and for some time the Government of Bombay was carried on practically from Westminster. Since then we had a run of ill-luck, as it were, with the local administration. Why? Has the *personnel* of the Government deteriorated? No; mainly because Government means *the one man*, not the many men, however able and worthy these component parts may be. All depends on *the one* man at the helm, the master hand. The true ruler leads while seeming to be led. The Civil Service in India is a splendid *corps d'elite.* But it is, in its very nature, a close bureau and as such it cannot help arrogating to itself a monopoly of power and wisdom. Once out of hand, it may be tempted to defy the Governor, the Viceroy, the Secretary of State, even the King and the British Parliament. The Service has enough strength and cohesion ordinarily to attempt all this; it can stop the progress of the State coach by its very inertia. The Secretariat especially seems to be the stronghold of inertia and obscurantism. And to govern solely through the Secretariat is more or less like groping in the dark. With District Officers more in evidence at head-quarters, there would be less of the obscuring of counsel and the playing at hide-and-seek with which we are painfully familiar. Be this how it may, one thing is certain, namely, that it rests chiefly with the Civil Service in India to make or mar her Government. It is partly in order to govern the country in the light of popular opinion that we are given the Viceroy and the Governors from outside the service: not indeed because of their superior knowledge of India, but because of their supposed power of utilizing the special knowledge that the service can supply. If these outside heads of administration fail to keep the service in hand, they fail in almost everything. I have been driven to this view of the situation after more or less personal acquaintance with half-a-dozen Governors and Viceroys and a fair knowledge of the machinary of administration acquired by free and frank discussion with responsible Civilians themselves. The general conclusion I have come to after thirty years of this human contact (not mere book study) is, as I said to Mr. Gibbs, *darkness behind the lamp.* The lamp of knowledge well lit burns bright in itself, but it illumines only the surface, and that only in the front. Deep down the face of things and all behind and around the lamp serves but to make the darkness visible. Many of the new-comers who swell the ranks of our Civil Sevice every year find the outlook bright and cheery in the beginning, but are soon lost in a maze of misapprehension. With all their good-will they cannot penetrate the inner mind of the country, cannot tell its pulse. The heart-throbs of the immense population are heard by few. The majority of officials remain ignorant of the elementary every-day facts of life in India; they are so often puzzled and misled in regard to these, that even the more earnest among them lose heart and finally give up the task of *governing* in despair. All they are then able to do is to go through the dull official routine—so much of red-tape for so many rupees the month."

Lord Northcote and the Shivaji movement.
Gujaráti (15), 2nd Aug.

21. The Shivaji celebration movement far from being hostile to the British Government is calculated to foster a spirit of healthy patriotism amongst the Indian public. There are not a few Indian officials, however, who betray an unreasoning prejudice against the movement and thereby needlessly embitter the feelings of the ruled towards the ruling race. Such being the case it gives us great pleasure to note Lord Northcote's attempt to give a healthy turn to the current of official sentiment on the subject. Last week His Excellency paid a visit to the present occupant of the *gadi* of Swami Ramdas, Shivaji's religious preceptor. The Indian public would find it difficult to overestimate the significance of this visit. It is now established beyond a shadow of doubt that Shivaji was not a marauding freebooter as he was once recklessly represented to be by English historians, but that he combined military genius with sagacious statesmanship and had distinguished himself as a just and humane ruler. It is therefore desirable that the Indian public as well as officials should join in perpetuating his memory. Lord Northcote's action in paying a graceful tribute of respect to the memory of Shivaji's preceptor is thus deserving of all praise, and we would specially commend it to the official class. It will be a happy day for India when the latter will forget their deep-rooted prejudices and heartily participate in the Shivaji movement.

Appointment of Lord Northcote as Governor of Canada.
Indu Prakásh (33), 3rd Aug., Eng. cols.

22. "It is widely rumoured that His Excellency Lord Northcote is shortly to be appointed Governor of Canada. If the rumour be true, we congratulate His Excellency on the opportunity that has been vouchsafed to him of working in a fresh field of activity. His Excellency's many-sided charities have greatly endeared him to the people of this Presidency. Her Excellency Lady Northcote also has contributed not a little to the relief of the poor by her many acts of unostentatious and unassuming charity. Owing to their uniform courtesy and innate goodness of heart Their Excellencies' names have become household words throughout the Presidency. During the trying times of the last famine it was the rare fortune of the poor and the famine-stricken to have Lord Northcote at the head of the local Government. Their Excellencies will therefore be greatly missed in all parts of this Presidency."

Appointment of an expert at the head of the Agricultural Department in the Bombay Presidency.
Broach Samáchár (55), 6th Aug.

23. In appointing Mr. Fletcher, an expert in agriculture, at the head of the Agricultural Department in the Presidency the Government of India have made a commendable departure from the old practice of filling the office from the ranks of the Indian Civil Service. The bulk of the population in the Presidency being agricultural, it is necessary for Government to possess a thorough insight into agricultural conditions so as to enable them to efficiently tackle many intricate problems relating to land revenue and famine. We do not mean to disparage the ability of Mr. Fletcher's predecessors, but they had not made agriculture their special study, and their advice to Government, therefore, necessarily lacked the thoroughness and reliability of expert guidance.

Appointment of a Junior LL.B. as Sub-Judge at Broach.
Gujaráti (16), 2nd Aug., Eng. cols.

24. A correspondent writes to the *Gujaráti* :— "Great surprise was felt here in Surat amongst the junior members of the Bar on learning of the appointment of a certain B.A., LL.B., to act as 2nd Class Sub-Judge of Broach. It is at present the turn of LL.B.'s of 1896 to be appointed Sub-Judges, while this fortunate recipient of the post passed as late as 1899. Government have thought it fit to override the rights of many of his seniors, and have thereby done them great injustice. The age of thirty years operates as a bar to the appointment of an LL.B. as a Judicial Officer. In these days of keen professional competition the Sub-Judgeship is the goal at which many qualified junior lawyers are aiming, and one can only imagine what keen and heartfelt disappointment it must have been to the gentleman who heads the list of the candidates, and who being thus superseded, may be permanently deprived of a judicial post owing to the completion of his 30th year before the next vacancy occurs. It is now-a-days an open secret that junior pleaders find it rather difficult to earn an honourable livelihood, and their efforts therefore are directed towards securing a Sub-Judgeship. In order to gain this end, many of my professional brethren take up petty appointments of Government clerks on small pay, as according to the rules persons in Government service are not debarred by age from a Sub-Judgeship. To cite an instance, a professional friend of mine here has been serving for more than two years past as a clerk on small pay in our Surat Court. This gentleman is senior to the present nominee by two years, has passed the Marathi Examination and is in every way a qualified candidate for the post. Yet he has been passed over. In many other districts, too, pleaders who are candidates for a Sub-Judgeship have taken up petty clerical appointments. Of course Government have discretion to confer the Sub-Judgeships on whomsoever they please. But every right-minded man will perceive that such discretion is vested in the Government for a nobler and higher purpose than for the arbitrary exercise of power or patronage."

A request to Government to publish the report of the Commission appointed to enquire into the Mulkowal tragedy.
Indian Social Reformer (4), 2nd Aug.

25. "Whatever may or may not be done to combat the plague, we trust that care will be taken to avoid a panic at any cost. More people die of fright than of the disease, and it is not improbable that a considerable portion of the increase in last year's figures was due to better, because more willing, registration. We agree with the *Times of India* that it is practically impossible to begin a campaign of inoculation unless the report

of Sir Lawrence Jenkins' Commission on the Mulkowal tragedy is published. It is a mistake to suppose that the masses know nothing about it. On the contrary, it is more probable that they have a considerably exaggerated view of its dimensions. Moreover, no such campaign should be begun before making it absolutely impossible for incidents such as that of Mulkowal to recur. This cannot be done unless the causes which led to it are known, and it is not only for the satisfaction of the people, but also for the satisfaction of those who have to carry on the campaign that the publication of the report, along with the evidence, is absolutely necessary."

Alleged instances of miscarriage of justice in cases between Europeans and natives.

Jagadádarsh (104), 2nd Aug.

26. Our people need not be told how European offenders, though accused of serious crimes, are let off lightly by British courts of justice. But so long as Europeans are not granted any special concessions in this respect, it is our duty to continue to give publicity to such cases whenever and wherever they chance to occur. Recently, the European manager of a colliery, in the Bardwan District shot a native coolie, employed in the colliery dead because the latter showed some disrespect to him. The case was tried before the Sessions Court of Alipore, and the jury recommending the accused for mercy on the ground that he had committed the crime in ignorance, the Judge sentenced him to rigorous imprisonment for three years! It is to be hoped that the sacrifice of one life will teach wisdom to the accused in future. In another case, a soldier belonging to the 9th Lancers committed a serious and bloody assault upon a punkah coolie and was sentenced to pay a fine of Rs. 10 by the Cantonment Magistrate of Rawalpindi! In a third case, Private Cassidy was tried on a charge of murdering a punkah coolie by stabbing the latter in the breast with a bayonet, but was acquitted on the plea of insanity! The cases in which natives are implicated are, however, minutely enquired into. The inquest into the Sitaram Building disaster has been completed, and both Sitaram and Juda Shalom, the maistry in charge, have been committed to take their trial on a charge of causing the death of five persons by a rash and negligent act, in that they used defective timber for the building. So long as the cases of miscarriage of justice were not quite common or palpable there was some use in commenting upon them, but when they occur in broad daylight as it were, and justice is openly perverted, criticism is useless. One can hope to reclaim by means of remonstrance and by expostulation a sinner whose lapses are slight and infrequent, but not one who has abandoned all sense of shame.

Alleged outrage upon the religious feelings of Brahman sepoys at Dalhousie.

Phœnix (9), 5th Aug.

27. "What is it that we hear from Dalhousie? Brahman sepoys compelled to drag cart-loads of beef and clean the remains of the officers' luncheon table! And such of them as objected, or who, when asked for their opinion, expressed themselves against the propriety of the outrage, were sent about their business! Such is the long and short of a report that has been published by our contemporary the *Tribune* of Lahore, and as it has so long been allowed to circulate uncontradicted we must take it to be true. Now if it is true, what does it mean? Could there be any officers in the ranks of the British Army who can pretend ignorance of the fact that Hindus of the lowest caste—not to speak of Brahmans—are prohibited by their *shastras* from touching beef or cleaning the remains of the luncheon tables of Europeans and other *Mlenchchhas*. And if the officers concerned in the above occurrence did not know the fact, it was at any rate pointed out to them by the Brahman sepoys. The only charitable view that one can take of their offence is that they have taken leave of their senses, and as such ought to be marched into a lunatic asylum without more ado. We cannot afford to have another sepoy mutiny at this time of the day."

Kesari (111), 4th Aug.; *Moda Vritta* (116), 3rd Aug.

28. The *Tribune* of 23rd July gives particulars of an extraordinary incident which occurred recently at Dalhousie. Some Dogra Brahmans and Rajputs belonging to Transport Cadre No. 21 were asked to drag some meat vans containing beef to Dalhousie. They could not do so on account of religious

scruples and their Duffedar formally reported the matter to the higher authorities. That day the vans were ultimately ordered to be drawn by Muhammadans, but next day all the Dogra sepoys were called out and asked individually whether they were or were not prepared to drag meat vans containing beef. They answered that their religion forbade them to touch beef. Upon this the sepoys, who were in permanent employ, were sent to the Quarter-Guard while the recruits were sent about their business. Duffedar Purshottamsingh was transferred to some other duty and Duffedar Major Mehtabsingh was dismissed. This last mentioned officer has put in 18 years' service in the 10th Bengal Cavalry. In another case, a Brahman sepoy was required to remove the cups and saucers from a European officer's luncheon table. The sepoy humbly said that though he was quite prepared to serve his officer in the manner required, his castemen would excommunicate him for it. This matter was also reported to the Commanding Officer and an inquiry was set on foot and resulted, it is said, in the dismissal of another Duffedar. If the above report published by the *Tribune* be true, we must say that the matter is very delicate and it is extremely risky to make comments upon it. Lords Curzon and Kitchener, who are noted for their wisdom and foresight, are at present at the helm of affairs in India and know that a Hindu loves his religion better than his life. It is needless, therefore, to make any suggestions or offer any advice to them in this matter. In view of the deference shown to the religious observances of the Sikhs, we humbly ask the Viceroy and the Commander-in-Chief to consider dispassionately the question of the attitude which military officers ought to maintain towards the Hindus in such matters. [The *Moda Vritta* makes similar remarks.]

Alleged undue enhancement of assessment in a certain village of the Kánara District.
Kesari (111), 4th Aug.

29. A correspondent writes to the *Kesari*:—The assessment of Kánnigád, a village in the Kosargad Taluka of the Kánara District, has been raised at one bound from three or four thousand rupees to five times the amount since the introduction of the Survey Settlement. The land in the village consists of one thousand acres, of which one-tenth is first class wet land, one-third is garden land and the remainder is dry or inferior land. The average produce varies from ten to seventeen rupees per acre, while the scale of assessment ranges from one to seven rupees an acre. Some land is assessed at a special rate, *viz.*, Rs. 8 an acre. The Special Settlement Officer paid a two days' visit to the village in order to hear the complaints of the agriculturists and disposed of 500 applications during his stay. It can easily be imagined what kind of inquiry the officer was able to make into the complaints about undue enhancements, which seem to have created quite a sensation among the phenomenally poor agriculturists of these parts. The British Government takes credit to itself for its unceasing solicitude for the welfare of the rayat, and it is therefore strange that it should sanction exorbitant enhancements of assessment. The more the critics of Government try to demonstrate that the assessment is pitched unduly high, the more obstinate does the Government become. Some people express the hope that Lord Curzon will give effect to Lord Ripon's promise about permanently fixing the revenue demand. But what is the use of complaining or praying for leniency of treatment when all power is concentrated into the hands of alien officials? The people must rely upon God alone for mercy!

The Collector of Bombay and house-owners in Mazagon.
Bombay East Indian (1), 8th Aug.

30. "The Collector of Bombay has, we understand, served notices upon certain land-owners in Mazagon who hold lands on the 'Sufferance Tenure,' enhancing the assessment in many cases to seven and eight hundred times the original assessment. It would be desirable to know on what principle the increase is made. If it is not based on any fixed principle, the Collector's proceedings would appear to be arbitrary. We are glad to learn that certain leading residents of the locality have sent in a respectful protest against the increase to the Collector, and it is stated that if no heed is paid to their representation, they will submit an appeal to Government. It is, however, to be hoped that the Collector will reconsider the matter and reduce the amount to a reasonable figure."

Comments on a recent bribery case tried before the Sessions Court of Belgaum.
Mahrátta (7), 2nd Aug.

31. A correspondent writes to the *Mahrátta*:—"Your readers may be aware that the appeal made by Mr. Hanmant Wasudev Mulgund, Mamlatdar, Sampgaon Taluka, district Belgaum, against the order of conviction and sentence passed by Mr. Lallubhai, Magistrate, 1st class, Belgaum, under Section 1, Indian Penal Code, was heard some days ago by Mr. Gloster, Sessions Judge, Belgaum, and resulted in the acquittal of the accused. It is, therefore, no wonder that the friends and relations of Mr. Mulgund, Mamlatdar, have become overjoyed. Indeed, no fair mind can envy them their joy, and I congratulate Mr. Mulgund upon his fortunate escape from the trouble, especially because he is, I am told, an old man with a record of long service, and has approached his day of retirement. If the friends and sympathisers of Mr. Mulgund had pleased themselves with only offering their congratulations I would have taken no objection to their conduct. But in advocating the innocence of Mr. Mulgund, his friends and sympathisers have fallen into an error and have indulged in unfair criticisms against the prosecution generally, and against Mr. Artal in particular. Mr. Artal, District Deputy Collector and 1st Class Magistrate, Belgaum, had made the preliminary inquiry into the case which was then tried by Mr. Lallubhai, City Magistrate, Belgaum. The latter after a careful, patient and thorough trial convicted the Mamlatdar of bribery. Mr. J. C. Gloster, Sessions Judge, Belgaum, remarked in his judgment as follows:—'It will suffice if I record the main grounds on which, after very careful consideration, I have come to the conclusion that *the conviction cannot be sustained*. * * *' Mark the words in italics, and you will be amply satisfied that the Sessions Judge was very cautious in his language. Although the judgment contains nearly 22 paragraphs, I cannot see a single paragraph or sentence which holds Mr. Mulgund free of guilt. It is true that the Sessions Judge held the evidence of the prosecution witnessess to be unreliable, but this cannot justify the friends of Mr. Mulgund, whether they are lawyers or laymen, in casting the blame of the prosecution on Mr. Artal and in attributing bad motives to him. In the concluding portion of the judgment (paragraph 20), Mr. Gloster, Sessions Judge, again remarks:—'In the present case it is apparent that the Deputy Collector, Mr. Artal, had grave suspicions of the Mamlatdar's honesty; that this fact was widely known cannot be doubted, and that Malli Naik's interest in the case was due to his knowledge is equally clear. * * *' This being the real state of things, one of your correspondents from Belgaum has made malicious remarks against Mr. Artal, and has suggested to the Government that steps may be taken against those responsible for the waste of public money and public time involved in the case. I really regret that the friends of Mr. Mulgund should be led away by feelings of patriotism and personal attachment to such an extent that they should suppress the truth and condemn a fair-minded and straightforward officer. In conclusion, I desire to say that Mr. Artal deserves every credit for his courageous and upright conduct. By exposing the dishonesty of an officer of the position of Mamlatdar, Mr. Artal has shown his moral strength and courage. No matter if the case is lost; the utility of the prosecution is indirectly manifested in every corner of the four Districts of Karnátak, *viz.*, Belgaum, Dhárwár, Bijápur and Kárwár. Who can deny that prosecutions for bribery, irrespective of their result in judicial tribunals, serve as a terror to many a corrupt officer? Does not one see the usefulness of the Crawford and the Bapat inquiries?"

Proposed Bench of Honorary Magistrates in Bombay.
Rást Goftár (25), 2nd Aug., Eng. cols.

32. "Mr Arthur Leslie's letter to the papers shows that the movement for creating a Bench of Honorary Magistrates in Bombay has progressed a step further. Mr. Leslie in his letter gives a long history of the movement that was set on foot last year, and the subsequent measures that have been taken in the matter. The sympathy of His Excellency the Governor in Council being enlisted, a scheme has been drawn up which shows that the creation of a Bench of Honorary Magistrates will be fraught with advantage to Bombay, and by making the Justices of the Peace a more useful factor to Government and to the public will re-animate the ancient and dignified office of J. P. It will be seen that the scheme has been very carefully drawn up, and Government, we think, will have little objection in sanctioning it."

Allegations against the Police of taluka Chikodi (Belgaum) in connection with a case of dacoity.
Chandrakánt (95), 1st Aug.

33. A dacoity was committed at Sadalge in the Chikodi Taluka (Belgaum) on the night of 2nd June and property worth Rs. 5,000 was carried away from the hut of one Laxmibai. When the matter was reported by her to the police, the latter, probably with a view to lessen their responsibility and to obivate the necessity of a report to the higher authorities, took down a statement from her purporting to show that property valued only at Rs. 500 was stolen by the dacoits. The complainant was coerced by means of threats into excluding mortgaged jewellery and cash from the list of the stolen property. It is even reported that the police wish to make out that no offence was committed because the complainant was never known to be a person of means. We trust the matter will attract the attention of the higher police authorities.

Alleged prevalence of prostitution in Bhuleshvar, Bombay.
Punch Dánd (72), 2nd Aug.

34. We wish to draw the attention of the local police to the extensive prevalence of prostitution in Bhuleshvar. This part of the native town of Bombay is invested with a special sanctity in the eyes of the Hindus and is inhabited by a large number of respectable Hindu families. It abounds, however, with houses of ill fame, which constitute a standing menace to the morals of the youths residing in the neighbourhood. Why should not these brothels be removed to some other place by the police in the interests of public morality? A similar step was taken by the Calcutta Police in respect of the brothels in Cornwallis Street, and the Bombay Police would do well to follow that example.

Education.

Rustication of some students of the Grant Medical College for copying at the last Terminal Examination.
Sánj Vartamán (74), 1st Aug.; *Gujaráti* (16), 2nd Aug., Eng. cols.

35. The action of the Grant Medical College authorities in suspending for one year several students of the College for dishonest practices at the last terminal examination does not seem to us to have been well-advised. The step is meant to be a disciplinary measure, but the offence with which the students are charged is not very serious. At the worst it was an act of boyish folly and the punishment inflicted upon them, we cannot help thinking, is unconscionably severe. It will leave a stigma upon the offending students, and in the case of the poorer students, may permanently bar the possibility of their continuing their medical studies and thus blast their future prospects. We think a milder form of punishment, such as the imposition of a fine, would have sufficiently met the necessities of the case and served as a deterrent to other students of the College. The students, we learn, have submitted a petition to the Director of Public Instruction praying for a mitigation of the penalty inflicted upon them. We hope their prayer will meet with a favourable response. [The *Gujaráti*, on the other hand, approves of the punishment inflicted upon the students, but urges the College authorities to make the supervision of the Terminal Examinations more efficient in future.]

The *Al-Haq* and the Educational Department in Sind.
Karáchi Chronicle (5), 2nd Aug.

36 "The writer of the *Al-Haq* is very hard upon the Educational Department because that Department has not nominated a single Muhammadan examiner for the Public Service Certificate Examination for the Shikárpur Centre, which will take place on the 16th September next. As far as our information goes no Examination Committee has yet been appointed. What, then, in the name of goodness is all the wail about?......... If we are not mistaken, in every public service examination a Muhammadan has been put on the Examination Committee. Whenever there is no Muhammadan available in Karáchi one is sent for from the Madressah. Why, then, is the *Al-Haq* making so much fuss about nothing?"

Alleged intrusion of an educational officer into the premises of a Zenana School at Kotri (Sind).
Al-Haq (43), 1st Aug., Eng. cols.

37. "A correspondent writes to say that while he was passing by the Kotri Girls' School some days ago, his attention was arrested by a loud and angry male voice inside the school. On stopping to listen to what was being said, he heard words to the following effect: 'Yes, I will come to the school. If the head mistress allows me, who are you to object? You are only an assistant here.' To this a female voice replied deprecatingly: 'Sir, we are all women and girls here. To protect our *purdah* the Sirkar has disallowed the admission of men here, unless they are Inspectors or distinguished visitors. If men keep coming, then grown-up girls specially will cease attending school. It is not good, sir; and for God's sake do not intrude on our *purdah*.' The correspondent says he waited till the man came out, and then to his surprise he found it was the Head Master of the Boys' Vernacular School, a servant of the Department itself who had thus violated the strict rules laid down by the authorities. The correspondent and a companion of his remonstrated with the Head Master, but the latter was quite defiant and did not show the least sign of shame or regret. If the above story be true, we really think the Head Master deserves to get a good horsewhipping from his employers. We wonder how the head mistress could possibly allow him such free access to the school, and that in spite of the protests of her assistants. If males can with impunity intrude into the *sanctum* of a Zenana School, it would be very hard to secure respectable female teachers, or to induce girls of respectable families to attend the school. Surely the benevolent and noble object of Government in opening Girls' Schools should not be allowed to be defeated by imprudent head mistresses or officious head masters. We have been furnished with a lot of other information about the Kotri School which for the present we think it proper to withhold. The Educational Inspectress will, we trust, look into the matter and find out whatever serious defects there may be in the management of the school and put down all irregularities with a firm hand."

Railways.

Complaints against the administration of the Southern Marátha Railway.
Mahrátta (7), 2nd Aug.

38. "Hardly a day passes, we may say, without complaints of one nature or another being made against the Southern Marátha Railway, but its officers go on as if nothing had happened and their stolidity is truly worthy of admiration. Last week a Civilian gave his testimony in a letter to the *Times of India* against this Railway, and if, judging by his experience, even first class European passengers have often to suffer so much, one can feel nothing but despair for the lot of those poor natives who travel third class. Mr. Emanuel, for that is the name of the complainant in this case, though he was a first class passenger, was not altogether unmindful of the third class passengers in the train in which he was travelling. Perhaps the uncomfortable hours he had to pass at night on the tail-board of one of the carriages, 'camped among his hand baggage and some apple-peelings,' gave him a touch of the experience of third class passengers, who, he says, were packed like 'Sardin tins.' After this testimony coming from an authoritative source one may rightly conclude that the fire or force of the criticism of Mr. Robertson, the Railway Commissioner, has somehow failed to affect the stolidity and inertia of the Southern Marátha Railway authorities. We can think of only one reason for this, and it is that a copy of Mr. Robertson's report intended for the Traffic Manager of the Southern Marátha Railway, must have been sent by the Southern Marátha Railway and may be yet in transit."

Water-supply in Poona City.
Daily Telegraph (2), 5th Aug.

39. "A few days ago one of your correspondents dwelt upon the dirty and disgraceful condition of the roads of the Poona City. But he did not allude to what is perhaps a more important matter—the dirty state of the water the people of Poona City are compelled to drink during the monsoon. It is, as usual, muddy, dirty and reddish in colour, charged with all the impurities that are swept into the Canal

by the rains. If such water without filtration be used for drinking purposes, no doctor is required to tell us that it will give rise to various diseases, such as cholera, bowel complaints, typhoid and other kinds of fever......... What have the Municipal Commissioners done to filter the water brought into the City by means of pipes? Absolutely nothing, except writing long reports and indulging in tall talk at Municipal meetings. I know the Municipality throws the blame of its obvious non-activity upon Government. And the latter will, I suppose, return the compliment with interest. But what is plain is, in the war of words between the Municipality and Government, the public suffer. The question of the filtration of the water-supply has been before the Municipality for the last 25 years. But nothing definite is, I believe, yet done. Considering that in a case of divided responsibility no prompt action is possible, and that the Poona Municipality is incapable of doing the much-needed work, as shown by past experience, I would suggest that the Government should take the matter of purifying the water-supply of the City into their own hands, as they have done in the case of the Cantonment, and confer upon the people of the City the priceless boon of pure portble water. There is one other matter to which I will allude in this letter—that of the disgraceful state of the dust-bins in the by-lanes in the City, owing to their being not regularly cleaned out. The Health Department of the Municipality does not appear to be particularly attentive and diligent in this matter. Neglect of duty and want of supervision appear to be the besetting sins of that Department. Is there nobody in the Municipality to put an end to these evils?"

Sanitation of Poona City.
Mahrátta (7), 2nd Aug.

40. A Poona correspondent writes to the *Mahrátta*:—"What are our civic fathers doing? Are they dozing in their warm rugs and neglecting the poor rate-payers' health and comfort? The roads in the city are in a very bad condition. Go anywhere you like, you are sure to meet with nasty, stinking vapours from the heaps of rubbish decaying on the road-side. Walk over the roads through the various Peths and you find many a pedestrian vehemently cursing the Municipal authorities for their carelessness and lethargy. Shame! Shame on the administration that is responsible for the repair of roads! Occasionally you see at several places some coolies engaged in digging up a portion of the road here and there, but instead of improving its condition they only make it worse......... I hope the Sanitation Department would now hold up its head and drive off cholera that is threatening the City....... The other matter which requires attention is the removal of night-soil. It is said that there was recently no scavenger service for four or five days in some parts of the City."

Native States.

Affairs in the Miraj (Junior) State.
Pratod (128), 3rd Aug.; *Shri Sháhu* (135), 5th Aug.

41. The system of placing minor Native Chiefs or their young wives under the tutelage of European tutors or governesses seems to gain ground day by day. Some time ago a complaint was made about the estrangement of the young Chief of Akalkot from his near relatives but without avail. We now hear a similar complaint in respect of the child-wife of the young Chief of Miraj (Junior). The girl has been removed from the guardianship of her grand mother-in-law Girjabai and placed under a European governess on the plea that her moral and religious education was being neglected by Girjabai. We wonder how far the European governess is acquainted with the mother tongue of her pupil or conversant with the manners and etiquette of Hindu society. Even apart from this, we would certainly question the propriety and wisdom of separating a girl of nine from the society and guardianship of those, who must be naturally near and dear to her, and placing her under charge of a mercenary governess. The action of Political Agents in such cases further shows the extent of their intrusion upon the private and domestic affairs of Native Chiefs. We trust, however, that such encroachments upon the personal liberty of young Native Chiefs will not be countenanced under Governors and Viceroys like Lord Northcote and Lord Curzon.

Compromise of the suit brought by Mr. Fernandez against Colonel Wray, late Political Agent, Kolhápur.
Samarth (37), 29th July.

42. The news published by us in our issue of the 15th instant, on the authority of the *Mahrátta* of Poona, that the long pending case of Mr. Fernandez had been amicably compounded is, we now learn from a reliable source, perfectly true. Mr. Fernandez has already received Rs. 2,500 as damages and about Rs. 10,000 as costs from the Bombay Government. The amount of Rs. 7,500 due from the Kolhápur Durbar has not yet been received by Mr. Fernandez, and the proceedings of the case are before the Government of India. Mr. Fernandez claimed Rs. 10,000 as damages from the Durbar for the trouble and annoyance caused to him by the Durbar officials in the poison case at the instance of Colonel Wray. For a year or so the Durbar did not even condescend to reply to Mr. Fernandez, who thereupon took the matter to the Bombay Government and the Government of India. The Durbar in the meanwhile formally rejected his claim for any compensation. Mr. Fernandez then appealed for redress to the Political Agent and the Bombay Government, but without avail. He also tried to obtain the necessary permission from the Government of India to sue the Kolhápur Durbar. He also filed a suit for damages in the Bombay High Court against Colonel Wray, the main author of all his troubles. The Bombay Government threw all sorts of obstacles in his way, and the suit took three years in the High Court before it came on for hearing. But as Mr. Fernandez showed a bold and determined front, the Bombay Government, who incurred all the expenses of the defendant, had to confess themselves beaten. Mr. Nicholson, who represented Colonel Wray in the case under the orders of the Bombay Government, objected to the issue of a Commission to examine certain officers of the Kolhápur State, alleging that that course would be inexpedient from the point of view of Government, but Justice Russell severely stigmatised in open court such obstruction of the course of justice as outrageous and issued the Commission. When Mr. Edgerley, Secretary to Government, Political Department, knew of this, he directed the Political Agent to return the Commission and to inform the High Court that it was so returned under the orders of Government. Just about this time the Government of India having asked an explanation from the Bombay Government in the matter of the application made by Mr. Fernandez to them, the local Government opened negotiations for a compromise with the Solicitor for Mr. Fernandez, threatening at the same time that they were prepared to fight the matter to the bitter end if Mr. Fernandez refused to compound the case. Mr. Fernandez was thereupon advised by his legal advisers to submit to arbitration. Mr. Basil Scott was, by the consent of both parties, appointed arbitrator and a compromise was arrived at in the terms indicated at the beginning of this article. The secret of the Herculean efforts made by the Bombay Government to screen the high-handed doings of Colonel Wray is shrouded in a deep mystery, and it is doubtful whether it will ever be unravelled in future.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th August 1903.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

The news published by us in our issue of the 17th instant, on the authority of the *Gazette* of Bombay, that the long pending case of Mr. Fernandez had been amicably compounded is, we now learn from a reliable source, correct. Mr. Fernandez [illegible] received Rs. 2,000 as damages and about Rs. 13,000 as costs from the Baroda Government. The amount of [illegible] Durbar has not yet been [illegible] by [illegible] the Government of India, [illegible] from the Durbar for the [illegible] the police case at the [illegible] the Durbar will not even con- [illegible] the matter to the Bombay [illegible] in the [illegible] which [illegible] Mr. Fernandez then appeal- [illegible] Bombay Government, but without [illegible] permission from the Government [illegible] filed a suit for damages in the [illegible] of all his troubles [illegible] obstacles in his way, and the suit [illegible] for hearing. But as [illegible] the Bombay Government [illegible] had to console themselves [illegible] in the case unless [illegible] of a Commission to [illegible] that cause would [illegible] Government, but Justice Russell [illegible] of the course of justice [illegible] contrary to Gov- [illegible] the Political Agent [illegible] that it was so [illegible] time the Government [illegible] Bombay Government in the [illegible] Government [illegible] for Mr. Fernandez [illegible] the matter to the [illegible] Mr. Fernandez was [illegible] subject to arbitration. Mr. [illegible] arbitrator and a compromise [illegible] beginning of this article. The [illegible] Bombay Government to screen [illegible] in a deep mystery, and [illegible] in future.

M. A. BAIG,

Official Translator to Government.

[illegible] Translator to Government.

[illegible] Saturday, 24th August 1907.

CONFIDENTIAL.]

[No. 33 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th August 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	800
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27 ...	400
92	Belgaum Samáchár ...	Belgaum... ...	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay ...	Monthly ...	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum ...	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár ...	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta ...	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav ...	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta ...	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav ...	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,250
119	Nagar Samáchár... ...	Ahmednagar ...	Do.	Narsappa Abanna; Hindu (Fulmali); 45 ...	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan ...	Pandharpur ...	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued*.				
125	Poona Vaibhav	Vadgaon ...	Weekly	Ganesh Mahádev Kelkar ; Hindu (Chitpáwan Bráhman) ; 37.	500
126	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman) ; 38.	200
127	Prabodh Ratnā	Bársi	Monthly ...	Párling Prabhu Aya ; Hindu (Jangam) ; 51 ...	75
128	Pratod	Islámpur ...	Weekly... ...	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman) ; 43.	300
129	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath ; Hindu (Pardeshi) ; 41...	80
130	Satya Mitrā	Málegaon ...	Do.	Bálchand Hiráchand ; Hindu (Gujaráti Jain) ; 35.	175
131	Satyā Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye ; Hindu (Chitpáwan Bráhman) ; 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri ; Hindu (Sárasvat Bráhman) ; 29.	500
133	Sholápur Samáchár ...	Sholápur ...	Do.	Narsappa Abanna ; Hindu (Kámáti) ; 44 ...	375
134	Shrigonda Vritta... ...	Shrigonda ...	Do.	Bálabhai Jánubhai ; Muhammadan (Shaikh) ; 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle ; Hindu (Deshastha Bráhman) ; 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale ; Hindu (Chitpáwan Bráhman) ; 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni ; Hindu (Deshastha Bráhman) ; 33.	200
138	Sudarshan...	Ahmednagar ...	Do.	Nilkantha Shankar Chitale ; Hindu (Chitpáwan Bráhman) ; 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi ; Hindu (Deshastha Bráhman) ; 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar ; Hindu (Bhandári) ; 24.	150
142	Vidya Vilás	Kolhápur ...	Do.	Shankar Raghunáth Gokhale ; Hindu (Chitpáwan Bráhman) ; 48.	600
143	Vidyárthi	Nandurbár ...	Do.	Sadáshiv Váman Maráthe ; Hindu (Chitpáwan Bráhman) ; 25.	500
144	Vividh Dnyán Vistár ...	Bombay ...	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar ; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya ; Hindu (Chitpáwan Bráhman) ; 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár ; Hindu (Deshasth Bráhman) ; 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi... ...	Weekly	Dharmsing Tahilsing ; Hindu (Amil) ; 29 ...	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan ; Muhammadan ; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal ; Hindu (Amil) ; 36 ...	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand ; Hindu (Bania) ; 42 ...	400
	URDU.				
152	Ajaibat-i-Bambai ...	Bombay ...	Monthly ...	Mahamad Ali Anvar Ali ; Muhammadan (Sunni) ; 32.	1,000
153	Akhbár Aftab Gazette ...	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali ; Muhammadan.	...
154	Bombay Punch Bahádur .	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk ; Muhammadan ; 49.	1,500
155	Sultán-ul-Akhbár ...	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
156	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman, Smárta) ; 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár ; Hindu (Marátha) ; 43.	125

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	MARÁTHI AND URDU.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur	Fortnightly ...	Narayan Vithal Hardikar; Hindu (Karháda Brahman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300

Politics and the Public Administration.

Asia and Europe.
Kesari (111), 11th Aug.

1. Lord Curzon will stay on for a couple of years more in India. But no thoughtful man will believe that His Lordship's object in extending his sojourn is merely to see his "twelve labours" carried to completion. The flow of his exuberant rhetoric has somewhat abated during the last two years, and it seems that His Lordship's mind is pre-occupied with some deep and mysterious problem. This problem can be none other than to ensure the stability of British sway in India and to expand its sphere in Asia. It has been brought into special prominence during the last few years. Plague and famine have produced disquiet throughout the country, and autocratic Anglo-Indians are no longer cocksure of the permanence of British rule in India. Other nations like Russia and Germany, taking advantage of Britain's pre-occupation with the Boer war, have begun to show signs of activity. The Afghan nation, too, under its new ruler, threatens to become a formidable rival both to England and Russia. Lord Curzon has therefore thought it prudent to close for the present the problem of the North-West Frontier and to turn his attention to Thibet, with a view to check Russia's advance to the south and also to secure, in the heart of Central Asia, a convenient colonising ground for the British race. The fertility of the central plateau of Thibet is well known, and the climate of that region is also known to be salubrious. The British are, therefore, anxious to secure Thibet to themselves, if possible. They know that if they do not acquire it, it will be taken possession of by Russia. The rumoured negotiations for the exchange of Kashmir for the two districts of Jammu and Siálkot are also directed towards securing an easy access to the British in Thibet. Russia is gradually extending the sphere of her influence in Asia from the north, and England aspires to do the same from the south. Russia has succeeded very well in her object till now, and in future also her hold upon Asia will go on increasing. She has already become master of Siberia, has recently occupied Manchuria and is tightening her hold upon Persia by advancing loans to the Government of that country. She is also colonising Siberia, and has built a railway which traverses the whole length of that country. The secret of Russia's success in Asia is the Asiatic origin of her people. Russians also mix freely with the Asiatics, and have many points of affinity with them. The same cannot be said of Englishmen. There are small colonies of British planters in the tea and coffee-growing districts of India, but they do not seem to flourish. The planters look upon themselves as mere sojourners in the land, and in spite of the inducements and facilities afforded to them by Government, European agriculture in India does not thrive. Government pass special laws, savouring of slavery, with a view to provide coolies for working on the planters' estates, and courts of justice connive at the murders and assaults committed by planters, but in spite of all this the latter do not settle permanently in India. What can be the explanation of this? It is none other than that the insular and arrogant spirit of the British is unfavourable to the growth of British colonies in Asia.

Comments on Botha's letter to the *London Times*.
Mahrátta (7), 9th Aug.; *Arunodaya* (89), 9th Aug.

2. "Nobody can just now realise the present condition of the conquered Boers under the British Government better than the Indian people, who have had experience of the same masters for a long time. After a long and painful silence 'General' Botha has thrown a bombshell amidst the cheap make-believe official reports by his letter addressed to a friend in England and published in the *London Times*. In this letter Botha makes categorical exposures of the insidious Chamberlanian policy in the pacification of South Africa. Botha contends that the visit of Mr. Chamberlain to South Africa was a dismal failure, in that, instead of taking advice and information from the generous foes, who after setting down their rifles had girded up their loins to co-operate with him, the Colonial Secretary took it by preference from quarters about which the less said the better. The Boers themselves are yet quite ignorant as to how and where the sum of 15 millions about which so much has been made is being spent; for, says

Botha, 'there is certainly no public evidence of it except perhaps in the blue-books which are sent to the Colonial Office for Home consumption.' The large war debt was placed on the Transvaal against the express declarations of the Burgher representatives and without the concurrence of a single section of the population in the country. As regards the formation of the new Legislative Councils, Mr. Chamberlain tried at first to seduce Botha and his colleagues by offering them seats thereon. But those high-minded men chose rather to decline it as Mr. Chamberlain was not prepared to accept Botha's suggestions about the constitution of such Councils. Although free grants of money were to be made from a relief fund to the Boers, who had their farm-houses destroyed, according to the conditions of surrender settled at Vereeniging, still, says Mr. Botha, 'I have not yet met a single Burgher in the Transvaal who has received anything free or gratis from the Government, all relief having to be signed for or secured by sureties or promissory notes.' By the system of education newly set up in the Transvaal the Boers find their whole existence torn up by the roots, as it were. Their children are educated by strange people who do not know their language or modes of thought, who teach the children Dutch without knowing it themselves, who teach them history which every child knows to be a travesty of facts and whose whole influence is unconsciously directed only to demonstrate to the ordinary Boer the gulf which separates him from his conquerors. 'Do you think,' openly asks Botha, 'the Boers will love and admire their conquerors for openly trying to Anglicise their children and for putting their language on the same footing practically as foreign languages?' Botha's remarks will be particularly appreciated by the Indian people so far as the question of education is concerned. For it seems to us as if the suppression of Native languages, Anglicising of educated men and teaching a false history are the patent methods which the British Government uses everywhere as a sure means for destroying the nationality of conquered races and making British rule permanent over them! The Boers have, of course, differed from the Indian people in point of the struggle which the former made for their independence. But once vanquished in the fight, the Boers would seem to be placed on the same level as the Indian people, so far as the methods of Government are concerned." [The *Arunodaya* makes somewhat similar comments, and observes that Botha is now like a caged lion, whose roaring the British will never heed because the Boers belong after all to the category of a conquered and subject race.]

Report about the withdrawal of Mr. Brodrick's proposal *re* the cost of the South African garrison.

Sánj Vartamán (74), 14th Aug.; *Bombay Samáchár* (53), 15th Aug.; *Jám-e-Jamshed* (20), 15th Aug.; *Akhbar-e-Soudagar* (52), 15th Aug.

3. The announcement about the practical withdrawal of Mr. Brodrick's proposal to saddle India with a portion of the cost of the South African garrison will be hailed with intense satisfaction throughout the length and breadth of this country. It is beyond the shadow of a doubt that the Home Government would not have hesitated to throw the burden upon India in spite of unanimous opposition from the Indian public, had not the Viceroy wired a weighty and vigorous protest against the iniquity of such a course. Lord Curzon has by successfully resisting the unfair demand of the War Office laid the country under a deep debt of obligation. [The other Gujaráti dailies of Bombay write in a similar strain.]

Increase of India's military expenditure.

Voice of India (14), 15th Aug.; *Arunodaya* (89), 9th Aug.

4. "If the hedge devour the crops, how can they be protected? So runs a familiar Indian proverb. If the Secretary of State *for* India turns a Secretary of State *against* India and advices Parliament that the payment of the South African regiments with Indian money is a reasonable and economical transaction, how are Indian interests to be protected? We will not say that the Indian Secretary should in all cases be a mere advocate on behalf of India. As a member of His Majesty's Government he has his responsibilities and is called upon to look at things not merely from an Indian but also from an Imperial standpoint. But the Government of India, too, is a body equally responsible; the members of Parliament who have denounced the proposal to

charge India are not persons who are dead to a sense of Imperial necessities, nor is there any reason to assume that the people of India refuse to bear their legitimate share in the responsibilities of the Empire. When a Secretary of State for India finds himself opposed to so many voices pleading on behalf of a country whose destinies are committed to his care, the suggestion seems by no means surprising that he should reconsider his position and leave the care of India to other hands. Where again, we ask, are our public meetings? If ever there was a time for the leaders of Indian opinion to bestir themselves, it is now. If the friends of India in Parliament ever required their hands to be strengthened by the collective voice of India, it is now. What is the good of a *post facto* resolution four months hence that in the opinion of the assembly that will gather at that time the steed from the stable ought not to have been stolen? From the debate in the House of Lords one gathers that the argument for charging us with a portion of the additional cost of maintaining 12,500 men in South Africa is somewhat as follows: The Government of India has come to the conclusion that on the outbreak of hostilities on the North-West Frontier the British garrison at present stationed here will prove insufficient, and a fresh force must be landed here within a certain time. The Admiralty cannot guarantee to send the troops within the time from England, but it guarantees to send them from South Africa. The 12,500 men to be at our disposal would cost £1,000,000 a year if kept in England, and in that case India would not be asked to contribute. But in South Africa they would cost £1,750,000, and we are asked to pay a portion of the difference between the charges that would have to be incurred in England and in South Africa. It is, however, difficult to follow the argument. Either it is, or it is not, the duty of the Imperial Government to send us troops in time. If it is, we cannot be called on to pay whether the force is in the meanwhile stationed in England or in South Africa. If it is not, we have to pay the entire cost and ask the force to be kept here. It is difficult to see why we should pay a portion of the additional cost if admittedly we need not pay the cost in England. We should be thankful, it is urged, for the mercy of not being called upon to bear the entire cost of the 12,500 men. But the garrison now supported by India, and which is said to be insufficient, is at the disposal of the Empire, and no one pays us for that. And no speaker answered Lord Ripon's argument: 'If India is to pay because of the availability of troops in South Africa, we should pay India for troops when availed of as Reserves for the British Army.'" [The *Arunodaya* makes somewhat similar comments.]

Mahrátta (7), 9th Aug.; *Kesari* (111), 11th Aug.

5. "The last two English mails have brought ample material to strengthen our conviction that while Lord Alverstone's award as well as Mr. Brodrick's scheme are recognised as constituting separate scandalous grievances to India, an unusually strong feeling has been roused in the public mind against the War Office, especially with reference to the latter grievance. As regards the former, it now appears that the Government of India's opposition to the increase of pay to the British soldier in India was not fully represented before Lord Alverstone, for the award does not meet the various arguments which Lord Curzon's Government had set out in their despatch on the subject. Lord George Hamilton seems to have whittled down the case for the Government of India into a mild argument *ad misericordiam* which naturally failed to carry conviction to the mind of the arbitrator. The case as put forward by the Government of India was exceptionally strong. While disclaiming all intention of questioning the wisdom of the Imperial policy of the Home Government, Lord Curzon's Government unequivocally protested against the procedure by which the British Cabinet decided to saddle India with £786,000 per year before the Government of India had been given an opportunity to show cause against that decision......... This singularly strong protest was detained at the India Office for two months, and when it was treated with scant courtesy by the War Office, the State Secretary mildly demanded a reference to arbitration on the contested question!........... But even here Lord George Hamilton not only did not put before the arbitrator all the forcible arguments urged by the Government of India, but did not even challenge the numerous flimsy arguments which the War Office had set up in support of its proposal. The result was that Lord Alverstone in making the award

took no notice of the arguments advanced by either party, and gave no arguments of his own in support of his decision. His Lordship's award is, therefore, an arbitrary decree laying down, in one dogmatic sentence, that the whole of the additional pay of the British soldier in India should be borne by the revenues of India......... With public opinion running high against the War Office, it was certainly not to be expected that Mr. Brodrick would so soon turn up again with another piece of melancholy meanness to the discredit of the conscience of the War Office. But the new proposal of creating a military reserve of 12,500 British soldiers in South Africa for India beats the scandal of Lord Alverstone's award. And even in this matter history would seem to be repeating itself. For we learn that while the Government of India have promptly wired their protest against the proposal, the custodian of Indian interests in England has given up their case altogether, for we can understand nothing less from Reuter's message which says:—'In the Commons to-night, Lord George Hamilton, replying to a question, said that the sum of £400,000, which it is proposed India should pay, represented approximately half the cost of maintaining 12,500 troops in South Africa available for service in India. He thought the proposal reasonable and economical, but wished to have the opinion of the Government of India before coming to a decision.' But if it was worth while to consult the Government of India in the matter, where is the wisdom of the Secretary of State committing himself to the declaration that the proposal of the War Office was reasonable and economical?......... Well, in this manner have we got more than 1¾ crores of rupees added permanently to the military expenditure of India simply because we have a man of Lord George Hamilton's stuff and brains at the head of the India Office? Is it not clear from this that either the Secretary of State or the Viceroy must resign office? Perhaps Lord George has not got the necessary degree of self-respect to resign the stewardship of an office to which he cannot do justice. But surely the same cannot be said of Lord Curzon, and unless His Lordship offers his resignation rather than submit to repeated unjust financial decrees against the Government of India, his opposition to such decrees will not be adequately appreciated by the public." [The *Kesari* writes:—The complaint about the unfair and inequitable apportionment of military charges between England and India is of long standing, but the British Government have decided most high-handedly to impose an additional burden upon India in connection with the increase in the British soldier's pay, and Lord George Hamilton piously helped British statesmen in attaining this object. In the matter of the cost of the South African garrison, it was hoped that Lord George and his advisers would not consent to throw India overboard at the dictates of the War Office. But alas! we are disappointed here too. Had it not been for the fact that Lord George occupies the exalted position of Sultan at the India Office, his action in neglecting the interest of India would certainly have earned for him the sobriquet usually applied to a person who is not true to his salt. Nothing can be more derogatory to British prestige than Lord George Hamilton's consent to the proposal to saddle an unjust burden upon India in the teeth of public opinion in this country.]

Rást Goftár (25), 9th Aug., Eng. cols.

6. "From what Reuter had to say yesterday about Lord George Hamilton's announcement in Parliament, it would seem that the Secretary of State for India is rather in favour of Mr. Brodrick's proposal than against it. His Lordship thought that the proposal was reasonable and economical, but wished to have the opinion of the Government of India before coming to a decision. The Government of India's opinion has been communicated to His Lordship, a dissent has been expressed, and still we find Lord George Hamilton to be in favour of putting this fresh burden upon India. May we say that this will create serious dissatisfaction in the country, particularly as a Viceroy of his own party, and a thorough-going Imperialist to boot, has unhesitatingly refused to consent to the suggestion! Lord George Hamilton, we may respectfully point out, is in the Cabinet more as a guardian of India's interest than of any other country, and India naturally expects him to support her Government rather than weaken its case in favour of other interests. We still hope that, considering the almost unanimous disapproval which has been expressed against the idea of charging India with the cost of the South African garrison,

His Lordship will do his best to save India from this fresh burden. If he does not we shall expect every member of the House of Commons to do his duty by the Indian people, and support the motion Sir Muncherjee Bhownaggree has expressed his intention to bring in at the time of the discussion of the Indian Budget in Parliament, *viz.*, that the additional burden on India for maintaining British soldiers in South Africa is unjustifiable. Sir Muncherjee will have the sympathy and support of every right-thinking Englishman in his patriotic endeavour to obtain justice for his country at the hands of the House of Commons—the supreme arbiter of India's destinies."

Kál (107), 14th Aug.

7. The language used by some of the Anglo-Indian contemporaries in entering their protest against the threatened imposition of the cost of the South African contingent is a little amusing. They have expressed their views in this connection as follows:—"We have been invited to take up the proposed new burden." Now, the question is whether the burden will really fall upon Anglo-Indians. We do not think that it will. It is the natives who must bear it after all. Under these circumstances the expression "We have been invited, &c.," used by our Anglo-Indian friends is as meaningless as the expressions "Our Legislative Councils, our Empire, &c.," would sound in the mouths of natives. The Anglo-Indians have as little to do with the burdens of the Indian Empire as the natives with its glory. In our opinion the most powerful justification for throwing the burden upon India is that the Indians are devoid of spirit. Some Englishmen like Mr. Stead are afraid of the consequences of treating this country unjustly, because they discern a resemblance between the present condition of India and the condition of France just before the outbreak of the French Revolution. But Mr. Stead and those who think with him forget that the British Government is not as improvident as the French Government before the Revolution. The British public will not tolerate the perpetration of injustice to India when it once knows that there is a loud outcry against it.

The Sheriff of Bombay and the proposed public meeting for protesting against Mr. Brodrick's proposal *re* the cost of the South African garrison.

Jám-e-Jamshed (20), 15th Aug., Eng. cols.

8. "Mr. Leslie Crawford's refusal to convene a public meeting of the citizens of Bombay, in response to the very influentially signed requisition forwarded to him, for protesting against the War Office proposal to saddle India with the cost of the South African garrison, raises an important question of principle. The Sheriff is 'an officer of His Majesty the King' no doubt, but is it or is it not his duty to convene a public meeting in response to a representation of men of light and leading in the city to protest against a specific suggestion emanating from one of His Majesty's Ministers?......... It would be absurd to suggest that the Sheriff should, in obedience to the mandate of influential citizens, convene a public meeting, whenever called upon to do so, without having any regard to its aims and objects. Such is, however, not the case here. Mr. Crawford himself acknowledges the importance to India of the subject to be discussed, but he has doubts whether it would be right to assist the victims of an unjust policy to have their say on the subject, as such a course would be against the wishes of certain Ministers of the Sovereign. This, however, is neither a political nor a party question so far as India is concerned. The proposal has been authoritatively acknowledged to be only a *suggestion*, and Lord George Hamilton has asked the opinion of the Government of India thereon......... It is, therefore, we think, an unfortunate error of judgment that has led the Sheriff to refuse to convene a public meeting of the citizens of Bombay to voice public opinion on the subject. We hope occasion will be taken of the present opportunity to clearly define the duties and obligations of the Sheriff in such matters."

Extension of Lord Curzon's term of office.

***Indian Social Reformer* (4), 9th Aug.**

9. "We indicated in a recent issue the reasons which made an extension of the term of the present Viceroyalty desirable in the interests of the country, and we are glad that the extension has been offered and accepted. In saying so, we are not in the least blind to the defects of the present administration. To begin with, we cannot

but regard the present position of the Tata scheme of a Research Institute as a serious blot on an administration which professes to abhor dilatoriness and indecision in the conduct of public affairs. Assuming that the blame of the delay rested with the donor, it was within the power of the Government at any time during these five years to have brought him to the point. We have not seen anything as yet like an adequate justification of the treatment accorded to Sir Henry Cotton for his championship of the cause of helpless coolies. An even more serious responsibility which attaches to the present administration, in our opinion, is the encouragement of an impression here and abroad that India is in a very high state of prosperity. This has had unforeseen consequences of which we have not seen the last as yet. One important reason for Lord Curzon staying on for some time longer is that, having seen the result of the error, he may do something to retrieve it. These are defects which the historian of Lord Curzon's Viceroyalty cannot but notice in terms of grave disapproval. But they do not constitute the whole of his administration, and we cannot emulate the purblindness of those who cannot see that it has many redeeming features. First and foremost among the distinguishing features of His Excellency's Government, grateful reference is due to the strenuous and unwavering endeavour to check and, wherever this was not possible, to get punished aggressive acts committed by Europeans on natives of India, which had been allowed so long to pass with practical impunity. From end to end of the country to-day, everyone knows and feels that Lord Curzon's arm is long enough and strong enough to protect helpless people from the violence of low-class Europeans whose number in this country, unfortunately for England and for India, is daily increasing. Lord Curzon has acted in commendable disregard of popularity and tradition in this matter, and it would be rank ingratitude not to recognise his effort in this direction as constituting one of his greatest claims to our support and sympathy. It is the fashion in some places to sneer at the Commissions which His Excellency has appointed to enquire into several branches of the administration. But as far as the results of the Famine Commission—the only Commission whose enquiries have been as yet brought to a termination—are concerned, he must be a very hardy or a very ignorant person who would say that the country would have been better without them............. We expect substantial results to follow the enquiries of the Police Commission, notwithstanding the pessimistic fears expressed in regard to them in many quarters. The Irrigation and the Railway Commissions cannot but prove valuable aids to the better administration of the departments to which they respectively relate. As for the Universities Commission, we are afraid that we may not expect all the good that might have come of it, but it is still possible in the light of the recommendation made by the Commission to do something to place higher education on a sounder basis than at present. Lord Curzon's presence in India is, in our opinion, a great advantage when these matters have to be put into shape. Nor should the high personal example of hard, strenuous work and devotion to duty which Lord Curzon has set to officials and non-officials alike be counted a thing of no account in any impartial estimate of His Excellency's administration....... Lord Curzon, besides, has respected public opinion. Within the last five years the indigenous Press, which was suffering under a sort of proscription in the closing days of Lord Elgin's *regime*, has appreciably increased in influence and, let us add, in ability. And without doubt this is largely due to the consideration and respect which the present Viceroy has consistently shown to Indian journalism. These, we think, constitute a record of faithful service which, even when set against the defects we have pointed out above, should make us glad that Lord Curzon is to be with us for some years more."

Rást Goftár (25), 9th Aug., Eng. cols.; *Gujarát Mitra* (17), 9th Aug., Eng. cols.

10. "It is with unfeigned delight that India has received the good news of the extension of the term of Lord Curzon's Viceroyalty.......... At the meeting of the Legislative Council on Tuesday last, Lord Curzon himself made the announcement, in a speech which will not fail to enhance his popularity among the people of this country, and convince them that their interest is not only dear to him, but that he is prepared to sacrifice to a great extent even his own interest for the good and welfare of those

whom Providence has entrusted to his care. The speech is couched in extremely modest language so far as the speaker's estimation of himself is concerned; and impresses one with the high ideal of public duty that he has ever kept before him. Lord Curzon has told the country that it was not without much anxious consideration that he consented to remain at the helm of affairs some years longer............ Needless to say the country keenly appreciates the sacrifices Lord Curzon is making on her behalf and will never forget the debt of gratitude she owes him on this account. 'I have felt,' said His Lordship, 'that there is still work, hard and heavy but necessary work, to be done, which it was almost an obligation upon the person who had initiated it to see through.' It is this overpowering sense of duty rather than any prospect of personal gain that has persuaded the Viceroy to continue in office and finish his work." [The *Gujarát Mitra* makes similar comments.]

Gujaráti (16), 9th Aug., Eng. cols.; *Praja Bandhu* (24), 18th Aug., Eng. cols.

11. "Lord Curzon made the important announcement at Tuesday's meeting of the Supreme Legislative Council regarding the extension of his term of office......... His Lordship's speech is conceived in a spirit of earnestness and devotion to his duty. Once more he has proclaimed his anxiety 'to do something more for the people of this country which in one way or another I have endeavoured to serve for so many years of my life, and which can never lose its hold upon my affections.' Once more has he declared that he shall never cease to regard the task of Indian administration 'as the greatest and noblest that anywhere devolves upon the British race.' Though many of us might honestly withhold our approval from some of his methods and measures, we cannot but recognise the magnanimity of the sentiments and the sincerity of the noble motives to which His Excellency has given feeling and eloquent expression. Lord Curzon has embarked upon an important programme of reforms which it was next to impossible to initiate and complete within the customary five years' period of Viceregal office, and though we may not wholly approve of the manner in which he has set to work, and though the future is uncertain, we are quite prepared to suspend our judgment, take Lord Curzon at his word and lend our most cordial support to every statesmanlike, righteous and beneficent measure of far-reaching importance that he might inaugurate for the benefit of the country he loves so much. There is room for greater trust, patience and charity on His Excellency's part as well as on the part of the people, and although even the most brilliant and fascinating speeches can be but a very poor substitute for one epoch-making measure, let us have faith and hope in Lord Curzon's good intentions and solemn professions and await the outcome of his labours in a sympathetic spirit. He has already laid India under no small obligation by his well-reasoned and weighty protest against the decision of the War Office to saddle it with increased burdens in two directions. Putting aside all differences of opinion, let us sincerely hope that at the end of two years more he will have accomplished such solid and beneficent work as may serve to enshrine his memory in the hearts of a people who have never been wanting in gratitude to God-fearing and noble-minded administrators." [The *Praja Bandhu* makes similar comments.]

Kaiser-i-Hind (21) 9th Aug., Eng. cols.

12. "The announcement about the extension of Lord Curzon's term of office, it need hardly be said, is viewed with mixed feelings by the natives of India, for it is undeniable that Lord Curzon has failed to evoke anything like unanimity of opinion on the character of his Viceregal administration. Nowhere has he been acclaimed 'the greatest of Viceroys' as some friendly but sentimental organs of public opinion have vainly tried to call him. The question of questions has been everywhere put as to the *evidence* of that greatness which in the judgment of impartial history would warrant the application of that epithet to the present Viceroy. What are the deeds of sterling statesmanship he has achieved during his five years' rule? Does greatness consist in organising a brilliant mask or State pageantry? Does it lie in making smooth speeches which say one thing and mean another? Does it consist in appointing numerous Commissions under pretext of advancing India's welfare, while native thought and native opinion are most inadequately

represented thereon ? Or does greatness lie in depriving a loyal and obedient people of the rights and privileges long since secured to them by statutes, charters and royal proclamations ? Does it lie, again, in taking away from the Feudatories of the empire the last relics of their independence and integrity ? Does it consist in promoting class legislation of which the countervailing duty on sugar is one example, while the Assam and Southern India Planters' Acts for the introduction of slavery in thin disguise furnish another ? Does it lie in promoting the interests of British capitalists at the expense of the helpless and voiceless Indians, under the hollow plea of developing the resources of the country ? Does it lie in manufacturing or tinkering land legislation which has for its object nothing but a further encroachment upon the immemorial rights and usages of millions of peasants ? In short, it is reasonably inquired everywhere, what are the irrefragable proofs of Lord Curzon's administration hitherto which should fairly entitle him to be called 'the greatest of Viceroys ?'........ We have known several Viceroys like Lord Canning, Sir John Lawrence and Lords Mayo, Northbrook and Ripon, who in their own days, with such light as they possessed, and such friendly co-operation as they received from Westminster, but without the aid of vociferating and romantic publicists, nobly endeavoured to raise the people in different ways from their low level, and place them on the highest rung of the ladder of civilisation and freedom......... No self-ambition and no self-centered interests inspired a single act of their administration. With a singleness of purpose they, too, toiled and lived laborious days, though they never made it a point of thrusting their hard but unostentatious work upon the notice of the people here or in England. Silently they did their duty, seeking for no higher reward than that of their conscience which told them that they had done their duty well.......... Thus each of the Viceroys named above had a greatness of his own which, we regret to have to state, has hardly been found in their successors. The reason is plain. There has been a persistent but disguised attempt since the days of Lord Dufferin to put back the hand of the dial of India's progress in diverse devious ways. The policy of repression and retrogression has been in the ascendant since 1886. Mild at first, it has grown in severity, whereof the bitter evidence has never been felt more painfully than under the administration of the present Viceroy........... No doubt, India gratefully recognises small acts of mercy shown to her during the present *regime*; but they are not of such high value, when weighed in the broad scales of statesmanship, as to justify a tribute of high praise to the Viceroy. What the Indians inquire is, where may be those specific acts of Lord Curzon's Viceroyalty which will leave their permanent marks of beneficence on the country—marks which may be remembered with feelings of gratitude by the people and serve as guiding lights to his successors. We began by saying that Indians view with mixed feelings the extension of office he has received. On the one hand, they have hardly been satisfied or even impressed by his Viceroyalty, and failed to see how any extension long or short, will radically change the features already imprinted by him on the administration. Mere energy, a kind of brilliance and rhetoric, and an ambitious and pushful spirit in which egoism alone finds a prominent place, these are not enough. They are mere accidents. They no doubt add lustre to a truly great Viceroyalty in the sense Indians have been accustomed to understand it. But otherwise they are unmeaning, aye, misleading. On the other hand, the Indians are still willing to take Lord Curzon at his word, and anxious to give him more time to justify those magniloquent utterances which he delivered at the outset of his career, so that when he lays down his Viceregal armour the unanimous voice of the country may hail him as one of their good and great Viceroys whose name may well be mentioned in the same breath with Canning, Lawrence, Mayo, Northbrook and Ripon."

Mahrátta (7), 9th Aug.

13. "Lord Curzon announced at a recent meeting of the Legislative Council the extension of his term of office as Viceroy. His Lordship spoke, as usual, in a modest vein about the work he has already done, and that which remains yet to be done at his hands. Personal considerations should have induced Lord Curzon to retire at the expiry of his five years' tenure of office, but he has decided nevertheless

to remain in India for a longer term, though such a course, as His Excellency has told us, threatens to tax his strength and health. We in India must feel deeply grateful to His Lordship for the great self-sacrifice which he has made for the sake of our country."

Sudhárak (40), 10th Aug., Eng. cols.

14. "In his speech at the Supreme Legislative Council at Simla His Excellency Lord Curzon announced his acceptance of the offer of extension of his term of office. Ever since His Excellency took up office, it was always thought that Lord Curzon had too many irons in the fire and that he would not be able to finish his programme before the expiry of his term of office. Most of the questions he took in hand are even now in their first stage of inquiry. .... It was a stupendous task any way which His Excellency had set before himself, and no wonder that even for a statesman of his abilities, zeal and capacity for work, most of it remains yet unfulfilled. Lord Curzon has up to the present achieved nothing beyond the ordinary run of Viceroys that have ruled India, but his qualities of head and heart certainly mark him out as a Viceroy of whom much might be expected. Now that his term of office has been extended, Lord Curzon would be enabled to see his projects pushed forward to completion. We think, therefore, that there is ample reason for the Indians to congratulate themselves on the Viceroy's acceptance of the extension of his term of office. We fervently hope that His Excellency might be enabled during his period of extension to render some lasting advantage to this country and to associate his name with a bright era of political hope and economic prosperity to this country."

Kesari (111), 11th Aug.; *Gujaráti* (16), 9th Aug.

15. Before coming out to this country Lord Curzon declared that he consented to become the Viceroy of India because he deeply loved India, its history, its people and the absorbing mystery of its ancient civilisation. These sentiments have since found an echo in almost every speech of the Viceroy. That he is endowed with a fascinating eloquence and with powers of untiring industry and is actuated by a lofty ideal of public duty is readily admitted. But in spite of his lofty sentiments and other good qualities, it is surprising that this country has not so far derived any lasting benefit. How, for instance, India benefited by the various completed or incomplete inquiries set on foot during his Viceroyalty? It must be admitted by every thoughtful and impartial man that His Excellency has shown nobility of heart in two or three trivial matters, but the reverse of it in four or five cases of importance. He has, for instance, shown himself to be responsive to public opinion, and has also manifested a desire to check the insolent conduct of British soldiers, but against his popular measures we have to set many an unpopular measure of his *regime*, such as the encroachment upon the right of local self-government, the new land revenue policy embodied in the new Land Revenue Act, the legislation undertaken on behalf of the planters, the new educational policy and His Lordship's dealings with feudatories like the Nizam and the Holkar. We grant that Lord Curzon is a statesman of the first rank, but beyond delivering a few high-sounding speeches and appointing half a dozen Commissions, what has he done for the good of India? Some of our Anglo-Indian contemporaries are loud in their praises of the Viceroy for undertaking his "twelve labours" with a view to reform the country's administration, and some of our native contemporaries, who are content to derive their inspiration from Anglo-Indian journals, have written in the same strain. We do not deprecate the importance of the various Commissions of inquiry appointed by Lord Curzon, but we cannot forget that His Lordship refused to make an inquiry of much more vital importance than any of those actually undertaken. We refer of course to the inquiry into the economic condition of a few typical villages in India. Lord Curzon balked this inquiry on lame and flimsy grounds, though it would have enabled him to grapple with the most important question of India's chronic poverty. Who can praise the skill of a physician who is content to prescribe cosmetics for improving the complexion of a patient suffering from consumption and leaves the dire symptoms of the disease severely alone? If, under these circumstances, the news of the Viceroy's extension of office does not throw the Indian public

into transports of joy, the blame certainly does not lie with them. Lord Curzon, in the very first public speech delivered by him on touching the shores of India, expressed a desire to be judged by his deeds rather than by his words, and applying this test of his own choice to his *regime*, we must say that India has suffered a decline and a retrogression during his *regime* so far. Let us wait and see what the next two years bring forth. [The *Gujaráti* writes :— Lord Curzon has lost no opportunity to proclaim his desire to promote the public good, but till now he has done nothing to convince the Indian public of the genuineness of his desire. No doubt he is an able and sagacious statesman, but he is not imbued with truly liberal instincts and is wanting in that genuine courage of conviction which distinguished Lord Ripon for instance. However, Lord Curzon having assured us of his determination to leave India better than he found it, we are not loth to take His Lordship at his word and to suspend for the present our judgment on his Indian career.]

Appointment of Lord Northcote as Governor-General of Australia.

Sudhárak (40), 10th Aug., Eng. cols.; *Oriental Review* (8), 13th Aug.

16. "It has been authoritatively announced at last that His Excellency Lord Northcote is to be the next Governor-General of Australia and that he will leave Bombay shortly. Their Excellencies Lord and Lady Northcote have endeared themselves to the people of this Presidency by various acts of charity and by the munificent donations they have made to some of our institutions. Their departure, therefore, will be viewed with sincere regret by all classes of people in the Presidency. Perhaps an exception might be taken to some of the measures of His Excellency's *regime*, notably the Land Revenue Amendment Act and the niggardly policy adopted in the matter of remissions and suspensions of land revenue during the past famine, but generally speaking there is a consensus of opinion that our Presidency has had at its head a most kind-hearted Governor during the past few years." [The *Oriental Review* writes :—" The official announcement of the transfer of His Excellency Lord Northcote, Governor of Bombay, to the Governor-Generalship of Australia will be received by the rich and the poor alike of this Presidency with deep and genuine regret. Whatever may be the estimate we form of His Excellency's administration of this Presidency during his Governorship, or of his influence on its affairs, there can be no two opinions as to his large-hearted sympathy for the people of this country and the keen desire he has all along manifested to ameliorate the condition of the poor and the afflicted."]

Jám-e-Jamshed (20), 11th Aug., Eng. cols.; *Daily Telegraph* (2), 10th Aug.

17. "The time is not yet ripe for attempting an estimate of Lord Northcote's administration. But whatever the popular verdict may be, the fact cannot be disputed that Bombay has not had for a long time a Governor who felt so intensely for the people, entered so much into their feelings and won so largely their confidence. From the very first he has put himself whole-heartedly at their service. He has not been content with kind speeches and mere lip-sympathy; but has evinced his good-will towards the people in a way which could leave no doubt as to its genuineness. And in his kindly efforts he has been all along very ably and cordially assisted by his gracious consort. It would be no exaggeration to say that Lady Northcote has won the heart of the whole Presidency by her many unassuming acts of charity and kindness. To part with such a couple must be at all times a trial; and the Presidency cannot but envy the Australian Commonwealth its good fortune in securing their Excellencies to preside over its destinies." [The *Daily Telegraph* makes somewhat similar comments.]

Voice of India (14), 15th Aug.

18. "Lord Northcote's translation to Australia leaves the Bombay Presidency the poorer for the loss of an honest and capable custodian of her interests. In our out-going Governor the formalist may have at times overtopped the ruler, but that is probably a matter of temperament. When fully informed on a subject His Excellency knew how to act for himself. On its social side his career may be called benevolence itself, brought into greater relief by the active co-operation of his partner in life who has filled the *rôle* of Lady Bountiful towards Bombay with a success not to be soon forgotten."

19. When Lord Northcote assumed the reins of office as Governor of Bombay, the political horizon in this Presidency was overclouded and presented a threatening outlook on account of the serious ravages wrought by famine and plague. Things have quieted down to a considerable extent since then and the plague policy of Government, which was marked by undue stringency in the time of Lord Sandhurst, has been softened and toned down in consequence of the lessons taught by experience. The same thing cannot, however, be said of the famine policy of Lord Northcote's Government. Nay, it is on the other hand marked by illiberality, as the Land Revenue Act and the Gujarát Revenue inquiry amply testify. With this exception Lord Northcote's *regime* may be said to have been beneficent on the whole. His Lordship showed keen personal sympathy with the suffering and the afflicted by giving munificent donations from his pocket from time to time in their aid. [The *Indu Prakásh*, the *Dnyán Prakásh* and the *Prekshak*, writing in a somewhat similar strain, speak highly of the private virtues of Lord Northcote, and observe that Bombay had never a better Governor than His Excellency so far as large-hearted munificence, kindly sympathy and personal good nature are concerned. The *Mumbai Vaibhav* marks out for special praise the establishment by Lord Northcote of a *Gowshala* in Gujarát, but views with strong disapproval the passing of the Land Revenue Bill, which, it says, deals a death-blow to the proprietary rights of occupancy holders in their lands.]

Native Opinion (35), 12th Aug.; *Indu Prakásh* (33), 10th Aug.; *Dnyán Prakásh* (32), 13th Aug.; *Prekshak* (36), 10th Aug.; *Mumbai Vaibhav* (117), 10th and 11th Aug.

20. The post of Governor-General of Australia is one of empty dignity rather than of real authority. The duties of that functionary are mainly confined to taking part in a crowd of social functions and entertainments, and consequently a readiness to spend ungrudgingly from one's private purse rather than ability of any very high order is deemed essential in an aspirant to that office. This consideration may perhaps serve to explain the *raison d'être* of Lord Northcote's appointment. His Lordship has no doubt distinguished himself for his large-hearted charity and munificence while presiding over the destinies of this Presidency, but he has hardly proved his fitness for the arduous duties of a responsible administrator. His Excellency is too prone to lean on official advice and guidance and we are not aware of a single measure of his administration in which he has shown independence of judgment. The appointment of a successor to His Lordship is still a matter of speculation. Most probably the new Governor will take over charge in December next and Sir James Monteath will act in the office in the *interim*. Sir James' attitude on public questions, especially those relating to land revenue, has left a very unfavourable impression on the public mind in this Presidency. He is wedded too much to the rules and forms of official routine and lacks a broad outlook and a large-hearted sympathy for the masses. We hope, however, that during his temporary elevation he will pursue a liberal policy. [The *Shri Sayaji Vijay*, the *Punch Dánd*, the *Hitechchhu* and the *Deshi Mitra* make somewhat similar comments. The last named paper hopes that Lord Northcote will, in his new capacity, endeavour to secure better treatment for the Indians in Australia.]

Bombay Samáchár (53), 11th Aug.; *Shri Sayáji Vijay* (27), 13th Aug.; *Punch Dánd* (72), 9th Aug.; *Hitechchhu* (60), 13th Aug.; *Deshi Mitra* (56), 13th Aug.

21. In his private capacity Lord Northcote has endeared himself to the public by his generous and sympathetic disposition. He has been a true friend and well-wisher of the dumb masses entrusted to his care. But as an administrator he has proved a failure. The Land Revenue Bill which was passed by His Lordship's Government in utter defiance of public opinion, has left behind anything but pleasant memories. To Lord Northcote's credit, however, it must be acknowledged that he avoided the mistakes of policy committed by his predecessor, and thus helped to conciliate popular feeling in favour of Government. [The *Sánj Vartamán* makes similar comments. It records, however, its emphatic protest against the principle of recalling a Governor before the expiry of his tenure of office.]

Hindi Punch (19), 9th Aug.; *Sánj Vartamán* (74), 10th Aug.

Surat Akhbár (77), 10th Aug.; *Akhbár-e-Soudágar* (52), 10th Aug.; *Sultán-ul-Akhbár* (155), 12th Aug.; *Bombay East Indian* (1), 15th Aug.

22. Lord Northcote has won the hearts of the people of this Presidency by his unostentatious acts of charity and benevolence. His retirement will, therefore, evoke feelings of unmixed regret among all classes of the public. It is very seldom that the Presidency is so fortunate as to have at its helm a Governor with such deep and sincere sympathy for the masses. His Excellency and his gracious consort have always been to the fore in relieving the sufferings of the poor, in extending a helping hand to the needy, and in promoting many a movement of public utility. Their names have become household words in the Presidency where they will be sadly missed. Lord Northcote is pre-eminently fit for the exalted office of Governor-General of Australia, and we wish him every success in his new sphere of activity. [The *Akhbár-e-Soudágar* writes in a similar strain. The *Sultán-ul-Akhbár* writes :—We congratulate Lord Northcote on his appointment to the Governor-Generalship of Australia which is an office of far higher importance than the Governorship of Bombay. His Lordship's premature retirement, however, must be regarded as nothing short of a calamity to this Presidency, where his benevolence and munificent charities have made him deservedly popular. The *Bombay East Indian* writes in a similar strain.]

Nomination of Mr. Vithaldas Damodardas Thackersey as member of the Bombay Legislative Council.

Jám-e-Jamshed (20), 11th Aug., Eng. cols.; *Hindi Punch* (19), 9th Aug.

23. "The nomination of Mr. Vithaldas Damodar Thackersey Mulji to the Bombay Legislative Council will be received with general approbation. Mr. Vithaldas enjoys the confidence of the mercantile community as much as of the general public; and his selection adds a member to the Council whose voice will, we doubt not, always be raised in support of every measure intended for the public good and based on sound principles. If, on the one hand, the Indian Legislative Councils do not require puppets who are content with crying *jo hookum* to official mandates, they would not, on the other, gain much by the accession of faddists and ultra-radicals, crammed with shibboleths and English party war-cries which have no meaning in India. It is because we know that Mr. Vithaldas does not belong to either category, that we congratulate him, and the public, as well as the authorities themselves, on his selection. In the Municipal Council Hall, in the Mill-owners' Association and elesewhere he has given ample proofs of his desire to serve the interests of the people honestly and courageously, and his intelligence and public spirit have always appeared to advantage in consequence of his habitual moderation and self-control in discussing public questions. The public no less than the Government will find him a very desirable acquisition to the Council; while the party of progress and reform will have secured in him a valuable accession to its ranks." [The *Hindi Punch* and some other papers of the week also approve of Mr. Vithaldas D. Thackersey's nomination to the local Legislative Council.]

Appointment of Mr. S. G. Jayakar as Acting Oriental Translator to Government.

Native Opinion (35), 12th Aug., Eng. cols.; *Akhba'r-e-Soudágar* (52), 10th Aug.

24. "The Government of Lord Northcote is to be congratulated on the selection of Mr. Sunderrao Gajanan Jayakar, M.A., B.Sc., for the post of Oriental Translator. The appointment is at present to last only for a month and a half during the absence of Mr. Abbas Ali Baig on leave, but it is expected that Mr. Jayakar has been selected to be the successor of Mr. Baig when he vacates his appointment permanently. The post of the Oriental Translator to Government is an important one, and it was no easy thing to find a proper man to fill it; and we therefore congratulate the Government on their present selection......... Mr. Jayakar is a distinguished graduate of the Bombay University of over 20 years' standing, and his work in the premier High School of the Presidency as Senior Assistant and latterly as Acting Principal will ever be remembered with gratitude by students and with appreciation by his superiors. Mr. Jayakar belongs to an old Bombay family, and is himself well known for his high character, learning and modesty. His appointment as Acting Oriental Translator is sure to be popular." [The *Akhbár-e-Soudágar* and some other papers of the week make similar comments.]

Appointments of Subordinate Judges in the Bombay Presidency.
Mahrátta (7), 9th Aug.

25. "Will not His Excellency Lord Northcote look into the growing practice of making special cases in appointing Subordinate Judges and superseding qualified men on the list of candidates for judicial service without adequate cause? The rules on the subject are very clear: there is only one list of candidates for the subordinate judiciary from which selection for a vacant post is made according to seniority. But it has been of late not quite a rare experience to see the rules set aside and a nominee of some one in high official quarters quietly shoved in. The scandal of supersession has been if anything greater than that of making special cases. For in the latter case we may perhaps explain the phenomenon by reference to the exceptional merits or certificates of the candidate preferred, but in the former case the action of the authorities is due mostly to a system of police 'back-biting' than which nothing could be more unjust to the candidates concerned. Under this system any candidate on the list is liable to have his prospects permanently blighted by a Police Constable secretly reporting against him without his getting any chance to challenge or refute any imfamous calumnies contained in such report. Perhaps Government might say that they have a right to choose only such men for their service as they like. But all we want is that before any candidate on the list is set aside he ought to be given an opportunity to reply to the accusations preferred against him."

Disposal by the High Court of Mr. Tilak's application *re* the production of Mr. Brewin's report in the Tai Maharaj case.
Jain (61), 9th Aug.

26. The High Court has dismissed the application made by Mr. Tilak against the decision of Mr. Clements, Special Magistrate, Poona, regarding the production in Court of Mr. Brewin's report in the Tai Maharaj case. We do not quite see the propriety of this decision. From what has transpired in the course of the trial before Mr. Clements, there is good reason to suspect that the contents of Mr. Brewin's report are favourable to Mr. Tilak. Most likely it shows that Tai Maharaj was set up by an officer of high position to lodge a complaint against Mr. Tilak. Otherwise it is difficult to explain the Advocate General's reluctance to produce the report in a case in which Government have strictly speaking no concern whatever.

A suggestion to establish a Subordinate Judge's Court at Bandra (Thana).
Bombay East Indian (1), 15th Aug.

27. "In order to ensure the speedy administration of civil justice in Bandra we strongly advocated not long ago in our columns the desirability of having a Subordinate Civil Court at that place, so that suitors may be saved the inconvenience, expense and delay to which they are subjected by being obliged to go to Thána. The Bombay East Indian Association readily took up the suggestion made by us and submitted a carefully drawn-up memorial to Government on the subject. This representation, however, was not duly supported by the Judicial authorities, with the result that the movement proved unsuccessful. Nevertheless, we trust that the Association will continue to persistently agitate in this important matter until Bandra has a Civil Court.......... Bandra has during the last decade been making rapid strides in every direction......... As regards the administration of criminal justice, a steady improvement has been effected since the appointment of a First Class Magistrate at Bandra, and we learn with satisfaction that it is under contemplation to invest him with summary powers.

Alleged revival of an old Police regulation in Khándesh.
Khándesh Vaibhav (113), 7th Aug.

28. The provisions of a very old Regulation (XII of 1827) are latterly being enforced with rigour in Khándesh in regard to suspects or men of bad character, whose names are taken down by the Police and reported to the District Magistrate. We cannot perceive any necessity for reviving this antiquated Regulation at the present time. We have discussed the point with men well versed in law, but they, too, are unable to find any justification for the course adopted by the local

authorities. We shall briefly describe the procedure against which we complain. First of all, a notice over the signature of the District Magistrate is served upon suspects and they are summoned to appear before that officer on a specified day to show cause why the provisions of the Regulation should not be enforced against them. Sometimes they are not allowed to be represented by a pleader. As such men are generally ignorant and illiterate, and as the District Magistrate has little time to go into the history and antecedents of each man summoned before him, he issues a second notice indiscriminately to all of them whereby they are required to present themselves before the police every morning and evening and are forbidden to leave their homes before sunrise and after sunset or to go from one place to another without permission. Now these restrictions are unduly harsh and we see no legitimate warrant for imposing them upon all suspects. The Criminal Procedure Code contains some provisions on the subject under which a suspect or bad character renders himself liable to imprisonment if he is unable to give security for good behaviour. The High Court have ruled that a suspect, if he is unable to find security for good behaviour, may at his option be released, provided he submits to the restrictions laid down in the Regulation of 1827. The harshness of some of these restrictions, however, requires to be softened to some extent in order that they may be made compatible with the spirit of modern legislation.

Alleged grievances of the Khots in the Devgad Taluka (Ratnágiri).
Satya Shodhak (131), 9th Aug.

29. When the Survey Settlement was introduced in the Devgad Taluka (Ratnágiri) in 1892, the assessment was pitched unduly high and the Khots of the taluka sustained a heavy loss because they could recover much less from their tenants than they were required to pay to Government. Government subsequently saw their mistake and have at last consented to reduce the assessments throughout the taluka, but the reductions will, it is said, take effect from 1902. If that be so, what about the loss sustained by the Khots during the preceding ten years? If the assessments were fixed at a high figure in 1892 by the officers of Government, and if Government are ready to reduce them now, why should not the reductions be made to have a retrospective effect? It is not the fault of the Khots if their lands were wrongly classified by the Survey officials and the assessments thereon pitched unduly high. Some of the villages of the Khots were attached by Government because the former refused to pay the exorbitant assessments fixed in 1892, but as Government have since consented to reduce the assessments, they want their villages to be restored to them. But it is reported that they are asked to bear the expenses incurred by Government in connection with the villages during the period of attachment. We do not see the justice of this demand either. If the villages were originally placed under attachment owing to a mistake of the Survey officials, why should the Khots suffer for the mistake? We hope these grievances of the Devgad Khots will receive due consideration at the hands of Government.

Alleged forfeitures of holdings in Karmála Taluka for default to pay takavi instalments.
Vidya Vilás (142), 7th Aug.; *Dnyán Chakshu* (30), 12th Aug.; *Bakul* (91), 9th Aug.

30. As an illustration of the hardship caused by the new Land Revenue Act to poor rayats, we may note the following:—In the Karmála Taluka (Sholápur) some rayats were served with notices to pay within a fortnight the instalment of the takavi loan due from them. As they failed to pay it within the appointed time their lands were declared forfeited. A short time after they offered to pay the money due from them and prayed for the restoration of their holdings. But their prayer was refused and they were told to bid for their holdings when they would be put up for sale under the provisions of the new Land Revenue Act. The holdings are worth more than a thousand rupees and the money due from the rayats amounted to Rs. 150 or Rs. 200. For their default to pay this small amount their holdings worth nearly six times the amount have been confiscated! [The *Dnyán Chakshu* and the *Bakul* make similar comments.]

Scarcity of salt and the misfortune of the poor rayat.
Voice of India (14), 15th Aug.; *Lokamata* (114), 10th Aug.

31. "Will the consumers of salt in India ever really benefit by the reduction of the tax which Lord Curzon's Government was able to effect? As yet, for one reason or another, the price of that article has not gone down. A correspondent writes to us that 'in a city 300 miles away from Bombay a bag of 2½ maunds of salt is now sold at Rs. 9-8-0, while before the reduction of the tax it was sold for Rs. 8-10-0. This is pure and simple *nasib* of the poor rayat and labourer.' In Bombay, too, there is a similar complaint, and one explanation that has been offered is that the recent rains washed away a considerable quantity of the salt manufactured. Perhaps next year about this time we *ought* to reap the benefit of the measure. But will the Government be allowed to continue reduction? Money has to be found for the payment under Lord Alverstone's award. It is stated that the South African garrison scheme will also come into operation from next year. If the proposed payment in consequence of this scheme is also enforced, how will the Finance Member make both ends meet? It seems to us that our protest meetings should demand that in case our military expenditure is enhanced it should be met out of a fresh duty on Lancashire goods, and not by the re-imposition of the salt-tax. That may at least awaken Parliament to a lively sense of the consequences of Mr. Brodrick's proposal!" [The *Lokamata* makes a similar complaint about the scarcity, and an extraordinary rise in the price, of salt at Vengurla (Ratnágiri).]

An Income-Tax grievance.
Mahrátta (7), 9th Aug.

32. "Some months ago we had, as our readers may remember, commented on the action of the Government in realising income-tax from a toll contractor in the Belgaum District who not only had made no profit but had lost heavily in the performance of his contract owing to causes over which he had no control. On a suit being lodged by the contractor, the income-tax was ordered by the District Court to be refunded. The matter went in appeal to the High Court, where on a technical ground the decree of the District Court of Belgaum was reversed. The learned Chief Justice, however, who decided the appeal, was struck with the fact that the case was a hard one and that the equities were completely on the side of the appellant. While reversing the decree, therefore, of the lower court, the Chief Justice observed as follows:—'Plaintiff has possibly been the victim of unfortunate circumstances unforeseen on his part and that his case is a hard one no one can doubt. He not only has paid for his toll contract a sum exceeding his receipts by about Rs. 1,500, but it is clear that he has also lost a reasonably anticipated profit of Rs. 800.' His Lordship added that the giving of relief to the plaintiff rested with Government and remarked:—'We feel little doubt that his claim, if properly placed before the Government, will receive every consideration.' Expecting that this judicial pronouncement on the equities of the case would weigh with Government, the contractor applied to the Government for refund or compensation. But they refused to consider the matter. We think the Bombay Government have laid themselves open to blame in thus lightly brushing aside the weighty pronouncement of the Chief Justice. They evidently mistake their position and responsibilities when they bring themselves down to the level of an ordinary man of business and do not scruple to take mean advantage of the full technicalities of law."

Education.

Bestowal by the Bombay University of the degree of LL.D. upon Dr. R. G. Bhandarkar.
Sudhárak (40), 10th Aug., Eng. cols.; *Coronation Advertiser* (14A), 13th Aug., Eng. cols.

33. "We are glad to notice that the University of Bombay propose to confer the degree of LL.D. on Dr. R. G. Bhandarkar. In doing so that learned Body will be honouring itself more than the worthy recipient of that honour. Dr. Bhandarkar stands alone and far above his compeers, not only in this Presidency but throughout the whole of India, as a deep and devoted scholar of Sanskrit literature. He has held his own against Western savants in several controversies of the highest importance regarding ancient Indian History. His work on the early history of the Deccan

will be long quoted as an authority. We congratulate the University of Bombay on its happy choice of Dr. Bhandarkar as a recipient of the highest honour which is in its power to bestow." [The *Coronation Advertiser* makes similar comments.]

Native States.

Present administration of the Aundh State.

Shri Sháhu (135), 12th Aug.; *Prekshak* (36), 11th Aug.

34. In the course of a contributed article the *Shri Sháhu* writes:—It is sad to witness the present mismanagement of affairs in the Aundh State. The Chief, instead of taking an interest in the administration of the State, has surrounded himself with a number of young boys whose comfort he studies with so much care that he hardly finds time for anything else. The Chief's wife has at present no influence over him and the Karbhari is not on good terms with both. He hardly goes to see the Chief, and pays no heed to the affairs of the *Khangi.* The Chief's eldest son, being probably disgusted with the dissolute habits of his father, has gone to reside at Poona. [A correspondent of the *Prekshak* complains of the appointment of outsiders and non-Brahmins to fill vacancies in the State service and observes that the State Karbhari is responsible for making such appointments.]

The Government of India and the proposal of the Gondal Darbar to confer a pension on the retired Divan.

Rást Goftár (25), 9th Aug.

35. We regret to learn that the Government of India have refused to sanction the proposal of the Gondal Darbar to confer a pension of Rs. 500 a year upon Mr. Bezonji Merwanji, retired Divan of the State. The decision of the Government of India will certainly not commend itself to the public mind. Why should Government stand in the way of a Native Chief marking his appreciation of the services of a deserving officer? This, however, is not the first instance in which Government have done so. It rests now with the enlightened ruler of Gondal to decide in a befitting manner upon some other manner of rewarding the meritorious services rendered to his State by his late Divan.

Intelligence extracted from the Press.

The *dhoonwa* defamation case.

Jám-e-Jamshed (20), 15th Aug.

36. Mr. Brown, First Class Magistrate, Broach, delivered judgment yesterday in the defamation suit brought by the Muhammadan custodian of the *durgah* at Bulsár against the Editor of the *Jám-e-Jamshed* in respect of certain articles in that paper *re* the practice of *dhoonwa* at the said *durgah.* The Magistrate, in dismissing the case, held that the comments made by the paper on the practice of *dhoonwa* were founded to a large extent on definite facts, which had been substantiated by evidence, and that the Editor had done a public service in bringing those facts to light.

S. G. JAYAKAR,

Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,

Secretariat, Bombay, 16th August 1903.

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[No. 3~~3~~4 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd August 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer ...	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36 ...	500
5	Karáchi Chronicle ...	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52 ...	400
6	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly ...	Jáfar Fadu ; Muhammadan (Khoja) ; 51 ...	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
11	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 41 ..	1,000
12	Sind Gazette	Karáchi	Bi-weekly ...	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36 ...	200
14	Voice of India	Bombay... ...	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
16	Gujaráti	Bombay... ...	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
18	Gujarát Punch	Ahmedabad ...	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27 ...	600
19	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44 ...	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54 ...	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
22	Káthiáwár News... ...	Rájkot	Bi-weekly ...	Jamshedji Frámji ; Pársi ; 41	400
23	Káthiáwár Times ...	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	500
24	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
25	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
26	Satya Vakta	Do. ...	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
27	Shri Sayáji Vijay ...	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25 ...	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu ...	Kolhápur ...	Weekly... ...	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
45	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly ...	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay... ...	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
53	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
[illegible]	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon ...	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika ...	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly ...	Párling Prabhu Aya; Hindu (Jangam); 51 ...	75
128	Pratod	Islámpur ...	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan... ...	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41...	80
130	Satya Mitră	Málegaon ...	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri ...	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár ...	Sholápur ...	Do.	Narsappa Abanna; Hindu (Kámáti); 44 ...	375
134	Shrigonda Vritta... ...	Shrigonda ...	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan...	Ahmednagar ...	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilas	Kolhápur ...	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár ...	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár ...	Bombay	Monthly... ...	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasar	Wai	Weekly	Lakshman Mahadev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karachi... ...	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29 ...	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36 ...	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42 ...	400
	URDU.				
152	Ajaibat-i-Bambai ...	Bombay ...	Monthly ...	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette ...	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur .	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár ...	Do.	Daily	Do. do. ...	400
	MARA'THI AND KA'NARESE.				
156	Chandrika...	Bágalkot ...	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Narayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300

Politics and the Public Administration.

Asia and Europe.
Kesari (111), 18th Aug.

1. Sir A. Lyall in one of his essays in the Asiatic Studies examines the conflicting views of Charles Pearson and Lord Curzon about the permanence of European domination in Asia. Mr. Pearson is of opinion that in course of time the Chinese will overrun the whole of Asia—nay, the whole earth—and become the most formidable nation in the world. He bases this view upon the marvellous industry, intelligence and adaptability of the people of the Celestial Empire, and the Yellow Peril is constantly present to the mind of those Europeans who share Pearson's view. Lord Curzon, on the other hand, holds that the Chinese will not even retain their independence in their own country, much less succeed in establishing their sway over other nations. His Lordship finds support for this view mainly from the fact that the Chinese in emigrating to other lands do not take with them their women-folk. Lord Curzon thinks that if a people are to maintain their ascendancy over an alien race, it is essential for them to preserve the purity of their stock and not to inter-marry with the subject-race. There are instances in history, says Sir A. Lyall, which militate against Lord Curzon's conclusion. The Turks and the Spaniards freely inter-married with the races they conquered and yet were able to retain their supremacy over them. While thus rejecting Lord Curzon's view, Sir A. Lyall says that he cannot also accept that of Mr. Pearson. His own opinion is thus somewhat halting and inconclusive. It is noteworthy, however, that Anglo-Indian statesmen do find themselves obliged to admit, though much against their will, the possibility of the regeneration of Asiatic nations. British statesmen are even now concerting measures to guard against this possibility. The object of stationing a garrison in South Africa with a view to troops being sent to India in the event of an emergency is thus to make it possible to send reinforcements to this country even if by some accident or owing to the outbreak of a war in Europe the Suez Canal is closed for the passage of troopships. British supremacy in India thus hangs on a thread and is beset with danger and uncertainty on various sides. Russia occupies a different position in this respect. The Russians are of half-Asiatic origin and do not hold themselves quite aloof from Asiatics like other European nations. They are, therefore, invariably successful in their diplomacy in Asia and get the better of their other European rivals. If any European nation hopes to maintain its ascendancy in Asia, it will never do for it to hold itself in isolation from the people of Asia. The people of Asia, too, can never rise so long as they remain wedded to their ancient customs and traditions. Indeed, they cannot, even if they will, cast these aside altogether, but they must acquaint themselves with European arts and sciences and even partially adopt the ways and customs of Europeans where necessary. It may be urged that the Asiatics are divided into too many castes, creeds and sects and cannot develop into a strong and united nation. But if we look at Persia, Afghanistan and China, we see that differences of creed and language have not stood in the way of their integrity as nations. Were not the European nations before the 11th century A.D. divided into conflicting creeds, and did they not in course of time develop into independent and united nations? Why should the objection then hold in the case of the Asiatics alone? It may take long before the stolid Asiatic races are galvanised into political activity, but once they are awakened, they will be irresistible. The Russians, as stated in our last issue, are of Asiatic origin and yet they have succeeded in becoming a powerful nation. Japan, too, has shown to the world that Asiatic peoples are not dead politically. The Indians also, under the ægis of British rule, are receiving valuable political training and are to-day considerably ahead of other Asiatic peoples. The wealth of the country is no doubt being drained away on an enormous scale, but we must not regret this drain in any way but regard it as the price of our national awakening for which we must ever feel grateful to the British Government.

A mythological explanation of drought and scarcity.
Kál (107), 21st Aug.

2. A correspondent writes to the *Kál*:—In our present plight of dependence and subjection, despondency reigns supreme in our hearts and cripples our energies. We live in blind contentment because we see no good prospects before us. In such circumstances should we not turn to

the wise sayings of our ancient sages and strive to find out what our forefathers did to overcome similar misfortunes? The following is the purport of a passage from the *Shrimadbhagavat*, wherein the Goddess Earth offers the following piece of advice to King Prithu :—" O King, men often blame me for my sterility, when they themselves are the cause of it. I do not like to see my children harried before my eyes. Providence also did not intend that men should cut one another's throats under the pretext of 'a struggle for existence.' The cause of my unproductiveness is the rule of brute-like kings and the ascendancy of other savage oppressors of humanity. A virtuous and devoted ruler like you is of course an exception. If you desire to see your subjects happy and contented, you should adopt wise measures, lay aside your personal ambition and root out every kind of oppression from your kingdom. I remain unproductive purposely because some men will not only fail to make a good use of my products but harass and persecute those who do. I have reserved my bounty for better times. If men desire to obtain it, let them be virtuous and upright and follow the lead of some one who is the very incarnation of unselfishness."

The Indian Budget in Parliament.
Indu Prakásh (33), 17th Aug., Eng. cols.

3. "Lord George Hamilton presented his Indian Budget to the House of Commons on the 13th of August. As usual our optimistic Secretary of State was glad to pronounce a considerable addition to the estimated surplus owing to a pretty good rainfall. The recuperative powers of India were also referred to and, on the whole, His Lordship seemed to be as hopeful as ever. As regards Mr. Brodrick's proposal, however, the debate does not give us an accurate idea as to where the matter now stands. We are told that until India agreed to the South African scheme, permanent barracks would only be erected in South Africa for fifteen thousand men—the garrison originally proposed to be stationed in South Africa......... All this is so far clear; but later on when directly questioned as to whether the scheme had been altogether dropped, the Secretary of State gave a somewhat evasive answer. 'He certainly thought that if Lord Curzon and Lord Kitchener combined in objecting to the scheme, we could not press upon the War Office the increased expenditure, which it was ready to incur for placing a reserve at the disposal of India.' Lord Curzon has already wired an emphatic protest against Mr. Brodrick's proposal, and it is very likely that Lord Kitchener, too, must have joined in the same. Under these circumstances, so long as the point is not finally settled we should all move and enter a strong protest against the scheme by holding as many public meetings as we can and by sending as many memorials as possible to strengthen the hands of the Government of India in this respect."

Extension of Lord Curzon's term of office.
Vyápári (147), 16th Aug.

4. At a recent meeting of the Supreme Legislative Council at Simla the Viceroy announced his acceptance of an extension of his term of office. We are told that His Excellency has consented to remain in this country for some time longer with a view to carry to completion his unfinished programme of reform. But we are afraid that this is not the true explanation of the matter. The schemes of reform inaugurated by Lord Curzon might well have been left to be continued and carried through by His Lordship's successor. There is no doubt that Lord Curzon is possessed of uncommon tact and ability for public work, but it cannot also be forgotten that in consequence of his ultra-Imperialistic views he has proved but an indifferent promoter of the country's welfare, and has not so far been able to introduce any lasting or salutary reforms. Ever since he assumed office he has no doubt delivered a number of most eloquent speeches, appointed several Commissions, organised a grand Imperial Durbar, but none of these things have resulted in any tangible good to the people of India. The extension of Lord Curzon's *regime* cannot naturally, therefore, be expected to evoke any lively feelings of gratification in this country.

Lord Curzon and a suite of ivory furniture.
Mumbai Vaibhav (117), 18th Aug.

5. The other day a question was asked in Parliament regarding a suite of ivory furniture, said to have been accepted as a present by the Viceroy from the Maharaja of Benares in exchange for a sporting rifle. The Secretary of State gave a full reply, stating that the furniture in question was lying in a dilapidated condition in an

unoccupied house and that he accepted it from the Maharaja in exchange for a rifle valued at £81. The furniture, it is said, cost the Viceroy £30 in repairs and was valued by an expert at £100 after it was repaired. These details are questioned by one Mrs. Smeaton, who gives a different account as to how the furniture passed into the Viceroy's possession. She says that it is impossible to believe that the furniture is worth only £100, that she herself had seen it and was told by Mr. Haskell of the Calcutta School of Art, who was entrusted with the work of repairing it, that its original price was £1,000, but that as a rare work of art it was at present simply priceless. The lady learnt the history of the transaction from the Dewan of Benares, and makes adverse comments upon the Viceroy's action in accepting the furniture. She also observes:—"Fairplay, honesty of purpose and consideration in dealing with Native Chiefs have hitherto been conspicuous qualities in our Indian administrators; they have, to say the least, been compromised in this transaction." An English lady like Mrs. Smeaton is certainly expected to know her responsibility in circulating ill-founded rumours among the ignorant masses of this country calculated to bring discredit upon the righteousness of high British officials.

Debate in Parliament on Mr. Brodrick's scheme *re* the cost of the South African garrison.
Indian Social Reformer (4), 16th Aug.

6. "Mr. Brodrick is surpised that the Indian Press should meet with an outburst his proposal to burden this country with a portion of the cost of the South African garrison. He probably thought that Lord George Hamilton's complacent surrender of Indian interests would be acquiesced here. The Secretary of State thinks more of his place in the Cabinet than of his duties to the country from which he draws his salary, and before anybody connected with India by a closer bond knows anything of a question, he is committed to opinions which are highly detrimental to the interests of this country. Very much more cogent than the proposal to make India pay a part of the cost of the South African garrison would be the proposal that the British and Colonial Treasuries should club together to pay the salary of a Secretary of State *against* India, who has been found to be so considerate and useful on their behalf."

Kaiser-i-Hind (21), 16th Aug., Eng. cols.

7. "If the preposterous and shameless proposal of Mr. Brodrick is not another way of 'bleeding' India, we should like to be told what else it may be? But this is exactly the way England has bled this country for a century past in diverse devious ways. It is an unprecedented example of covetousness, to which not even the Empire of Rome in the days of its rankest corruption presented a parallel. And yet our rulers blush not at this deed of spoliation of poor India in broad day-light simply because she is voiceless and helpless. Thus the dictum of John Stuart Mill as to the absurdity of one nation subjugating and justly governing another, and that an alien one, receives a most emphatic verification. And we write on this subject emphatically because we bitterly feel that for the last few years England's treatment of India and the Indians is utterly opposed to all principles of civilized policy, all principles of righteousness and all principles of Christianity which she never is slow to proclaim from the house-tops.......... Lord George Hamilton has not the courage to protest against this 'raid' because he is a placeman first and a responsible Minister afterwards. How can you expect him to watch the interests of India at the neglect to his own?"

Voice of India (14), 22nd Aug.

8. "Mr. Brodrick's generosity is quite overpowering! We are told that he did not propose to charge India with what the War Office ought to pay—far from it: he sought to charge the War Office with what India ought to pay. Lord George Hamilton evidently wields a hypnotic influence on the Secretary of State for War. Otherwise how is such a surrender of British interests to be accounted for? But there are two personages over whom Lord George is diffident of throwing his spell—Lord Curzon and Lord Kitchener. They may not have the wit to perceive the extreme cleverness with which the Indian Secretary has managed to strike a bargain with his gullible colleague of the War Office. In that case we are told that the splendid offer of Mr. Brodrick will be withdrawn. Let us wait and learn how our Viceroy and the Commander-in-Chief will face the calamity. At present it seems to us that if the only reason why a garrison is to be

maintained in South Africa for our sake be the unpreparedness of the Admiralty to bring us troops in time on the outbreak of hostilities—troops not to be sent to the seat of war, but to replace those called away from the plains—we need not in the least hesitate to consent to the abandonment of Mr. Brodrick's proposal. There is absolutely nothing either in the past history of the country or in its present circumstances to justify the fear that directly the Cossack beats his war-drum on our North-Western Frontier there will be such a sudden and general upheaval of rebellious activity in India that it will be difficult to bring down troops from England to save the situation in time."

The Sheriff of Bombay and the proposed public meeting for protesting against Mr. Brodrick's scheme.

Gujaráti (16), 16th Aug., Eng. cols.; *Native Opinion* (35), 16th Aug.; *Akhbár-e-Soudágar* (52), 17th Aug.; *Voice of India* (14), 22nd Aug.

9. "There was a strong general feeling that the Sheriff should be asked to convene a public meeting to protest against the new army charges, and in response to that desire the Bombay Presidency Association refrained from organising a meeting under its own auspices. The requisition to the Sheriff was signed by about 700 representative citizens of all classes and communities. But we are astonished to see that Mr. Crawford has not seen his way to comply with this request. The Government of India have strongly protested against the proposal to saddle India with the charges of maintaining the South African garrison, and as yet the Home Government have not arrived at any definite decision on the subject. If it is open to Lord Curzon and his colleagues to protest emphatically against the proposed measure, the Sheriff cannot possibly be accused of a grave official impropriety or any political offence in formally convening a public meeting to voice public opinion in Bombay on the subject. Mr. Crawford's reasons for not convening a meeting are of a very unsubstantial character and we must enter our emphatic and indignant protest against his action. His refusal is contrary to well-known precedents in the past. The public meeting in honour of Lord Ripon was convened by the Sheriff though the requisition was signed by natives only. Again, a public meeting was convened by the then Sheriff to protest against the Land Revenue Jurisdiction Bill. Were the Sheriffs of those days less loyal to Government?" [The *Native Opinion*, the *Akhbár-e-Soudágar* and the *Voice of India* make similar comments.]

Lord George Hamilton and the Report of the Mulkowal tragedy.

Jám-e-Jamshed (20), 19th Aug., Eng. cols.

10. "According to the reports received by last mail, the Secretary of State for India was recently asked an important question by Sir Charles Cayzer *anent* the report of Sir Lawrence Jenkins' Commission on the Mulkowal mishap. Lord George Hamilton was asked to state what action he intends to take on the recommendation of the Commission with a view to re-establishing confidence in anti-plague inoculation, and whether he would lay the papers on the subject before the House. The reply given was far from satisfactory. The Secretary of State, while stating that the report was under consideration, mentioned that the inquiry was confined to ascertaining the circumstances which led to the issue of impure plague prophylactic from the Bombay Laboratory, and the persons responsible for the same, and declined to give any assurance that the papers would be laid before the House. This means that Government have no intention of publishing the report of an inquiry, which was ostensibly undertaken in obedience to the wishes of the public who wanted to know clearly and definitely how the disaster had occurred and what precautions had been adopted to prevent the recurrence of a similar mishap. The mere assurance that 'measures have been taken by the Government to re-establish confidence' is not enough. There are strong reasons why the report should be published. Indeed, it is not easy to see how the prophylactic treatment could be rehabilitated in the popular estimation without doing so."

Retirement of Lord Northcote.

Gujaráti (16), 16th Aug., Eng. cols.

11. "According to the principles of estimating the merits of Governors and Viceroys which are followed by certain well-known publicists, even tenth-rate rulers are advertised as great statesmen in this country and become the object of undiscriminating and extravagant flattery such as is showered upon Lord Curzon by the English Press and by some titled newspaper editors in India. But Lord Curzon,

with his great talents and administrative capacity, might yet secure a high rank amongst the Viceroys of India if he redeems the pledges he has solemnly given. We feel sure that Lord Northcote does not expect any disservice to his memory as Governor of this Presidency. His Excellency's uniform courtesy and splendid liberality have won him the sincere regard of the people of the Presidency. Lady Northcote, too, has by her exemplary kindness, keen sympathy and open-handed generosity endeared herself to the people. Their Excellencies' social success is beyond cavil or dispute, and we confess their departure to Australia will be widely regretted from the social point of view. As regards the administrative side of his career, we cannot speak about Lord Northcote in equally complimentary terms. With more sympathetic and liberal-minded and less obstinate and intolerant advisers he might have proved a successful administrator. Unfortunately, he was never able to emancipate himself from the influence of his official surroundings. The Presidency is not likely to forget the Bill for amending the Land Revenue Code which was carried and passed into law in the teeth of universal opposition.......... The history of the Gujarát Land Revenue inquiry is well known to all, and it cannot be fairly said that Lord Northcote's Government are entitled to any credit for the attitude they adopted in dealing with Mr. Maconochie's report. The administration of famine relief could have been rendered more liberal, prompt and efficient in certain places had the methods and views of the local Government been less rigid and more sympathetic. As regards the policy of granting remissions and suspensions, no just estimate can be made unless one knows how far the Bombay Government fell in with Lord Curzon's desire to wipe the slate clean. Lord Northcote declared in his speech at Ahmedabad that his Government had submitted certain proposals to the Supreme Government. But very little is known to the outside public about them. It is a pity that the parties most deeply interested in the subject have been kept entirely in the dark. We cannot admit that this is altogether a desirable or fair procedure to adopt in dealing with an important question. His Excellency's first utterances were marked by a very strong desire to further the progress of commercial and industrial education. But his enthusiasm waned later on, especially as famine and plague began to make heavy demands upon the Provincial Exchequer, and latterly His Excellency has been wholly reticent upon the subject. It is, indeed, very unfortunate that Lord Northcote's Government have not been able to rid themselves of the strong feeling and prejudices that were stirred by the lamentable policy adopted by his predecessor.......... As a generous-hearted English gentleman, Lord Northcote has won golden opinions and the blessings of many. But as a Governor he has no special claims upon the gratitude of the Presidency. .... Englishmen in the position of Lord Northcote can have no personal leaning whatever towards harsh or even unsympathetic measures. But it is their fate to fall under the irresistible influence of officialdom. There is considerable anxiety in the public mind as regards the selection of Lord Northcote's successor. Certain reports especially have given rise to considerable uneasiness among the native community. The Presidency would rather prefer King Log to King Stork, and we sincerely hope that the Home Government will give us at least a high-minded, if not a capable, ruler from the higher and cultivated ranks of English society, and not one who may be saturated with violent racial prejudices and a superabundance of conceit and arrogance and endowed with a capacity that may find its vent in doing harm to public interests and evoking discontentment in the Presidency."

Mahrátta (7), 16th Aug.; *Native Opinion* (35), 16th Aug.; *Chikitsak* (97), 19th Aug.; *Prekshak* (36), 18th Aug.

12. "The news that Lord Northcote has been appointed Governor-General of Australia has been received everywhere in this Presidency with regret....... His Excellency has been amongst us for the last four years, and it is not too much to say that during that interval he has succeeded in making himself liked and respected as a very courteous and warm-hearted gentleman. By his uniform urbanity towards high and low, but more especially by his many munificent donations, he will leave behind him a happy memory, and if, as is not unlikely, we get as his successors mischievous, masterful and arrogant Governors, we shall always have to look back with regret and sigh for the *regime* of the ideal gentleman whom chance had brought

to India. We are afraid, however, that we cannot say equally complimentary things about the outgoing Governor as an administrator......... Who can deny that His Lordship has failed altogether to leave his impress upon the Provincial administration in any direction? Mere impressive beneficence counts for little, and the pitiful spectacle of the Government coach being driven according to the sweet will of Councillors and Secretaries is not calculated to impress the people of this Presidency favourably. There is, we admit, a good deal of merit in a system which closes such high posts as Provincial Governorships to members of the Indian Civil Service and reserves them specially for members of the English nobility who have experience of high class politics in their native land and who can, therefore, bring to bear upon the problems of Indian Provincial administration a fresh and an independent mind. But whatever the merits of the system may be, it has not been found to work well in practice. For experience has shown that the Provincial Governorships have been treated as rewards for mediocrities who are loyal to their party, or as training ground for political colts to be broken in for more ambitious and useful careers in the Colonial or Home Government......... Under this system we have had sportsmen like Lord Harris, and courteous gentlemen like Lord Northcote, but few real statesmen of the type of Lord Reay. And speaking with special reference to the retiring Governor, we must reluctantly say that while the public know of many measures which were carried by his Council against His Lordship's free will and consent, there are hardly any which they might remember as bearing the impress of his personality." [The *Native Opinion*, the *Chikitsak* and the *Prekshak* make somewhat similar comments.]

Rást Goftár (25), 16th Aug., Eng. cols.; *Dnyánodaya* (31), 20th Aug., Eng. cols.; *Indian Social Reformer* (4), 16th Aug.

13. "Lord Northcote has so steered the ship of State in the Bombay Presidency during the last three years that it would be impossible not to regret his departure from these shores. He came to the helm of affairs at a time when the fortunes of the Presidency were at their lowest ebb, and after his assumption of the high office the province passed through a series of trials which might well have unnerved a stronger man. Not content with devoting himself strenuously to the difficult work of administration lying on his hands, he has given large sums of money from his own pocket in aid of public charities, and initiated many important movements which, in course of time, will bear fruit and serve to keep his memory green among the Indian peoples. The Northcote *Gowshala* may be mentioned as an example of the way in which His Excellency has sought to serve the best interests of the people in matters lying outside the domain of his strict official duties. His administration has been run on extremely sympathetic and, we might say, popular lines; and the consequence of it has been that the people have begun to feel greater confidence in the aims and intentions of their rulers than circumstances permitted under the equally assiduous but sadly misunderstood pro-consulship of his predecessor. During his Governorship more zealous efforts have been made to take the people into confidence and to attach greater weight to popular representations......... It is a distinct misfortune of the Presidency that Lord Northcote should be called away from it so early." Elsewhere the paper writes:—"Lord Northcote's departure from these shores will be regretted not only on account of the void it will create by the removal of so sympathetic and earnest a personality from the administrative hierarchy of the Presidency, but also on account of the separation it will cause from one whom Bombay has learnt to love and to admire for her many kindly and noble deeds on behalf of the poor and the suffering during the last three years—we mean Her Excellency Lady Northcote. Lady Northcote has rendered signal services to the people of this Presidency by her many acts of private and public benevolence; and as a crowning memorial of her generous efforts will remain the recollection of the effort she made to put the Bombay Branch of the Countess of Dufferin's Fund on a permanent basis......... Though Lady Northcote is going to leave us so soon, the recollection of her gracious presence, her sympathy and kindness will endure, just as the memory of her husband's administration will be cherished for many a long year with mingled feelings of respect, affection

and esteem. Neither Lord nor Lady Northcote will be easily forgotten by the people whom they have served to the best of their abilities, in so many different ways, during the past three years and more." [The *Dnyánodaya* and the *Indian Social Reformer* write in a similar strain.]

Gujaráti (16), 16th Aug.

14. We do not approve of the step taken by the British Government in recalling Lord Northcote before the completion of his term of office. Instances have no doubt occurred in the past of Governors resigning office prematurely owing to personal or political considerations, but the recall of a Governor in the middle of his term in order that he may be elevated to a higher office in the empire is an unheard-of anomaly. The first half of a Governor's term of office is chiefly spent in acquiring a familiarity with the conditions of Indian life, and it is only during the latter half that he can be expected to introduce measures of reform in the light of his own independent experience and judgment. Hence the premature recall of a Governor just at a time when he is in a position to make his influence really felt in the administration is strongly to be deprecated on public grounds. In one sense, however, it is an advantage to the country that a Governor, who has not been able to command public esteem and confidence, should lay down the reins of Government before the expiry of his term of office. His sudden departure is apt to take by surprise professional address-mongers and title-hunters, who under the thin disguise of mock loyalty play the part of traitors to their own country. These busy-bodies cannot be expected to manufacture addresses in honour of such a Governor at short notice; and the public are thus spared the disgusting spectacle of spurious memorial movements, and public journalists the unpleasant duty of exposing their true character.

Gujaráti (16), 16th Aug.

15. In its vernacular columns the paper writes:—Lord Northcote's open-handed charity and sincere sympathy for the people deserve the highest praise, but we should not on that account disguise from ourselves the fact that as an administrator he failed to fulfil the hopes awakened in the public mind by his sympathetic public utterances. During his predecessor's *regime*, public sympathy had become completely alienated from Government, and although Lord Northcote was sincerely desirous of enlisting it once more on the side of Government, he easily succumbed to bureaucratic influences, with the result that the gulf which separates the rulers and the ruled remains as wide to-day as it was before His Excellency assumed the reins of office.

Gujarát Punch (18), 17th Aug., Eng. cols.; *Jám-e-Jehánooma* (62), 15th Aug., Eng. cols.

16. "It is in no spirit of fulsome flattery, as some of our contemporaries would perhaps think, that we write these few lines in praise of Lord Northcote. We are well aware that His Excellency's administration is connected with one or two very mischievous measures. The Land Revenue Bill of 1901 is not yet forgotten by the public; but apart from that 'innocent little creature with venomous poison' of Sir J. Monteath as it was then called, and for which we are not prepared to attach any blame to His Excellency Lord Northcote, we say with confidence that His Excellency deserves our admiration for the many virtuous and noble qualities that he displayed during the brief period of his administration. Above all one thing is certain, and it is that unlike his weak—not to say imbecile—predecessors, His Excellency is not led away by selfish and interested Anglo-Indian advisers. As a proof of this fact we have the Gujarát Land Revenue Enquiry held at the instance of the Honourable Mr. Goculdas K. Parekh......... It was owing to the personality of Lord Northcote at the helm of affairs that the grievances of the Gujarát cultivator were listened to with fairness, and unnecessarily rigorous measures in exacting land revenue eventually checked......... We are sorry to hear that in all probability Sir William Lee-Warner—the brightest product of the Hamiltonion school—will succeed Lord Northcote as Governor. Lord George would not like to be thwarted in his mischievous schemes of enriching his own country by bleeding India, and hence would prefer to put in his own men—particularly those who have helped him in betraying his trust. Sir William is too well known to this Presidency as a Member of the Executive Council and subsequently as a great diplomat and wire-puller at the India Office to

require any introduction at our hands." [Referring to the probability of Sir W. Lee-Warner's appointment as Governor of Bombay, the *Jám-e-Jehánooma* remarks :—"Sir William is notorious for his Indophobia, and his appointment as successor to Lord Northcote would, therefore, be nothing short of a grave public calamity. At the very outset let us protest with all our might against the bare idea of such a disastrous possibility."]

Proposed public meeting in Bombay to raise a memorial to Lord Northcote.

Jám-e-Jamshed (20), 21st Aug., Eng. cols.

17. Commenting on the proposal to convene a public meeting for presenting a farewell address on behalf of the public to Lord Northcote, the *Jám-e-Jamshed* observes :—"It would be sheer ingratitude to let Lord and Lady Northcote leave these shores without a public expression of the regard and affection which the people of the Presidency cherish towards Their Excellencies......... Among certain *ultra*-Radical politicians the opinion prevails that the administration of Lord Northcote has not been of such a character as to claim public celebration. But this class is so infinitesimally small, and besides the views and ideals it seems to cherish are so high-pitched and unrealisable, that practical reasonable men would be justified in ignoring it altogether. What we have to do on an occasion like this is not to play the *Devil's Advocate* and turn heaven and earth to find one or two errors of judgment, on the score of which a three years' rule could be condemned as unworthy of popular recognition, but to see whether the points of agreement are not greater than those of difference, to consider whether or not genuine and earnest efforts have been made by the retiring head of the administration to do his duty by the people with fairness and impartiality, to promote their welfare, to lessen the burden of their sufferings and sorrows, to consult their wants and wishes and to broaden the bounds of their freedom....... And who would presume to deny that, judged by this standard, Lord Northcote's administration has been a great and conspicuous success—aye, that it compares, in many respects, very favourably with that of his two immediate predecessors? To say that we have been dissatisfied with such a ruler, because on public grounds he did not once or twice agree with us on important questions of policy, would not only amount to proclaiming ourselves intolerant, unreasonable and ungrateful, but would do irreparable harm to the interests of the country. A constant wail of dissatisfaction and disapproval, simply because a certain impossible ideal is not realized, would not usher in the millennium, but serve to strengthen the hands of our enemies, and make even our friends indifferent to the public opinion of the country.......... Surely, this is not what the political stalwarts among us wish to bring about, and we hope that like wise men they would join in celebrating a pro-consulship which, viewing the times and the circumstances in which it was cast, has been undoubtedly the most generous, sympathetic and liberal that this Presidency has had in recent years."

Gujaráti (16), 16th Aug., Eng. cols.

18. A correspondent writes to the *Gujaráti* :—"What is the authority of the two Hindu Knights to declare that it is *necessary* for the citizens of Bombay to do public honour to Lord Northcote before his departure from the Presidency? They might have very excellent reasons of their own for holding a certain conviction. But as a citizen of Bombay I resent their unnecessary and dictatorial intrusion upon others. The letter that is now going the round of the City bears the crest of one of the distinguished Knights. Oh Sir Knights, beware that you do not ever enact your part. It is as essential for communities to cultivate manly self-respect and hold up high ideals of public duty and statesmanship before them as to appreciate sterling merit. Without self-respect even the largest community finds itself nowhere and will continue to be nowhere."

Kesari (111), 18th Aug.

19. After the announcement of the date of Lord Northcote's departure from Bombay, we waited for some signs of activity among the *junto* of "friends, admirers, & co." in Bombay, but to our astonishment failed to discern any for some time. We are gratified to learn, however, that the party who deem it an important duty to present farewell addresses to all out-going Governors, and of welcoming all new

Governors, are duly alive to their responsibilities. They met in solemn conclave at the Narot Mansion on the 15th instant and intend to convene a large meeting later on. Those who may have been gainers individually in consequence of the courtesy and generous disposition of Lord Northcote are welcome to show their appreciation of His Lordship's good qualities in any manner they choose, but we fail to see who authorized the two worthy Hindu Knights of Bombay to announce that it is necessary to give public expression to the gratitude felt by the citizens of Bombay for the services rendered by His Lordship. It seems that the treatment these officious gentlemen received from the public of this Presidency at the time of the memorial movements in honour of the two immediate predecessors of Lord Northcote has had no effect upon them. This only betrays their callous and shameless nature. If mild expedients fail to have any effect upon them, it behoves the citizens of Bombay to convene a counter-meeting in order to teach these busybodies a wholesome lesson.

Kal (107), 21st Aug.

20. Social reformers of the Madras Presidency are enthusiastic supporters of the anti-nautch movement, but recently the Governor of Madras was entertained at Karnool to a new kind of dance called the *colatum* dance in which the girls of respectable citizens took part. Nothing can be more humiliating or repugnant to the feelings of a self-respecting individual than to see the educated and cultured members of a subject-race making their daughters dance and gesticulate before their rulers. This is making a parade as it were of their servitude. In Bombay we are promised something like the *colatum* dance in honour of our departing Governor. There are address-mongers and memorial-wallahs in our midst, who are at present engaged in getting up a demonstration in honour of Lord and Lady Northcote. "A Citizen" has made some suggestions in the columns of a Bombay paper as to how the thing should be done. The citizens of Bombay, it is suggested, should turn out in a body and line the streets on the day the Governor leaves Bombay. The mill-hands also, says "A Citizen," should be given a holiday and parade the streets in honour of the outgoing Governor. The military and the volunteers will of course be called out to line the streets and the public are invited to swell their ranks in order to produce a greater effect. Now, our people should consider whether it is proper for them to do honour to Lord Northcote in this manner. Why should they spend their time uselessly on such idle demonstrations? Why should the mill-hands lose their day's wages to honour the Governor? It is no doubt true that Lord Northcote has proved a better Governor than some of his predecessors, but that is not enough to justify a demonstration in his honour like the one suggested above. Should we not consider that India is becoming poorer and poorer day by day under British rule? The day of the Governor's departure happens to be also the day of the Ganpati procession, and it is to be seen how many persons choose to take part in the latter in preference to showing honour to a human ruler.

Bombay Smáchár (53), 18th Aug.; *Gujaráti* (16), 16th Aug.; *Shri Sayáji Vijay* (27), 20th Aug.

21. It is to be hoped Sir Bhalchandra and Sir Hurkisondas Nurrotamdas will not persist in their attempt to invest the movement in honour of Lord Northcote with a public character. A public address to a Governor who has been found wanting in the courage and capacity to break down the barriers of officialdom and inaugurate salutary reforms in the administration does not accord with one's notions of propriety. Even the most ardent apologists of Lord Northcote cannot claim that His Lordship's administration has met with universal satisfaction. We have only to mention the Land Revenue Act, the Gujarát Revenue enquiry and the question of suspensions of revenue during the recent famine to show how completely public feeling has been alienated from Government during the present *regime*. An address on behalf of the public to the outgoing Governor is, therefore, not only devoid of any meaning and value, but is calculated to do immense harm to public interests, for it is sure to encourage an impression abroad that Indians are too dull-witted to distinguish between Governors who really promote the public weal and those who do not. We are sure Sir Bhalchandra and his supporters are not doing a service to Lord Northcote in endeavouring

to give a public character to the movement. They cannot entirely have forgotten the ignominious failure that attended a similar attempt in connection with the Sandhurst memorial. The public would prefer, if possible, to throw a veil over the failure of Lord Northcote's administration in grateful recognition of His Lordship's personal goodness and purity of motives, but if an attempt is made to misrepresent their feelings, they will be reluctantly compelled to break their reserve and bluntly speak out their mind. [The *Gujaráti* and the *Shri Soyáji Vijay* write in a similar strain.]

Bombay Samáchár (53), 21st Aug.

22. In a previous issue we had sounded a note of warning to the promoters of the Northcote memorial to refrain from attempting to invest their movement with a public character. Our warning, however, apparently fell on deaf ears. Lord Northcote's admirers privately invited a few citizens to meet in the Darbar Room of the Town Hall under the presidency of Sir Lawrence Jenkins to consider what steps should be taken to perpetuate His Lordship's memory. A disingenuous endeavour was made to pass off the meeting as representative of the Bombay public. Representatives of the Press were deliberately excluded from the meeting, and from a hint that fell from Sir Lawrence Jenkins it was evident that he had been misinformed as to the true state of public feeling in regard to the memorial. The tactics of those who started the movement, however, were unexpectedly foiled. Mr. Dinshaw Wachha, who was present at the meeting, with exemplary public courage called attention to the impropriety of conferring a mark of public honour upon a Governor whose *regime* had not given universal satisfaction to the educated public. Sir Lawrence Jenkins and the Honourable Mr. Dick acknowledged with commendable straightforwardness their appreciation of Mr. Wachha's candour and courage, but they suggested that the meeting should not consider the political side of Lord Northcote's career, but keep in view His Lordship's personal goodness and benevolent intentions. This argument, however, did not weigh with Mr. Wachha, who remained unmoved and voted against some of the resolutions passed by the meeting. We are told that some Hindu gentlemen who were present at the meeting were also of Mr. Wachha's mind, but they had not the courage and public spirit to openly join in the note of dissent struck by him.

Appointment of a Commission to enquire into the administration of the Salt Department.

Voice of India (14), 22nd Aug.

23. "With due deference to those who are tired of Lord Curzon's Commissions, we welcome the small Commission appointed to enquire into the administration of the Salt Department, as we presume the enquiry will be devoted not merely to the perfection of the departmental machinery—which may perhaps involve the addition of a few more officers and the raising of some salaries—but also to the relaxation of the rules which are designed to protect the Government monopoly, and which are so stringent in their operation that the poor feel them to be oppressive. To the smallness of the Commission we do not object, but the absence of any non-official or native member may, we apprehend, place the Commission at a disadvantage in an enquiry of the nature to which we look forward. Few officials can be expected to realise the defects of a system for the working of which they have themselves been responsible, or in the working of which they have themselves been engaged for a long time."

Report of the Irrigation Commission.

Jám-e-Jamshed (20), 20th Aug., Eng. cols.

24. "The report of the Irrigation Commission contains recommendations which will cost a huge sum of money and be productive in return of much good to the country. The report lays down a programme for twenty years, involving an expenditure of forty-four crores, of which about twenty crores, it is estimated, would be unproductive, especially in Bombay and Madras. In regard to the former, the Commission has made recommendations for the construction of works both in the Gujarát and the Deccan, which may or may not prove remunerative, but which will, in times of famine and scarcity, afford considerable protection to the famine-stricken. The protection which will thus be provided will, the Commission itself acknowledges, be far from commensurate with the neces-

sities of the areas concerned, but in a matter like this half a loaf is always better than no bread. The more important points touched upon in the report are the extension of well-irrigation, the scope for which is acknowledged to be unlimited. The acceptance by the State of the cost of unremunerative protective works, liberal loans, and a great extension of takavi are also recommended, together with the reduction of interest with longer periods for repayment. It remains to be seen how these recommendations are accepted by Government. They involve an expenditure of crores, but needless to say the money will be well spent, considering the enormous gain that would result to the country."

Voice of India (14), 22nd Aug.; *Sánj Vartamán* (74), 20th Aug.

25. "The most important of all the Commissions appointed by Lord Curzon has finished its report, which we have received too late for detailed notice in this issue. There is no greater service that science and administrative ability can do to this country than to store up the immense quantities of water now running waste and to enable the cultivator to utilise the same. The Irrigation Commission has come to the somewhat damping conclusion that the utmost possible use of all available supplies of water will fail to afford complete protection against famine; but if we can preserve for use one billion cubic feet of water now running waste—as the Commission thinks we may—it will be a piece of good fortune of no small magnitude. As may be expected, the price to be paid for so much water is very heavy too—amounting, as has been estimated, to 44 crores, of which 20 crores will be unproductive. A twenty years' programme is recommended, but we may be sure that the limit alike of time and of money will be exceeded when the programme is actually attempted. It is one of those goals towards which the Government will have to work steadily as finances permit. But for the present we are the wiser, though not the richer, for knowing what exactly is the measure of freedom from famine that we may hope to purchase by an outlay on irrigation. We are glad to notice that the Commission has laid particular stress on the extension of well-irrigation. Several forms of encouragement that the State may give to cultivators in this direction have been recommended, and we may repeat, what we have so often urged, that if there should ever be a competition between the two schemes of salvation through engineers and salvation through the rayats themselves, we would decidedly give priority and preference to the latter. In the first year of the last famine triennium in Bombay the area affected was no less than 60,665 square miles, while in the two succeeding years it was 41,000 and 36,000 square miles, respectively. It is somewhat disappointing, therefore, to be told that the heaviest expenditure on the irrigation works provided by the State in this Presidency will not add more than 500,000 acres to the irrigated area in a year of extreme drought. But it only emphasises the need to encourage well-irrigation, the scope for which is unlimited." [The *Sánj Vartamán* writes:—The recommendations of the Irrigation Commission seem on the whole to be well conceived, and if carried out, promise to result in incalculable benefit to the agricultural classes in India. There is, however, one point in the Commission's report which will cause disappointment in this Presidency. The Commissioners regard the scope for the extension of Irrigation works in the Bombay Presidency as extremely limited on account of financial considerations. This is particularly to be regretted because this Presidency has been hard hit by famine during recent years and has suffered more heavily than any other part of India, and its claims to vigorous protective measures against drought should, therefore, have been treated as urgent.]

Comments on the forthcoming Ganpati festival.
Kesari (111), 18th Aug.

26. The Ganpati festival is fast approaching and we have no doubt that it will be celebrated with hearty enthusiasm throughout Maharashtra. Most people are by this time convinced of the utility of celebrating national and religious festivals, inasmuch as they teach people to work for a common cause and also tend to develop in them higher feelings like self-respect. Such festivals have now become annual fixtures, as it were, in Maharashtra. This year especially, as the crop prospects are favourable in most places and as the plague is also confined to a limited area in the Presidency, we feel sanguine that the Ganpati festival will be celebrated with

more than the usual amount of enthusiasm and *eclat*. The celebration of the festival is a public duty which deserves to be performed in spite of public calamities and misfortunes whether brought about by man or God. We hope the people of Maharashtra and their leaders will not fail this year in the discharge of this public duty. [Elsewhere the paper publishes an account furnished by its Bombay correspondent of a meeting recently held in Bombay of a local association called the Ganesh Mandal formed for the purpose of organising the *Mela* movement in Bombay.]

Aryávarta (90), 15th Aug.; *Bakul* (91), 16th Aug.; *Chikitsak* (97), 19th Aug.; *Hindu Panch* (103), 20th Aug.; *Shri Sháhu* (135), 15th Aug.

27. A number of papers of the week contain articles on the Ganpati festival in which the Hindus are exhorted to celebrate the festival with enthusiasm. The *Aryávarta* writes :—Everyone who is anxious to see his countrymen united together for a common religious purpose should support and take a personal interest in the public celebration of the Ganpati festival. A fundamental misconception which some people seem to labour under in regard to this festival is that Government look upon it with disapproval. All that can be said to dispel such a misunderstanding is that the personal predilections of a few individual officers of Government do not indicate the real attitude of Government towards the movement, and that to unite together for religious worship can in no way be construed as an act of sedition. Some of our countrymen, however, are over-suspicious and are, therefore, unfit to take part in public life. [The *Bakul* and the *Chikitsak* are delighted to note that in the Ganpati festival held at Hyderabad (Deccan) last year both Parsis and Muhammadans took great interest, and observes that it is the solemn duty of the different castes and communities in this Presidency to put away their differences for the time being and heartily join in the religious festivals of one another. The *Hindu Panch* and a correspondent of the *Shri Sháhu* write in a similar strain.]

Protest against the Ganpati festival.

Dnyánodaya (31), 20th Aug., Eng. cols.

28. "Now is the time for that section of the Indian Press that really cares for the good of India to speak out boldly against the Ganpati festival, which will soon be making the streets of Bombay a sad spectacle of human folly. We know of no worship that seems so degrading, and hence so deserving of discouragement. We understand that the *melas* are already being formed, and the attention of boys is being distracted from their studies as they are required to take part in the *melas*. We wish the Native Press had the courage to speak out boldly against a worship that is especially degrading."

Mr. Vithaldas Damodardas Thakersey's nomination to the Bombay Legislative Council.

Mahrátta (7), 16th Aug.; *Native Opinion* (35), 16th Aug.

29. "We congratulate Mr. Vithaldas Damodardas Thakersey upon his nomination to the Bombay Legislative Council. Mr. Vithaldas is well known in commercial as well as political circles as a young, energetic and able man who has done much useful public work. He combines in himself business capacity with public spirit which transcends mere money-making. Mr. Vithaldas is a congressman to the core, and we have every reason to hope that from his seat in the Council he will prove a useful addition to the small band of non-official members who are engaged in the up-hill work of effectively representing people's interests against the standing official majority." [Several other papers of the week also express their approval of the nomination of Mr. Vithaldas D. Thakersey to the Bombay Legislative Council.]

Employment of native graduates in the Public Service.

Voice of India (14), 22nd Aug.

30. A "Starving Graduate" writes to the *Voice of India* :—"To an Indian student one of the sweetest things in life is sitting at a University Examination for a degree. He toils at least fourteen years for it—three years at a vernacular school, seven at a high school and four at a college. But, alas! after the degree is received comes the disillusionment, for he often does not know now-a-days what to do with it. The Educational Department in the Bombay Presidency offers a graduate from Rs. 50 to Rs. 60 a month if he will consent to teach the young

idea how to shoot. The Revenue Department offers him Rs. 30 a month if he will consent to work as a second karkun in a Mamlatdar's office. The Judicial Department offers him from Rs. 30 to Rs. 40 if he will consent to do clerical or other ministerial work in a Subordinate Judge's Court or a District Court. But all these offers are made *if and when there is a vacancy*, and there are hardly any vacancies now-a-days. The graduate can become a pleader, but there are too many pleaders already. The graduate can become a doctor, but there are too many doctors already. It is open to the youth of England to join the Army, the Church, the Civil Service, the Bar and numerous other professions. In India the industrial system is so little advanced that only a few graduates can find employment in factories or mercantile offices. There is no Established Church except for the Britisher, and there is no Indian Sandhurst, and the competitive examinations for the Civil Service and even for the Police, Forest and other Departments are held (with a few exceptions) in England. The public have cried themselves hoarse over the restrictions in connection with the admission of Indians to the Coopers Hill College and the Roorkee College. They again and again have asked why the Queen's Proclamation is treated as a dead-letter in such matters, but have received no reply……… The statistics on the subject of the appointment of natives to higher posts are simply astounding, and the Government of India and the Secretary of State have again and again been asked to do but bare justice to the sons of the soil. But this justice is not being done, and in the meanwhile the graduates are starving. I know one who has gone away to Mombasa, and I suppose I must go to Madagascar, and some of my other starving friends must go to Africa—to be kicked thence out again to India."

An Income Tax grievance in the Sirsi Taluka (Kánara).
Mahrátta (7), 16th Aug.; *Dhárwár Vritta* (101), 20th Aug.

31. "In our issue of the 29th March last, while writing about the raising of the taxable minimum under the the Income Tax Act, we had occasion to make the following remarks:—'Apprehensions are being entertained in not a few quarters as to the possible mischief that might be done by Income Tax collectors by gradually drawing those who will be exempted from the payment of the tax under the new arrangement back into the vertex of their activity. We for one, however, think that such apprehensions need not be entertained for some time to come, though the operations of Income Tax collectors generally will have to be silently watched.' Experience, however, shows that there is at least one taluka, *viz.*, the Sirsi Taluka (Kánara), about which we can positively say that the Income Tax collectors are determined to withhold from the people the full measure of the concession granted in March last. By way of giving the previous history of the Sirsi Taluka Income Tax question, we may state that about 12 years ago the final demand for the taluka was Rs. 3,839. By a gradual scale of reductions necessitated by the actual condition of the taluka, and in spite of the desperate efforts of the Income Tax collectors to maintain the original high level, the final demand reached a minimum of Rs. 2,769 in 1897. It is well-known that the notorious cycle of plague and famine for the Presidency began from the year 1898-1899; but curiously enough the final demand for the Sirsi Taluka began to go up gradually from this very year. In 1899-1900 it stood at Rs. 3,009. We have not got the exact figure of the final demand for the year 1901. But we have some reference to it in the Income Tax Report for the Presidency for that year. It appears from this report that during the two years 1900 and 1901 the Kánara District showed a large percentage of reduction, and being called upon to render an explanation of this strange phenomenon, Mr. Panse, the Collector, reported as follows to the Commissioner, S. D.:—'In this connection I would invite your attention to your No. 3558, dated 9th November 1900, in which you remarked on the gradual falling off of the tax in the talukas of Kárwár, Kumtha and Sirsi. In compliance with the instructions therein contained the Mamlatdars concerned were directed to bring the assessment to its *proper level*. The result was that incomes were over-assessed and the assessment consequently required substantial reduction in appeal, especially in Kumtha and Sirsi Talukas.' But notwithstanding this undesirable result of over-assessing incomes in compliance with the Commissioner's mandate, we see the final demand for the year 1902 jump up to Rs. 3,641. And now comes the question of the measure of benefit that should be

derived by the people of the Sirsi Taluka under the Income Tax amendment passed by the Supreme Legislative Council in March 1903. Out of the total number of assessees for the taluka, namely, 171, about 112 had to be taken off the list owing to the exemption given by the Act; in the case of 7 assessees the assessment was slightly reduced; in the case of 20 others the last year's assessment was confirmed; and as the result of this adjustment the total reduction comes to Rs. 1,490. In other words, the final demand for 1903-1904 for the Sirsi Taluka should have amounted to Rs. 2,150, whereas, in fact, it stands at Rs. 2,834, that is to say, there is an excess in the final demand of Rs. 684 above normal expectation. Now this increase is made up by laying under contribution 21 assessees who were already paying Rs. 20 or more as Income Tax, and 11 others who were paying less than Rs. 20 till last year, and who should therefore have been ordinarily exempted under the concession, but who are supposed by the authorities to have had a windfall and become abnormally rich during the three months of April, May and June last and were therefore brought into the vertex of the activity of the Income Tax collector. We hope that Government will be pleased to take into early consideration this scandalous attempt on the part of the Income Tax collectors of the Kánara District to nullify the beneficent exemption granted by the Government to the poor people of the country." [The *Dhárwár Vritta* makes somewhat similar comments in respect of the Vengurla Taluka (Ratnágiri), and observes that the recent amendment of the Income Tax Act threatens to become inoperative in practice in this Presidency owing to the indiscreet zeal of Income Tax authorities.]

A daring robbery committed by a European woman upon a Parsi lady in a G. I. P. Railway train.

Poona Observer (10), 11th and 21st Aug.; *Jám-e-Jamshed* (20), 19th Aug.

32. "We have received particulars of a very daring robbery accompanied with assault committed by a European woman on a respectable Parsi lady passenger in a second-class compartment of the G. I. P. Railway train which left Poona for Bombay at 6-55 A.M. on the 5th instant. The latter was quite alone, when at Kalyán a tall, middle-aged and strongly-built European woman entered the compartment. The very first thing she did was to shut all the windows, unheeding the protests of her companion. Then she opened her hand-bag and took out therefrom a large pen-knife, a revolver and a string. The woman then at once came near the Parsi lady and asked her to show her pocket on pain of death and took out by force a purse from one of the pockets containing Rs. 22. She also took the key of a box which was lying by from the Parsi lady. The Parsi lady got into the latrine and more carefully secured Rs. 235 in currency notes which were tied in a silk handkerchief in her other pocket. When she came out of the place the European woman again came near her and examined her hands. Finding nothing with her she threw the Parsi lady on one side of the compartment, placed one hand upon her neck and held with the other the hands of her victim. She kept the Parsi lady in this position till the train stopped at Byculla, when she decamped. The Parsi lady was so stupefied, being in fear of death, that she had not even the presence of mind to raise an alarm. The Railway Police have been informed about this occurrence and are investigating the matter. We hope they will not be long in bringing this audacious thief to book." In its issue of the 21st August the paper adds:—"After reporting the sensational occurrence in the Railway carriage between Kalyán and Byculla in which a defenceless Parsi lady was robbed in a most daring manner by a European woman, we have not had the satisfaction of knowing that the robber has been arrested or that the Railway Police are engaged in investigating in the matter. .... The G. I. P. Railway Police requires, we think, a little Irish spirit infused into it. If there were evidence of activity in the shape of Police prosecution in such cases, people would feel more assured of their safety and would-be thieves and robbers would make themselves entirely scarce. We again reiterate the demand for a detective travelling with every mail train and keeping a sharp look-out upon compartments where there are lady passengers......... We hope that in the interests of the public and in justice to the Parsi lady so mercilessly robbed and maltreated the Railway Police will leave no stone unturned to bring the offender to book." [*The Jám-e-Jamshed* writes:—We hope that the Police will in the interest of public safety spare no pains to detect and bring to

book the female culprit. We further wish to urge upon the G. I. P. Railway authorities the desirability of taking effective measures for ensuring the safety of female passengers travelling alone in trains, and would suggest in this connection that alarm bells be provided in compartments reserved for ladies for use in times of emergency.]

Dacoities in the Dhárwár District.
Dhárwár Vritta (101), 13th Aug.

33. About fifty dacoits attacked the house of one Kariyappa, living in the taluka of Chandanmatti in the Dhárwár District, and carried away property worth about Rs. 150. Kariyappa gave chase to the dacoits but was shot dead by them. Two other women in his house have also, we hear, been wounded. Dacoities have become very common in this District and some of these are attended with murder. It is, therefore, a matter of regret that in spite of the untiring energy and vigilance of the present District Superintendent of Police the dacoits cannot be brought to book. We are at every step reminded of the *regime* of Sir E. Cox, who was held in terror by the criminal classes. Had he remained here for some time longer he would have exterminated all gangs of dacoits. But unfortunately for us he was transferred elsewhere by Government!

Rioting at Goregaon (Thána) and a request to the local authorities in the matter.
Native Opinion (35), 19th Aug.

34. A correspondent writes to the *Native Opinion*:—Goregaon is a small village in the Thána District within reach of Bombay by rail. Many of the well-to-do citizens of Bombay have purchased properties there and built bungalows for themselves where they go to reside during the plague season in Bombay. But the inhabitants of the village are unruly and frequently disturb the peace of the new-comers by acts of lawlessness and rowdyism. They are mostly of thievish propensities and make their living by crime. On Wednesday last a band of these villagers numbering about fifty visited the local grog-shop and after plying themselves with liquor committed a raid on a neigbouring bungalow belonging to a wealthy Bombay *Shetia*. The *Ramosees* keeping guard at the bungalow tried to oppose them, but were severely belaboured with sticks till one of them was rendered utterly unconscious, the others, too, being disabled in one way or other. The whole village stood in awe of this lawless band on that day and no one had the courage to go to the rescue of the wounded *Ramosees*. It was only on Wednesday night, when the owner of the bungalow heard in Bombay of the occurrence, that he reported it by wire to the Police and to the Assistant Collector at Bandra. The Police visited Goregaon the next day and removed the *Ramosees* for treatment at the Bandra dispensary, from whence they have since been removed to a public hospital in Bombay. It is understood that most of the men are in the employ of one Anant Shivaji Topivala, who is at a loss to explain how they were induced to take part in the rioting. The Police are making a searching investigation, the result of which is eagerly awaited. It cannot be denied, however, that life at Goregaon is extremely unsafe in the presence of such desperadoes, and it behoves the authorities to take proper steps in the matter with a view to ensure public safety.

Alleged corruption among subordinate officials in Sind.
Phœnix (9), 15th Aug.

35. "We are glad that the would-be Mukhtiarkar at Thar and Párkar, who wanted to bribe his superior officer with the object of obtaining his heart's desire, has met with his deserts. But the very fact that he should have been guilty of such an audacity shows how official integrity is appraised in this province. And there must be a good deal of official corruption about to lead the people to entertain such a low opinion of official morals. Europeans, as a rule, may be above such temptation, though they, too, sometimes sin. But corruption flourishes like a green bay tree among a certain section of native officials in Sind, and we wish very much that a sifting enquiry were instituted with the object of unearthing all cases of corruption." [Elsewhere the paper complains of petty exactions said to be levied by *tapedars* upon the zamindars in Sind.]

Alleged defects in the present law of defamation in regard to journalists.
Bombay Samáchár (53), 17th Aug.; *Oriental Review* (8), 20th Aug.

36. The *dhoonwa* defamation case at Surat has brought into clear relief some defects in the existing law of defamation in regard to journalists. The present law affords inadequate protection to honest journalists who venture to expose public evils. We, therefore, suggest the following changes therein which, if carried out, will be much welcomed by journalists and prevent their

being harassed in the discharge of their public duties:—(1) A newspaper Editor under the present law can be dragged for trial to an obscure place situated hundreds of miles away from his residence, if only it can be proved that the newspaper has a circulation, however limited, at the place of trial. This entails a serious hardship upon journalists, and we would therefore suggest that a provision should be introduced in the law whereby a prosecution for defamation against a journalist can be instituted only at the place where the paper is printed. (2) The offence of defamation should be removed from the category of criminal offences so far as journalists are concerned, and the relief in respect thereof should be obtainable through a suit for damages in a Civil Court. (3) If the above alteration in the law be not feasible, Magistrates at any rate should be empowered to award costs to the defendant in such cases in the event of the complaint being found to be false, and before the trial is proceeded with the plaintiff should be made to furnish a security for such costs. Such a provision in the law would deter parties from making frivolous or ill-founded complaints against journalists. (4) The personal appearance in court of the defendant should be insisted upon only in the event of a *primâ facie* case being made out against him. [The *Oriental Review* in writing about the same subject observes that Mr. Brown who tried the *dhoonwa* case was ill-advised in issuing a warrant instead of a summons against a journalist of well-known respectability like Mr. Murzban.]

Education.

Bestowal by the Bombay University of the degree of LL. D. on Dr. R. G. Bhandarkar.

Indian Social Reformer (4), 16th Aug.; *Jám-e-Jamshed* (20), 18th Aug.

37. "The University of Bombay has honoured itself by resolving at the last meeting of the Senate to confer the honorary degree of Doctor of Laws on Dr. Bhandarkar. The learned Doctor's researches in the ancient history of India have received world-wide recognition. Wherever Indian antiquities are studied, his works are found indispensable to the student of history. The University, no doubt, had specially these historic researches as well as the learned Doctor's long and distinguished service in the Educational Department in view in deciding to confer on him this rather belated distinction." [Several other papers of the week write in a similar strain.]

Municipalities.

Alleged arbitrary conduct of Mr. Sladen, President of the Surat Municipality.

Bombay Samáchár (53), 22nd Aug.; *Jám-e-Jamshed* (23), 22nd Aug.; *Deshi Mitra* (56), 20th Aug.

38. The Surat correspondents of the *Bombay Samáchár* and the *Jám-e-Jamshed* write:—A general meeting of the Surat Municipality was convened on the 20th August by Mr. Sladen for considering the question of the proposed sanitary cess. There was no quorum, only nineteen members being present. Mr. Sladen, however, asked the representatives of the Press to withdraw and conducted the proceedings of the meeting with closed doors. The arbitrariness of this procedure has given rise to much adverse comment in the city, where feeling runs high on the subject of the proposed cess. [The *Deshi Mitra* publishes a copy of a requisition submitted on the 19th August by certain members of the Surat Municipality to Mr. Sladen, Collector, requesting him to convene a special meeting of the Municipality for considering the question of imposing additional municipal taxation, and stating that it would be unnecessary for the signatories to the requisition to attend the general meeting to be held on the 20th August if their request were complied with. The paper elsewhere gives a statement of the income and the expenditure of the Municipality during the last ten years, and concludes therefrom that the condition of the Municipal finances is not so bad as to warrant the imposition of additional taxation at present.]

The Bombay Improvement Trust Board and the Dádar-Matunga scheme.

Bombay Samáchár (53), 20th Aug

39. The Improvement Trust Board have taken a commendable step in submitting the Dádar-Matunga scheme in its original form for the reconsideration of Government, despite the refusal of the latter to sanction the acquisition by the Trust of a portion of the Mahim woods to serve the purpose of a recreation-ground in connection with the scheme. The firm attitude adopted by the Board in regard to the scheme is sure to produce a very favourable impression

upon the public mind and will wipe away the obloquy that has been in the past cast upon it for its submissive attitude towards mandates emanating from Government. We fervently hope that Government will in the interests of public health reconsider their decision and give their sanction to the scheme.

Native States.

Reported deposition of the Raja of Bilàspur (Punjáb).
Phœnix (9), 19th Aug.; *Shri Sayáji Vijay* (27), 20th Aug., Eng cols.

40. "We do not know what to make of the announcement that has just been made regarding the deposition of the Raja of Bilàspur in the Punjáb Hill States. There has evidently been some difference between the Raja and the Superintendent of the Hill States. The Raja, it is said, had been too prone to play the truant and absent himself from his State. Warnings and remonstrances alike fell flat upon him and he continued to be as untractable as ever. And so he has been temporarily deprived of his power and a Government Manager appointed to administer his State. We are afraid this explanation will scarcely satisfy the public. We should like to hear what the Raja has to say for himself. There should be no hole-and-corner procedure in this connection—everything should be fair and above board. We wish very much that Lord Curzon would at once publish the papers of the case and give the public an opportunity to judge the matter for themselves." [The *Shri Sayáji Vijay* makes similar comments and adds:—"We are sure there must be as much evil in the policy of the British Government in dealing with Chiefs as in the character of individual Chiefs themselves which leads to the occurrence of instances of this kind."]

Affairs in the Miraj (Junior) State.
Pratod (128), 17th Aug.

41. The young wife of the Chief of Miraj Mala has been placed under the care of a European governess and the latter is now residing in the Chief's palace, which has been consecrated for residence by the Hindus. Shrimant Girjabaisaheb made two petitions in this matter to the Bombay Government, but received the stereotyped reply that Government decline to interfere in the matter. It is quite improper on the part of Government to act in such a high-handed manner in matters affecting Hindu usages. The policy inaugurated by Government of defying public opinion in every matter is highly detrimental to good administration.

Affairs in the Porbandar State (Káthiáwár).
Kathiáwadno Himáyati (64), 16th Aug.

42. The Rana of Porbandar is culpably indifferent about the welfare of his subjects. He is addicted to drink and leads a life of idleness and dissipation. Ugly rumours are afloat concerning the heir-apparent, and intrigues are said to be going on in the Chief's zenana in this connection. The State officers act high-handedly in their dealings with the people, and the Divan, Mr. Manilal, who is at present wholly occupied with the defamation suit brought against him by one Musa, is utterly unable to check their vagaries. It is desirable in the interests of efficient administration to temporarily remove Mr. Manilal from the Divanship pending the termination of his suit, and in the meanwhile to appoint another officer who can devote all his energies to looking after the affairs of the State.

Intelligence extracted from the Press.

A public meeting at Ahmedabad for protesting against Mr. Brodrick's scheme.
Praja Bandhu (24), 16th Aug., Eng. cols.

43. "A public meeting of the citizens of Ahmedabad was convened under the auspices of the Gujarát Sabha for the purpose of entering a protest against the increase in the military charges of India in consequence of the increase in the British soldier's pay and Mr. Brodrick's proposal to charge India with a portion of the cost of the South African garrison. Although the meeting was fairly large, one noticed with regret the entire absence from it of the leading Shethias of the city. As usual the legal profession was fairly represented, but Government pensioners and people belonging to the mercantile

classes were conspicuous by their absence......... Suitable resolutions in connection with the proposed burden were unanimously passed. It was also resolved to thank His Excellency the Viceroy for the bold stand made by him on behalf of the people of India.......... On the whole, the meeting, which by-the-bye is the first held in the Bombay Presidency in connection with this important matter, was successful, and the secretaries of the Gujarát Sabha are no doubt entitled to the thanks of the people of this city for having convened it."

Publication of the defence in the Tilak case.

Poona Observer (10), 22nd Aug.

44. "We are in receipt of a bulky pamphlet of 68 pages of small type containing the defence of Bal Gangadhar Tilak. Mr. Raghunath Pandurang Karandikar, High Court Pleader, after the examination of Mr. Brewin on 27th July 1903, commenced his address on behalf of the defence at about 1 P.M. and finished it on Saturday, 1st August, at 3-30 P.M. From what we have heard the defence was a masterly one and could hardly have been placed in better hands. Of course as the matter is *sub-judice* comment on the case is out of question. Some people are under the impression that the protracted trial has affected the health of Tilak, but any one who has seen him in Court will admit that he has never looked better."

S. G. JAYAKAR,

Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,

Secretariat, Bombay, 23rd August 1903.

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[No. 34 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th August 1903

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o.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman ; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
0	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
1	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
2	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
3	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
4	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
5	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
6	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
7	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
8	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania); 27	600
9	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
0	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi; 54	3,000
1	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
2	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi ; 41	400
3	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
4	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
5	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi ; 52	1,550
6	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
7	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
8	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
9	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman); 27.	500
0	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay... ...	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
45	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	800
50	Prakáshak...	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
53	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Narăyan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300

[illegible]

808	[illegible]

Politics and the Public Administration.

The late Lord Salisbury.
Jám-e-Jamshed (20), 24th Aug., Eng. cols.; *Sánj Vartamán* (74), 24th Aug.

1. "It would not be an exaggeration to say that in the death of the Marquis of Salisbury has passed away the last of the great Victorian statesmen. Memorable though the epoch in which he flourished has been in great names, few will be remembered in history for such solid good work as the deceased accomplished, both in the domain of domestic reforms and in the field of international politics............ He was not made of the stuff of which demagogues are made; he despised to play to the gallery and to bid for popular applause. Perhaps no man in the political history of England made his way to the foremost position in the State with such little of the employment of those arts which politicians in every country employ to win the support of their party and their countrymen............ The leader of English aristocracy, Lord Salisbury, in his last years especially, was the most trusted of the British democracy, not only in the British Isles but throughout the whole Empire. His loss is bound to be keenly felt, and in the regret his death has occasioned India might well bear a share, not because he did any conspicuous service to her, but because of the great part he played in moulding the fortunes of the empire to which she belongs." [The *Sánj Vartamán* writes:—Lord Salisbury was a lover of peace and as Foreign Minister he helped to consolidate the British possessions beyond the seas. The Boer war was perhaps the gravest blunder of Lord Salisbury's administration, but it was not his own creation but the outcome of the Imperialistic policy of the Colonial Secretary. On the whole, his administration was fraught with advantage to Great Britain, and future historians will rank him, if not as a great statesman, at least as a peace-loving and sober-minded minister with no inconsiderable capacity and grasp of affairs. Some other papers of the week express somewhat similar sentiments.]

Shri Sayáji Vijay (27th), 27th Aug., Eng. cols.

2. "The Marquis of Salisbury was one of the foremost statesmen not only of the British Empire but also of the whole world. There is none in the Empire now who commands universal esteem at the hands of all parties. It is true that he showed less sympathy for India than the noble-minded Mr. Gladstone, but he had more immediate and sufficiently correct knowledge of India and her condition. Lord Salisbury is said to be the real father of the phrase 'bleeding India,' to which he gave currency when he was Secretary of State for India. Another instance of His Lordship's rather cold treatment of things Indian is furnished by his application of the epithet 'India's black man' to Mr. Dadabhoy Nowroji. But the late ex-Premier is nevertheless great to us because he was great to the Empire of which we are a part. He leaves none half as able as himself to guard the interests of the mighty power which Mr. Chamberlain is trying to consolidate."

Debate on the Indian Budget in Parliament.
Gujaráti (16), 23rd Aug., Eng. cols.

3. "The debate on the Indian Budget in Parliament was this time awaited with exceptional interest in this country on account of the attempt made by the War Office to save the Home Army Estimates by saddling India with a portion of the cost of the South African garrison.......... It is sad to find that, as usual, leading Liberals and Conservatives were conspicuous by their absence from the House during the debate. Lord George Hamilton and Mr. Brodrick had the whole field to themselves and indulged in all sorts of assumptions and platitudes to their heart's content, which unfortunately there was none to challenge. Lord George Hamilton had, of course, his fling at the Native Press. No doubt the Native Press has strongly protested against Mr. Brodrick's fatuous and unjust proposal to saddle India with a needless burden. But the Anglo-Indian Press has also disapproved of it in much stronger terms, and condemned Lord George Hamilton's surrender of India's interests in unmistakeable language. .... Lord George Hamilton has not yet forgotten his old lessons in Indian finance and Indian economics. He once more trotted out his platitudes about the recuperative power of Indian finance and showed his blissful ignorance of

the real economic situation in India. But he was not entirely to blame. When we hear in the Supreme Legislative Council speakers exulting over currency surpluses and the recuperative power of the country, it is no wonder that Lord George Hamilton loves to dwell on that tempting theme with his never-failing optimism. Whilst we are ready to give credit to Lord Curzon's Government for the courageous stand they made in resisting the inroads of the grasping War Office upon the Indian Exchequer and express our gratitude towards them on behalf of a helpless and voiceless people, we cannot help saying that the glowing pictures of the financial and economic condition of the country which official imagination loves to pourtray were a direct invitation to the War Office to pounce upon our so-called and much-advertised surpluses......... It is unnecessary to say anything about Lord George Hamilton's magniloquent talk about the achievements of the Delhi Durbar. But one is glad to note his admission that India would never be able to take a position adequate to her resources and territory without progress in education, industry and agriculture. It is, however, strange that he did not realise how disastrously Mr. Brodrick's scheme and his own attitude towards it would affect India's development in these directions.......... Lord George Hamilton, in explaining the Budget, went on to say that the Government of India was regulated by European conceptions. These have no doubt been beneficent factors in certain directions in the administration of the country. But we know what European conceptions are in military matters and how they have influenced the foreign policy of Europe.......... The spirit of rampant militarism which is making its influence felt in Europe is a disgrace to modern civilisation and it is, indeed, lamentable that India, too, should be thrown into this vortex of aggressive influences.......... The most satisfactory statement in Lord George Hamilton's speech was the announcement that Government would not do anything to encourage indentured labour until the question of the status of the British Indians in the Colony was placed on a satisfactory footing, and that he would do his utmost to secure the amelioration of the condition of the Indians already in South Africa."

Mahrátta (7), 23rd Aug.

4. "The Indian Budget was as usual placed before an empty House of Parliament by Lord George Hamilton on Thursday before last. Most of the Cabinet Ministers were absent as also all the opposition leaders. As regards the Budget itself it contained nothing that is new to us in India. It was the identical Budget that was presented to the Supreme Legislative Council in India in March last. The Budget debate, however, was most useful for something which did not strictly relate to the Budget.......... Lord George Hamilton again and again protested that he was not to be supposed to be so weak as to give in to any inequitable proposal for making India pay what legitimately fell to the share of the British Treasury. But his protestations can, we think, be of no avail, for, every one has by this time lost confidence in the Secretary of State. It may be hard to displease one's colleagues; but it is disgraceful to betray one's trust. And what are Lord George's protestations worth when what he thinks is in the interest of India is repudiated by the Government of India? Are we to suppose that Lord Curzon and Lord Kitchener have less intelligence or a less correct perception of the true interests of India than Lord George Hamilton? And when Lord George says that as an alternative for refusing to accept Mr. Brodrick's proposal, India will have to entertain more troops exclusively on her own account, shall we not laugh at the silly threat rather than admire the Secretary of State's foresight!"

Kál (107), 28th Aug.

5. Our readers are already aware that the Indian Budget was recently presented to Parliament. In that Budget due provision is made out of the country's income for the requirements of Englishmen both in England and India, and the balance is devoted to keep Indians alive in a state of semi-starvation. A perusal of the Budget gives the reader an excellent idea of the marvellous prosperity of the country as a whole! We are all poor individually, but the Budget tells us that we are rich in the mass. What a miraculous document must such a Budget be! The Provincial Budget was also discussed at the last meeting of the Bombay Legislative Council. The non-official members put a number of questions on various subjects and succeeded in eliciting from Government only evasive replies.

His Excellency Lord Northcote deplored the needless trouble to which non-official members put the officers of Government in framing replies to interpellations. Now, we find on examination that the replies are as a rule meagre and evasive, and the tabular statements laid on the Council table are generally few and far between. How can Government then with any grace complain of the trouble to which their officers are put in replying to the interpellations of non-official members? If Government cannot endure even this amount of trouble, they had better abolish the system of interpellations altogether!

Reference to India in the Speech from the Throne.
Gujaráti (16), 23rd Aug., Eng. cols.

6. "There is a prominent reference in His Majesty's speech from the Throne to Indian affairs. His Majesty notices with satisfaction the recent reductions in taxation, and trusts that they will perceptibly ameliorate the condition of the people. We hope Lord George Hamilton and the War Office will take the trouble to understand the full import, economic and political, of this declaration, especially after their recent exhibitions of generosity towards this country. It is pointed out that agriculture and trade continue to exhibit signs of sustained progress, whilst the most recent information regarding the present season's rainfall and the promise of crops generally is reassuring. 'Sustained progress' in agriculture implies much more than we in India can ever consent to. But His Majesty has to rely upon others for information, and it is something that India occupies a place in the speech from the Throne. We wish the allusion to the operations in Somaliland had contained some acknowledgment of the help India has rendered to the Imperial Government. But His Majesty's shrewd advisers very probably thought it prudent to omit all reference to the subject during the pendency of the controversy about the cost of the South African garrison."

Mr. Brodrick's proposal *re* the cost of the South African Garrison.
Mahrátta (7), 23rd Aug.

7. "To an unsophisticated mind it may not be yet clear who was the real author of the scandalous meanness that was well-nigh perpetrated upon India in connection with Mr. Brodrick's scheme. To all appearances Mr. Brodrick was the real culprit with the Admiralty and Lord George Hamilton as his accomplices. But it is not so. No doubt all the abovenamed parties have had their own share in the crime. But the arch-culprit was some one else who was ensconced behind the arras and who originally conceived the idea of laying India under contribution. This arch-culprit is none else than Mr. Chamberlain. Mr. Chamberlain wanted to secure the consolidation and settlement of the newly acquired Boer territories by the establishment of a large garrison of 25,000 British troops in South Africa. As originally decided by the Cabinet, only a garrison of 15,000 could be allowed. But Mr. Chamberlain wanted 25,000. Whence was he to get these?............ Wise and ingenious heads were rubbed together on this question with the result that India was selected as the scapegoat for the sacrifice. It was suggested by some one that India was in need of more troops, another opined that South Africa was a better recruiting ground, a third suggested that in case India refused to join she should be threatened and told that the Admiralty could not guarantee the safe transport of soldiers from England to India, and so on. And in this way the chain was to be fastened round the neck of India. Now, of course, the united opposition of all sensible minds in the Empire has knocked the scheme on the head and Mr. Chamberlain's plans are frustrated. The arch-culprit must secretly be gnashing his teeth at the collapse of his finely constructed scheme of making India pay for England in the name of the Empire, and perhaps thinking over some plan of revenge!"

Kál (107), 28th Aug.

8. Mr. Brodrick's scheme of making India bear a portion of the cost of the South African garrison has had to be given up because it was opposed by both Lord Curzon and Lord Kitchener. We are glad to note the influence which the Viceroy and the Commander-in-Chief are able to exercise upon the Cabinet. But we fear that we shall sooner or later have reason to repent of our imprudence in not giving heed to the prudent counsel of our Secretary of State. Who knows whether

we may not discover hereafter that the burden which Lord George Hamilton had consented to impose upon India was a blessing in disguise. Gratitude may not be found among natives but is an inherent trait of English character, and we may one day discover that Lord George, who is paid to guard India's interests in England, had struck a good bargain for us, which we were foolish enough to reject. Mr. Brodrick had in fact made a generous proposal when he asked us either to consent to bear a portion of the cost of the South African garrison or be prepared to pay the entire cost of an extra garrison maintained in India itself. There is another point in connection with Mr. Brodrick's scheme to which the attention of our readers may well be directed. The War Office proposed to increase the military charges of India in two ways—(1) in connection with the increase in the British soldier's pay, and (2) in connection with the cost of the South African garrison. Now, while the second item provoked a loud and bitter resistance, the former was imposed upon us silently. To speak in the language of metaphor we concentrated our energies in preventing the entrance of the main body of the enemy's forces by the main gate, but a portion of the enemy have got in by the back door. In other words, we successfully resisted the burden of the cost of the South African garrison, but that in connection with the increase of the British soldier's pay has been silently imposed upon us. Of course the intention of imposing these burdens is merely to benefit India, and in judging of acts we must always be guided by the intentions underlying the same. Again, what is the justification for stationing an extra garrison in India as stated by Mr. Brodrick? It is the danger of Russia's invasion. But who in reality is threatened by this danger? Not the Indian rayat, who will go on pretty much as usual even though the Russians invade the country. He will continue to till his fields, which cannot be taken away from the country, and his present plight is so doleful already that it cannot be made much worse by the advent of the Russians. The danger of a Russian invasion must therefore be guarded against chiefly by our rulers, whom it principally affects. It is they who will lose India, and they, therefore, ought to bear the cost of resisting Russia's advance towards India. The policy of making the feeble rayat suffer for this and of squeezing out as much money from him as possible is utterly inequitable.

Educated natives and agricultural banks.
Voice of India (14), 29th Aug.

9. "If the Honourable Mr. Lely insisted from his place in the Legislative Council that educated men ought to take the lead in the organisation of a system of rural credit, Mr. Nicholson preached the very same duty to the graduates of the Madras University at the Convocation some years ago. Both these gentlemen think that educated men can do something to popularise among their countrymen credit societies on the co-operative plan. In Mysore it was educated men that initiated the agricultural banks, though unfortunately these have not all worked satisfactorily. In Bengal educated men have started co-operative grain-banks. But educated men labour under two difficulties: in the first place, their opportunities to work among the rural populace are few; and secondly, they do not themselves know the new system which Mr. Nicholson had to go all the way to Europe to study. When did Mr. Lely for the first time learn the secrets of the Raffeisen system? Credit systems are not taught in schools and colleges. It takes some time before the idea becomes familiar even to educated men by constant iteration and discussion in the papers. Official good-will, if it is actively shown, may be of considerable service here. Let the Collectors convene meetings of educated and intelligent men in the smaller towns and villages and explain to them a system of rural credit which can be easily worked, and let them watch the result. . . . . If Mr. Lely and his subordinates can bring themselves to co-operate with educated men in this matter, he will have no reason for despair, much less for criticism."

Lord Lamington, the Governor-elect of Bombay.
Daily Telegraph (2), 29th Aug.; *Voice of India* (14), 29th Aug.

10. "The announcement that Lord Lamington is to succeed our present popular Governor is not altogether unexpected. His name was mentioned in connection with this Presidency some years ago, and almost as soon as the news of the appointment of His Excellency Lord Northcote as Governor General of Australia reached Bombay, the name of Lord Lamington

cropped up again as Lord Northcote's probable successor. On this occasion his name got coupled with that of a retired Indian Civilian, and many will feel a sense of relief that His Lordship's name appears in the official announcement to-day. Judging by the experience of past years, the man, who has spent the best years of his life here, does not make an ideal Governor, especially if during his service in this country he has been imbued with those bureaucratic ideas, which form part and parcel of the very existence of Anglo-Indian magnates. We want a Governor, in these hard times, who will bring with him not only the dignity of His Majesty the King-Emperor, whose representative he is, but also the graciousness, affability and kindly thought for others, which are the distinguishing characteristics of our beloved Sovereign? We want a Governor who will make sure, so far as in him lies, that justice shall be done and that the poor shall not be unduly oppressed. Coming fresh from the free air of England, and lately from the almost breezy atmosphere of the Great Colony, we may hope that the popularity which marked Lord Lamington's career in Australia will be manifest in India, and that justice will inspire all his actions." [The *Voice of India* writes:—His Majesty's Government has evidently made about the best choice possible in appointing Lord Lamington to be Governor of Bombay. He has had administrative experience, both at Home and abroad, and has proved himself to be a ruler of tact and ability. According to all accounts Bombay may well rejoice in the selection.]

Bombay Samáchár (53), 28th Aug.; *Jám-e-Jamshed* (20), 28th Aug.; *Akhbár-e-Soudágar* (52), 28th Aug.

11. It is officially announced that Lord Lamington has been appointed to succeed Lord Northcote as Governor of Bombay. We know very little of His Lordship's past career except that he has had some parliamentary experience and was Governor of Queensland for six years. These facts, however, are not sufficient to enable the public to form an opinion one way or the other as to his capacity for discharging the onerous duties of the office he is now called upon to fill. He is an utter stranger to the Indian people and has had no experience of the country's administration. This, however, does not necessarily constitute a disqualification in an Indian pro-consul, for past history abundantly shows that Governors with no brilliant antecedents have succeeded in giving satisfaction to the people of India. We cordially welcome Lord Lamington to our Presidency, and hope that when the time comes for him to lay down his high office, he may leave behind him a record of solid and useful work. [The *Jám-e-Jamshed* and the *Akhbár-e-Soudágar* make somewhat similar comments.]

His Excellency Lord Northcote.

Jám-e-Jamshed (20), 26th Aug., Eng. cols.

12. "We heartily re-echo every word of praise and gratitude the Honourable Mr. Pherozeshah Mehta uttered in the course of his eloquent tribute to Lord Northcote in the Legislative Council last week.......... Mr. Mehta is the leader of the Opposition in the Bombay Council and is the foremost and the most prominent champion of the people's rights amongst us, and therefore the words of warm-hearted and cordial acknowledgment that fell from him must have been found especially gratifying by Lord Northcote. We should be the last to make any undue capital out of such an incident, but we cannot help feeling that Mr. Mehta's eloquent words of farewell to Lord Northcote, his generous appreciation of the retiring Governor's statesmanship, and of his private and public virtues, effectively dispose of the sophistries of the extremists and irreconcilables, who, trotting out one or two mistakes of His Excellency's administration, sought to prevent people from giving public expression to the esteem and regard in which the retiring Governor is justly held by the entire population of the Presidency. By his free and open-hearted acknowledgment of the many sterling services Lord Northcote has rendered to Bombay, the Honourable Mr. Mehta has not only vindicated his own reputation for good sense, but saved the public life of the whole Presidency from the slur of ingratitude which would inevitably have attached to it in consequence of the action of a few extremists."

O Anglo-Lusitano (41), 22nd Aug.

13. In referring to the appointment of His Excellency Lord Northcote as Governor-General of Australia, the *O Anglo-Lusitano* writes that from the day His Excellency assumed office, he identified himself with all measures for the ameliora-

tion of the people, and took a broad and liberal view of all matters concerning the administration, and that his generosity was proverbial. It adds :—He never hesitated to acknowledge any errors in the administration and in many instances promptly proceeded to remedy them. He visited with tender solicitude places severely affected by plague and famine and gave liberally from his purse towards the relief of the sufferers. None of his predecessors gave so much. In all acts of benevolence and charity his consort, Lady Northcote, was ever to the fore. In addition to her being an ornament in all social functions, Her Ladyship has always been conspicuous in various undertakings of public beneficence. Both their Excellencies on account of their high culture, wide philanthropy, princely hospitality and marked urbanity carry with them the best wishes and affections of the people of this Presidency.

Dnyán Prakásh (32), 24th Aug.

14. It was proposed by the Bombay public to hold a public entertainment in honour of Lord Northcote and to perpetuate His Lordship's memory by raising a permanent memorial, but it is understood that the latter proposition has had to be given up in deference to the personal wishes of His Lordship. The *Gowshala* founded by His Lordship at Charodi to prevent the extinction of the fine breed of Gujarát cattle at a cost of several thousand rupees is itself a worthy memorial of its founder, and in these circumstances His Excellency naturally did not desire to see that the public should perpetuate his memory by erecting a statue in his honour at great cost. Apart from the princely donation of Rs. 24,000 to the Charodi *Gowshala*, His Excellency and his consort have given munificent donations to various other charities. His Lordship's intimation to the Bombay Committee to abandon the idea of raising a permanent memorial to him shows his high-mindedness, and this is probably the first instance of its kind in the history of this Presidency. Poona and its educational institutions, particularly private ones, were for the past five or six years under the ban of official displeasure, but His Lordship has taken the credit of removing them from this unenviable position. The sanctioning of a grant to the Nutan Marathi Vidyalaya and the raising of that of the Fergusson College illustrate his sympathetic attitude towards private educational enterprise in the Deccan. The other day His Lordship sent a cheque for one thousand rupees to the Principal of the Fergusson College in order that his name may be enrolled among the patrons of the Deccan Education Society.

Proposed Memorial to Lord Northcote.

Native Opinion (35), 23rd Aug., Eng. cols.

15. "The meeting of the representatives of the various communities held in the Darbar Room of the Town Hall on Wednesday last raises the question whether the organizers of the meeting are justified in seeking to raise a permanent memorial to one who has left no mark on the administration of the Presidency. The meeting cannot be called representative as the gentlemen who attended it were not delegated for the purpose by their respective communities......... Again, Lord Northcote's career as an administrator is not of a character to induce people to vote a public memorial to him. For His Excellency's amiable, social qualities he may be given an entertainment, and the general public will not grudge it. Mr. Wacha was quite justified in recording an emphatic protest against the proposed public memorial, and we hope the idea will be abandoned."

Kesari (111), 25th Aug.; *Vidya Vilás* (142), 21st Aug.

16. The movement to raise a memorial to Lord Northcote has spread from Bombay to Poona and arrangements are in full swing for getting up an evening party in honour of His Excellency at the Council Hall, which witnessed the secession of five elected Councillors at the time the Land Revenue Bill was passed. At the Bombay meeting, which consisted of wealthy Shetias and a few Baronets, Knights and other title-holders, a resolution was passed to the effect that it was the general wish of the people of the Presidency to express their confidence in Lord Northcote and their appreciation of His Lordship's sympathy, charity and philanthropy. Now it is not denied that Lord Northcote does not possess these qualities, but nobody will on that account agree with the "representative" citizens of Bombay that these qualities are quite enough in an administrator, swaying the destinies of

nearly three crores of human beings. If a memorial is to be raised in Lord Northcote's honour, it must be as the Governor of this Presidency and not as a socially amiable and warm-hearted English gentleman. As Governor, Lord Northcote has done nothing to deserve the love and gratitude of the people committed to his care. Nay, in some respects as the famine administration, the apportionment of plague expenditure, the District Municipal Bill, the Land Revenue Bill, &c., His Lordship's keen personal sympathy produced no beneficent effect upon the general course of administration. A public memorial of such a Governor can never be universally approved, and the opinion of the leading citizens of Bombay cannot be taken as a true index of public feeling in the Presidency. The ordinary rayat is, in our opinion, a better judge of the true character of a Governor's *regime* than the well-to-do inhabitants of urban areas. We would like in passing to throw out a suggestion to the memorial-mongers amongst us that they should get up a permanent memorial fund and order out a statue of every incoming Governor so that it can be unveiled on the Bombay maidan before the end of his *regime* in his presence. There can be no difficulty in finding out some personal quality or other in him to justify a statue in his honour. Even an ass is noted for its patience. It will not, therefore, be difficult to select some private virtue or another in any Governor, who may be sent out to rule over us. [The *Vidya Vilás* makes adverse comments on some of the public acts of Lord Northcote's *regime*, and singles out for criticism in this connection the Land Revenue Act. The paper remarks that the premature departure of such a Governor will not in any way be regretted by the people but will, on the other hand, be viewed with a positive sense of relief.]

Bombay Samáchár (53), 26th Aug.

17. It reflects no small credit upon Lord Northcote that he should have thrown cold water upon the proposal to raise a permanent memorial in his honour. Such a memorial should be reserved for Governors whose administration has given universal satisfaction to the public. We hope His Lordship's straightforwardness in this matter will not fail to teach a salutary lesson to the memorial-mongers of the day. We cordially approve of the proposal to give a public entertainment in honour of Lord Northcote. Such a mark of honour to the retiring Governor is perfectly in accordance with public notions of propriety, and needless to say Lord Northcote has by his splendid charities and sincere sympathy for the masses fully deserved it.

Gujaráti (16), 23rd Aug.

18. The enthusiasm displayed by certain leaders of the native public in doing honour to Lord Northcote awakens depressing thoughts in one's mind. If we are to honour a Governor whose administration has become notorious for reckless disregard of public opinion, where is the use of our holding Congresses and Conferences for exposing the shortcomings of the public administration and demanding increased political rights for the people? Centuries of subjugation and dependence have indeed crushed our political manhood, and even our long connection with an advanced and liberty-loving nation like the British has proved powerless to promote its growth. No wonder in the circumstances that our political progress should proceed at an incredibly slow pace. Unless our people sedulously cultivate the virtues of political courage and independence which are possessed by Englishmen, our political advancement will continue to be seriously hampered and there will never be an end to the humiliating spectacle of spurious memorials raised in honour of incompetent or unpopular Governors and Viceroys.

The Provincial Budget in the Bombay Legislative Council.

Kaiser-i-Hind (21), 23rd Aug., Eng. cols.

19. "The solemn mockery of discussing the Provincial Budget was gone through in the local Legislative Council on Friday and Saturday last. The introduction of the Budget into the Council five months after it has been in operation is indeed an anachronism of which the Government of Bombay alone is capable, seeing that the other provinces go through the mummery and mask of this State performance within three or four weeks after the passing of the Imperial Budget. But

let that pass......... The merit of the Budget statement lies, as every tyro in Indian finance knows, in the delusion it creates. Need we say that for all practical intents and purposes the Financial Statement is not worth the paper and the ink expended on it? And yet this is the paper on which many an 'honourable' member seems to have wasted his time and energy, not to say aught of that larger expenditure of 'manuscript eloquence' which is now the most salient feature of Budget debates everywhere. The framers of the Budget perhaps coolly laugh in their sleeves and view with the glee of self-satisfaction the vain attempts of their 'honourable' critics to smash it and their absolute inability to reduce a single item of the Budget even by a pie!......... Can any one venture to tell us that the effect of unofficial criticism on the Budget has been to retrench expenditure in any direction? Nothing of the kind. Expenditure mounts higher and higher regardless of popular protests and popular criticism in and out of the Council. The tax-eaters stuff their ears with cotton and merrily ply their own canoe, laughing to scorn the vapourings of the authors of manuscript eloquence, the representatives of the tax-payers, and even sometimes roundly rate them for their 'new spirit' which to them is simple 'impertinence.' Is it not time, therefore, to mend or end this mockery of a Budget debate which is enacted every year? Can we not have something real, something substantial, contributing to the permanent welfare of the tax-payers rather than this unreal thing—pure financial flapdoodle—to which we are treated?"

Kesari (111), 25th Aug.

20. The meetings of Indian Legislative Councils have been reduced to a mere mockery of late, as a perusal of the speeches of official and non-official members will amply demonstrate to any one. Even the replies to the interpellations of non-official members are printed beforehand and taken as read at the Council meeting. The Honourable Sir James Monteath accused the elected members of a logical inconsistency in recommending a reduction of revenue on the one hand, and an increase of expenditure on the other. Now, if the framing of the Budget had been left to these non-official members, they could certainly have shown that their recommendations are by no means open to the charge of inconsistency. They would have applied the shears of retrenchment to some unnecessary and overgrown items of expenditure instead of starving much-needed reforms. The speech made by the Honourable Mr. Mehta describing the pitiable position of those, who have the misfortune to speak or write against Government, has our hearty approval, but we cannot say the same thing of his speech in bidding farewell to Lord Northcote. We wish he had not indulged in conventional eulogies of His Lordship's *regime* with which the people are not quite satisfied.

Jám-e-Jamshed (20), 24th Aug., Eng. cols.

21. "It is but an irony of fate that while the Secretary of State for India proclaims from the housetops the prosperity of the country, and the marvellous recuperative powers of its people, the Bombay Presidency should be moaning, year after year, over its financial bankruptcy, and that deficits after deficits should be recorded in its Budget estimates. The Provincial Budget presented by Sir James Monteath at the last meeting of the Bombay Legislative Council shows a deficit of about 21 lakhs in the accounts, testifying to the fact that the Presidency, in spite of a normal harvest, will be dependent on the charity of the Indian Government—a position neither gratifying nor encouraging......... It is true that the grim shadow of famine has been lifted from the land for the while. But from our experience of the last seven years we can say that plague is sure enough to come upon us, and the chances are that it will be more virulent and widespread than it has been hitherto. Then we have to take into account the additional expenditure which Lord Curzon's schemes of reform would inevitably entail. He would be a bold man, therefore, who would count upon any very liberal aid being extended by Government in the near future towards the furtherance of any of those objects of national amelioration to which the attention of the authorities was drawn by the unofficial members in the course of the debate. The only possible way left open to the authorities would seem to be a vigorous, persistent

retrenchment in right directions. But retrenchment does not seem to be popular now-a-days, except where it gives an opportunity for starving deserving institutions. Of late we have had many Commissions, pointing out how the cost of Public Services could be indefinitely augmented. What is wanted now is a thorough and exhaustive inquiry by a Royal Commission into the working of the great spending departments of the State, with the object of pointing out how the bloated expenditure in the shape of salaries paid to high officials could be curtailed and a cheaper but equally efficient agency employed in the administration of the country."

Replies to non-official interpellations at the last meeting of the Bombay Legislative Council.

Mahrátta (7), 23rd Aug.

22. "The questions put at the last Council meeting were, for the most part, very sensible. The quality of the answers, however, unfortunately does not seem to improve. The Honourable Shrimant Babasaheb of Ichalkaranji apparently puts his interpellations on a system. Government are largely in arrears with him for answers to questions put by him so long as a year and a half ago. The grievances of Inamdars in the matter of the realisation of their revenue have formed the burden of Shrimant Babasaheb's song throughout his prolonged term of office as the representative of the Deccan Sardars. Yet the policy of procrastination and evasion pursued by Government will practically compel him to leave the question of Inamdars almost where he found it on retiring from the Council.......... The Honourable Mr. Parekh, as usual, put a number of searching questions, and from one of these it appears that in a single street in Bombay within a distance of about 640 yards there are 10 liquor shops and 3 or 4 fresh toddy shops. Mr. Parekh asked why so many shops were allowed in such a small area; and Government have promised to inquire. In the case of Umaret in the Anand Taluka, the whole village was, under orders of Government, promoted to a higher group in the Revision Survey, the result being an increase of 27 per cent. in the assessment, and all this was done without notice to the village people and in spite of opposition from the Revision Settlement Officer and the Survey Commissioner......... The Honourable Mr. Khare tackled the question of the Fernandez case, and in reply to his question Government admitted that Mr. Fernandez was paid a compensation of Rs. 2,500 by the British Government. The reason given, however, is interesting. Government considered that Colonel Wray did everything in the Fernandez case as a Political Officer and, therefore, they took upon themselves all responsibility for his actions. Government were aware, it was said, that Colonel Wray if allowed to produce the necessary official papers had, in the opinion of *his* Solicitor, a strong defence to any personal action by the plaintiff. That was no doubt the opinion of Colonel Wray's Solicitor. But what was the opinion of the Government Solicitor? And further where was the harm in the production of the official papers if everything done by Colonel Wray was honest and straightforward?"

Jám-e-Jamshed (20), 28th Aug., Eng. cols.

23. "Lord Northcote complained the other day that the right of interpellation is sometimes abused by the non-official members, and that, if proper use were made of the reports and official publications issued by the Government, a good deal of the trouble which is now given to the authorities would be obviated. We shall not be so unjust or blind as to say that there is absolutely no room for the complaint. We have often observed, in the course of the last ten years, that questions are asked in the Legislative Council on extremely trivial matters, and Government are asked to throw light on questions which would not leave anybody the wiser for it. But we believe that the right of interpellation has been, on the whole, wisely exercised by the non-official members; and that, if the authorities find it hard to cope with the questions put to them, the remedy lies in their own hands. One reason why there is generally a big crop of questions at the time of the Council meetings is that those meetings are generally so few and far between. We are confident, however, that the number of questions could be effectively reduced, if the authorities would only learn to take the public more largely into their confidence than they do at present. If Government would be only pleased to set the public right on matters of

urgent importance, and arrange to supply by means of Press *communiques* correct information in its possession on questions discussed in the Press, the non-official members will not much trouble the Government officials when the Council meets.......... Until it consents to do this, it is hard to see how the non-official members can hold silence or be indifferent in the performance of their duty, howsoever unpleasant it may be to their official colleagues."

The Salt Commission.
Jám-e-Jamshed (20), 28th Aug.

24. The appointment of the Salt Commission will be cordially welcomed by the public, but its *personnel* is sure to give rise to dissatisfaction. As usual Government have not thought fit to appoint a single native to serve on the Commission. We would mention in this connection the name of Sir Jamshedji Jijibhoy, who held an important post in the Salt Department and whose experience would have been of great help to the Commission. Similarly Government would have been well-advised in appointing influential proprietors of Salt-works like Mr. R. B. Dubash and Khan Bahadur N. P. Vakil to serve on the Commission. We hope the Commission in taking evidence will take care to secure an adequate representation of popular opinion and invite public bodies to place their views on the subject before it.

Report of the Irrigation Commission.
Kaiser-i-Hind (21), 23rd Aug., Eng. cols.

25. "Commissions, whether royal or plebeian, generally begin with a flash and end in smoke.......... It is only in rare instances that a Commission does its duty without fuss and makes a practical and business-like report which commends itself fairly to the Indian public. But the Irrigation Commission have issued such a report. The Commission recommends irrigation works of the value of 44 crores of rupees to be carried out in 20 years. We have nothing to say against this recommendation. The Commission's scope was made so narrow that it was not, perhaps, possible for it to recommend double that expenditure in the same number of years or the same expenditure in half the time. After the authoritative opinion of experts that famines overtake the country once in eleven years, we deem it extremely important that the new proposals to secure it against the calamitous visitations, consequent on a future severe drought, should be carried out in 10 years. This can certainly be accomplished by a judicious expenditure of 4 to 5 crores of rupees per annum instead of only 2 as suggested. It will no doubt be argued that the Government of India cannot afford such a large expenditure, seeing that the annual programme of fresh railway construction demands at the least 5 to 6 crores of rupees per annum. We meet this argument by saying that the time has come when railway construction should proceed at a very *moderate* pace.......... After all the costly experience acquired during the recent calamitous visitation, and after all the appalling mortality of millions of human beings and agricultural cattle, is the Government still so short-sighted as to persist in its policy of railway construction at a breathless pace in order to please the selfish Chambers of Commerce, and subordinate the true interests of millions of the native population, who even *now* go on insufficient food from year's end to year's end, by limiting to a very narrow compass the projects of irrigation which we know to a certainty will radically change the entire aspect of the insecure areas all over the country? To us it is a matter of profound regret that the Commission have recommended a twenty instead of a ten years' programme. But it is here that the cloven hoof of the Governmet of India is to be seen. It has by the terms of reference checked the Commission from the very outset from making recommendations in a broader and more statesmanlike spirit and more suited to the imperative exigencies of the country. We make bold to say that the love of Government for the Chambers of Commerce and for the foreign traders is infinitely greater than all its solicitude for the amelioration of the indigent and indebted agriculturists. And however it may dissemble, it is a deplorable feature of the administration that the Government allows the interests of the great mass of the population to be subordinated to those of a handful and selfish class of foreigners. It is time the Government awoke to its sense of duty and completed the great irrigation project now submitted for its final consideration by the Irrigation Commission before another famine overtakes the country eleven years hence."

Gujaráti (16), 23rd Aug., Eng. cols.

26. "When Lord Curzon's Government issued a resolution announcing the appointment of the Irrigation Commission, they themselves adopted the principle of encouraging protective irrigation works irrespective of their productive character.......... Lord Curzon enlarged upon it with approval in one of his speeches, and the Irrigation Commission also have adhered to it in making their recommendations. But having regard to their stupendous cost they recognise that there are financial limitations to the possibilities of purely protective irrigation. It is, however, strange that Government have not borne in mind these limitations in giving effect to their policy of constructing railways even beyond the financial capabilities of the country. Whilst irrigation works have always proved a paying concern, our railways have hitherto entailed a heavy loss upon the Indian people, and it does not seem fair to make too much of these financial limitations in the case of irrigation alone. Indian publicists have never contended that the whole of India can be protected from famine by irrigation alone. But their complaint has been that whilst Government were pushing forward railways at a rapid rate and at an enormous outlay, they had grossly neglected to develop the irrigational resources of the country. The report of the Irrigation Commission has more than confirmed the justice of this complaint.......... The Commission cannot be said to have recommended a very ambitious programme. But if it results in the full investigation and utilisation of the long neglected irrigation resources of the country, it will have done no small service to the agricultural population. What Lord Curzon did by appointing the Irrigation Commission could have been done years ago, and though its recommendations do not err on the side of over-generosity, His Excellency deserves no small credit for having collected most valuable data for future guidance and for having made it possible for the Indian Government to extend irrigation and thereby to inaugurate a beneficent departure from their policy of gross neglect and culpable inaction in this respect in the past."

Mahrátta (7), 23rd Aug.

27. "After considerable delay the report of the Irrigation Commission has now seen the light. So far, of course, only a summary of this report has been before the public, but this much can be safely said that there is nothing very striking about it. The benefit likely to result from the recommendations of the Commission, supposing these were to be strictly carried out, would not be commensurate with either the public expectations or the real needs of the country.......... As regards the Bombay Presidency in particular, the Commission have attempted to be liberal. The canals in Sind would be extended, and improvements in existing works would be made during the next twenty years at a cost of 100 lakhs. All this expenditure is expected to be productive. There is likely to be a disappointment with regard to the share which Gujarát gets of irrigation projects in the report.......... The principal irrigation work suggested for the Deccan is the construction of storage works at eligible sites under the Ghats, and for canals therefrom into the Deccan Districts. This and a further expenditure of 50 lakhs on smaller works, either new or in the course of construction, will secure to the Deccan an increase in the average irrigated area from 325,000 acres to 500,000 acres in a year of extreme drought. The Commission themselves hasten to admit that the amount of protection thus afforded to some of the Districts most liable to famine and thus in most need of protection, is far from adequate. But they consider that the physical condition of the area concerned is such that further provision at any reasonable expenditure will be wholly impracticable. It is further very interesting to see how the Commission approach the irrigation question from the point of view of finance. The central idea of the Commission is that irrigation works in future should be made as productive as possible; and that unless they are made productive within a given period of time, Government would not be well-advised in entering upon further expenditure in this direction.......... The policy of the Irrigation Commission will be understood when we point out that for a certain number of years to come the annual charge which Government are recommended to undertake for giving the agriculturists protection against drought will not amount to even half a crore of rupees in addition to its present expenditure; and it is pertinent to inquire

whether this measure of liberality for the extension of irrigation is, in any way, commensurate with what we have been accustomed to expect in the matter of railway extension."

Remarks upon the revival of an old Police Regulation in Khándesh.
Khándesh Vaibhav (113), 21st Aug.

28. A correspondent writes to the *Khandesh Vaibhav*:—Your recent article on the revival of an antiquated Regulation (XII of 1827) in the District of Khándesh ably gives expression to a legitimate public grievance. I desire in this connection to draw the attention of the District Magistrate to a few points connected with the working of the Regulation in practice. To any one, who reads section 27 of the Regulation, it would at once be clear that only the District Magistrate has power to issue notices under the section; yet a few notices recently served on some suspects in Khándesh bear the signature of Mr. N. B. Divatia, who is only a First Class Magistrate. Then, as regards the security for good behaviour, it has not been asked from any one of those on whom notices have been served till now. It is claimed as a justification for the revival of the Regulation that crime has gone down in the district. I think the result is due more to a general improvement in the material condition of the district than to the revival of the said Regulation. Again, there would have been no ground for complaint if the provisions of the Regulation had been enforced exclusively against the criminal classes. Notices, I understand, have been served upon some Marwaris, who certainly cannot be said to belong to the criminal classes. It is easy to conceive the grave inconvenience that must result to the public from the restrictions imposed by the Regulation.

Ganpati Festival.
Prakáshak (50), 21st Aug.; *Nyáya Sindhu* (122), 24th Aug.; *Nagar Samáchár* (119), 22nd Aug.; *Bakul* (91), 23rd Aug.; *Deshakálavartamán* (100), 27th Aug.; *Sudhárak* (40), 24th Aug.

29. Under the heading of "The Ganpati Festival" the *Prakáshak* publishes some verses to the following effect:—India has at present fallen on evil times; she has suffered much till now and seems almost weary of her existence. Divine grace can alone lift her from her present plight of wretchedness. Foreigners were once captivated by her fabulous wealth, but have now become convinced of her poverty. The Aryas were happy under native rule and felt no anxiety whatever about earning a living. But all this is changed now; our countrymen do not even get sufficient food to eat. The country is being unceasingly drained of its wealth just as juice is squeezed out of sugar-cane by force. Native rule has disappeared and religious torpor has overtaken the land. It is not known when God will manifest himself on earth for the sake of our deliverance. [Several other papers of the week publish articles on the Ganpati festival, exhorting the Hindus to celebrate the same in an enthusiastic manner. The *Nagar Samáchár* deplores the apathy shown in the matter by the people of Ahmednagar. The *Bakul* and some other papers publish programmes of the Ganpati celebrations to be held at Ratnágiri and other places. *Melas*, *Harikirtans*, *puran* readings form prominent items in such programmes. The *Sudhárak*, however, strikes a different note, and remarks that some persons, under the pretext of the worship of Ganpati, indulge in all manner of puerilities. The paper thinks that the futility of this pseudo-religious movement is gradually dawning on the public mind and that the enthusiasm with which it was once celebrated is now steadily on the decline.]

Exhortation to the people of India to avoid the habit of tea-drinking.
Shri Sayáji Vijay (38), 22nd Aug.

30. The European tea-planters in India, finding that the sale of Indian tea in foreign markets is showing signs of decline, have set on foot a vigorous movement to promote its sale within India itself. With this end in view they have offered for sale pice packets of Indian tea, which find an extensive and profitable sale among the poor rayats. Tea-drinking is thus becoming quite common in India, and the beverage is gradually coming to be looked upon almost as an absolute necessary of life. We would, however, like to sound a note of timely warning to our fellow-countrymen that they should keep themselves aloof from the injurious habit of tea-drinking. Their

indulgence in it will not in any way benefit them, but merely fill the pockets of white tea-planters.

Introduction of the Madras A'bkári system into certain districts in the Bombay Presidency.
Kaiser-i-Hind (21), 23rd Aug.

31. The introduction of the Madras A'bkári system into four districts of the Bombay Presidency, *viz.*, Poona, Sátára, Belgaum and Khándesh, has been fraught with much disadvantage to the people of these districts, although it has resulted in a substantial increase of revenue to Government. Under this system the retail vendor of liquor in a village can, owing to want of competition, regulate the price of liquor at his sweet will. The hardships of the system will be apparent from the fact that since its introduction there has been a marked decrease in the consumption of country liquor in Poona. Such a decrease in consumption does not necessarily imply a diminution of the vice of drinking but rather an increased consumption of English liquors. We hope that in the interests of the public, Government will soon abandon the new system altogether.

Comments upon the result of the Tilak case.
Native Opinion (35), 26th Aug., Eng. cols.

32. "We think we are not transgressing the bounds of public comment when we say that in the conviction of Mr. Tilak for perjury, the expected only has happened. Words fail to depict truly the popular verdict on Mr. Clements' extraordinary performance. The young and energetic Magistrate has undoubtedly immortalized his name in Indian history by putting a remarkable end to an altogether remarkable prosecution......... We do not know if we should congratulate Mr. Clements on showing moderation so far as to have inflicted a sentence actually six months less than the maximum he was empowered to pass, but if it be true that he is a nephew or some such relation of Mr. Justice Aston, we must at any rate give him credit for having closely kept up the traditions of his uncle who attained a world-wide fame in 1897 by passing a sentence of transporation on the Editor of the *Pratod* newspaper. If Mr. Aston could sentence an obscure Editor to transportation, surely Mr. Clements was bound to send one, whom even the prosecuting Counsel, Mr. Strangman, admitted to be a great man, to prison for 18 months. It is yet difficult to guess why the limit of 18 months, and neither more nor less, was fixed. Is it because Mr. Tilak's trial, which practically commenced with Mr. Aston's judgment in April 1902, lasted nearly 18 months, or is it because Mr. Aston who is now elevated to the High Court Bench hopes to remain in India for 18 months longer, or is it because of some such coincidence that the figure 18 entered into the Magistrate's mind? Or is there any mysterious virtue in the figure 18? Eighteen is a sacred number among Hindus. The Mahabharat has 18 books and the Gita has 18 chapters. There are 18 Puranas and 18 Smritis. Mr. Tilak got 18 months for sedition in 1897, and he now gets another 18 months for perjury! Who ever heard of simple perjury in Court being punished with 18 months' hard labour? In 1897 people consoled themselves with the reflection that if Mr. Tilak was sacrificed the British Empire would be saved. What consolation can there be now? Even Tai Maharaj and her sponsor Nagpurkar cannot be benefited by Mr. Tilak's incarceration. None else has benefited. Neither the Bombay Government, nor Mr. Aston, nor Mr. Clements, nor anybody else, for none of them can hope to outshine their previous reputation for severity. What then led to Mr. Tilak's conviction? We think the explanation is very simple and very obvious too. In the first place Tai Maharaj and Mr. Nagpurkar wanted to get rid of the probate granted to the Trustees of the estate of Baba Maharaj, and of course the wishes of such august personages had to be satisfied. Then Mr. Aston chivalrously took it into his head to assist Tai Maharaj, and of course his action must be vindicated by punishing the only man who questioned it. Then Mr. Clements was appointed to try the case, and Mr. Strangman to argue the prosecution; and Government was in duty bound to justify their appointments and the heavy expenditure which, at the lowest calculation, must have run up to Rs. 40,000. Were these forty thousand rupees to show no tangible result in the form of a conviction of Mr. Tilak? It was again a case of the prestige of Government officers being in danger, and poor Mr. Tilak had to fall a victim to the fetish

Those who have closely followed the vicissitudes of this sickening prosecution have simply been disgusted, but the *finale* certainly tops everything............ The case is in some sense still *sub-judice* as an appeal has already been filed, and we will, therefore, refrain from commenting on its merits at present. We may, however, state this much for the edification of our readers. The two statements, for the alleged falsehood of which Mr. Tilak is punished, are that Tai Maharaj was not put under restraint in the Wada in Poona and that the boy Jagannath was placed on her lap at Aurangabad. The falsehood of these statements is mainly supported by Tai Maharaj's own story which has been almost conclusively proved false. These two gems were culled out from a mass of deposition which lasted over 14 days. Could there be a grosser travesty of judicial proceeding? Are British Magistrates and British laws brought into being to be prostituted in this manner? And is the Indian tax-payer's money to be squandered in such costly tom fooleries......... Lord Northcote is now going, and the busybodies in our midst are engaged in raising a statue in his honour. Even the Honourable Mr. Mehta, from whom we expected better things, could not avoid the temptation of talking sweet nothings in the Council meeting to please the departing Governor. What better commentary can there be on His Lordship's inane administration than Mr. Tilak's trial and sentence? A Governor who allowed such scandals to flourish unchecked under his very nose deserves anything but a statue and congratulations. Sycophants and toadies may bespatter any quantity of butter, but history will record its own impartial verdict."

Ohikitsak (97), 17th Aug.; *Shri Sháhu* (135), 26th Aug.; *Samarth* (37), 20th Aug.

33. The protracted proceedings in the Tilak case, which was tried by Mr. Clements, came to a close on Monday last and the result has been what the public had anticipated. Truth has been balked and justice trampled under foot. It is a sad irony of fate that habitual perjurers and forgers should be acquitted by superior Courts of justice and that a self-sacrificing champion of the people's cause should be accused of perjury and forgery. As regards the adoption of the boy Jagannath at Aurangabad eight educated and respectable witnesses deposed that they actually saw the boy placed on Tai Maharaj's lap. The prosecution did not suggest any valid explanation as to why these men should have perjured themselves by siding with Mr. Tilak. The so-called letters of Tai Maharaj are shown by the pleader for the defence to have been put in old envelopes in order to pass them off as genuine. The preliminary Police investigation made by Mr. Brewin showed conclusively that Tilak was innocent of both the offences of which he has been convicted. But his report was not allowed to be put in as evidence in the case. The attitude of the Magistrate and the fact that Government incurred an expenditure of forty thousand rupees on the case had prepared the public mind for Mr. Tilak's conviction. It is by no means a novel experience that those who try to awaken public opinion incur the displeasure of Government. It is also noticeable that the judgment in the present case was delivered only two days before the Ganpati festival. [The *Shri Sháhu* observes:—On a general consideration of the case it is clear, even to a lay mind, that no other Magistrate would have taken the same view of the case as Mr. Clements. The case further shows how a young and inexperienced Magistrate is apt to attach little value to the evidence of respectable persons. The *Samarth* remarks that in the opinion of law experts the evidence decidedly went in favour of Mr. Tilak, but that in spite of this Mr. Clements held the charges proved and did not hesitate to pass upon him a severe sentence.]

Hitechchhu (60), 27th Aug.; *Swadesh Bandhu* (78), 26th Aug.

34. We are simply astonished that Tilak, who is the bulwark of the Congress and the idol of Maratha Brahmins, should have been found guilty of such grave charges as perjury and unlawful detention. If Tilak be really guilty of these charges, it reflects the greatest disgrace upon him. We hope, however, that he will be declared innocent by the Appeal Court. [The *Swadesh Bandhu* writes:—We are told that Tilak was escorted to the jail by a party of mounted police in addition to the usual police guard, and that other precautions were also taken to prevent his escape. As Tilak was not a State prisoner, nor belonged to the criminal

class of society, we cannot help remarking that such precautions were needless and unduly harsh.]

Kesari (111), 25th Aug.; *Kál* (107), 28th Aug.

35. Mr. Clements delivered his judgment in the Tilak case yesterday shortly after 12 noon. He found the accused guilty of perjury and wrongful confinement and sentenced him to 18 months' rigorous imprisonment and a fine of Rs. 1,000. He read only a few extracts from his judgment and the whole thing occupied only 10 or 15 minutes. The warrant to be given to the police was ready and Tilak was taken to the Yeravda Jail. An appeal was in the meantime filed in the Court of Mr. Lucas, Sessions Judge, who ordered Tilak to be released on bail. Mr. Clements' judgment occupies 184 pages and embodies the points and arguments urged by Messrs. Aston and Strangman. The following is a short summary of the judgment:—The prosecution is not a vindictive one and the prosecution were right in not calling the evidence of Police officers. Tai Maharaj gave on the whole true evidence, and if she denied the authorship of a letter written by herself it was because she was troubled too much in cross-examination by Messrs. Branson and Karandikar. She was taken to Aurangabad under a false pretext. The Aurangabad witnesses spoke lies in giving their evidence because they are all Brahmins and look upon Tilak as a great man. Khaparde is a false witness, who has taken shelter behind the Commission. The trustees had no right under the will, which is invalid. Some words of Tai Maharaj, which refer to the alleged adoption at Aurungabad, are not to be understood literally, as she is an illiterate lady. She was wrongfully confined in the *wada* because the trustees feared that she would adopt Bala Maharaj. Tai Maharaj is the owner of the estate and the trustees are nobodies. No adoption took place at Aurangabad and Tai Maharaj was wrongfully confined in the *wada* at Poona. Tilak gave false evidence on both these points. [The *Kál* makes sarcastic comments on the very short time allowed by Mr. Clements to the defence within which to file their appeal and obtain an order for Tilak's release on bail.]

A request to the authorities to prevent the importation of plague into Surat.
Gujarát Mitra (17), 23rd Aug.

36. Plague is at present raging virulently in Jalalpur, Gamdevi, Billimora and a number of other villages in the vicinity of Surat, and there has been of late a constant influx of people from the infected villages into the city. The plague measures adopted here being of a very mild type, a fresh outbreak of the epidemic in the city seems imminent. It therefore behoves the civic authorities to forestall the danger and check the immigration of persons from infected areas into the city.

Plague in Broach and alleged inaction of the local Municipality.
Broach Mitra (54), 23rd Aug.; *Broach Samáchár* (53), 27th Aug.

37. Plague is steadily on the increase in Broach, but the local Municipality, we are sorry to say, is making no efforts to arrest its progress. It is time for that body to shake off its lethargy and adopt vigorous measures for combating the epidemic. We wish to make a suggestion to the Health Officer to publish a daily return of plague cases and deaths. This would by no means create a panic, as is wrongly apprehended by the authorities, but prevent the spread of exaggerated reports about the actual extent of the epidemic. [The *Broach Samáchár* makes similar remarks.]

Strange notices alleged to have been issued to certain house-owners by the Mamlatdar of Belgaum.
Vyápári (147), 23rd Aug.

38. The Mamlatdar of Belgaum has recently issued notices to the house-owners in Ganpati lane calling upon them to explain why houses were built in that lane sixty years ago. It is very strange that such notices should be issued when the persons who built the houses are dead and gone!

Gambling in Karáchi during the Hindu month of Shravan.
Sind Vartamán (75), 21st Aug.

39. We draw the attention of the local police to the widespread prevalence of gambling in private houses in Karáchi during the sacred month of Shravan every year. The stakes are oftentimes ruinously heavy and even women of respectable families take part in the games. The evil also prevails in several important towns in Gujarát. In Karáchi, however, it has increased

beyond all bounds. It is said that some corrupt police officers play into the hands of the gamblers and deliberately connive at their wrong doings. The complaint surely needs to be looked into by the District Superintendent of Police, Karáchi.

Native States.

Comments on the reported abandonment of the Viceroy's visit to Káshmir.
Arunodaya (89), 23rd Aug.

40. A Simla telegram states that the recent floods in Káshmir having resulted in grave damage and inflicted a serious loss upon the people, the Viceroy will not now visit the province as originally intended. We cannot understand this change in the Viceregal programme. Do Viceroys go on tour only to enjoy themselves and to receive valedictory addresses? Is it not their prime duty to acquaint themselves with the real condition of the people? Why should then His Excellency give up his visit to Káshmir simply because the people are in distress? Surely the abandonment of the proposed visit does not show that Lord Curzon is a sympathetic ruler.

Alleged confiscation of the properties, cash allowances, &c., of Brahmin priests in the Kolhápur State.
Samarth (37), 26th Aug., Eng. cols.

41. The *Samarth* publishes a tabular statement, giving approximately the annual income of the properties, cash allowances, &c., amounting to Rs. 47,000 in the aggregate, which are said to have been recently confiscated by His Highness the Maharaja in connection with the Vedokta movement:—"As there is rarely a village without a Patel or a Kulkarni so also there is rarely a village without a Gramjoshi, who is a necessary member of the ancient village organization and ministers to the spiritual needs of the whole village. A piece of land as well as a cash allowance is generally attached to the hereditary office of the Gramjoshi. There are about 800 villages in the Kolhápur State excluding the feudatory Jahagirs. The amount of cash allowance ranges within considerably wide limits. But we think that we can take the average to be Rs. 5 per village. The total amount payable to the whole body of vatandar Gramjoshis thus comes to about Rs. 4,000. These cash allowances have been suspended. His Highness has been pleased to direct that they shall be paid only to such priests as agree to the Vedokta......... The Inam lands belonging to Gramjoshis are at present assessed at something like Rs. 8,000. The net income of a land may safely be taken to be twice the amount of its assessment. Though the Gramjoshis have not yet been deprived of their lands which are fondly regarded as their hereditary Vatans, there is ample reason to apprehend that their resumption by the State is a natural sequel to the confiscation of cash allowances. We can thus have a rough idea of the amount of loss which is likely to be sustained by a portion of His Highness's loyal subjects, who play an important and useful part in the village economy. An actual loss of Rs. 4,000 in the form of cash allowances with a prospective loss of Rs. 16,000 in the shape of lands affecting hundreds of families is not a matter to be lightly passed over. All right-minded men will agree with us in thinking that the question deserves earnest consideration. The sudden confiscation of hereditary Vatans, which have been in the possession of the families for several centuries, is a heavy blow, the painful effects of which can be appreciated only by those who have some knowledge of the tenacity with which Vatandars cling to their Vatans."

Withdrawal of the Baroda Early Marriage Prevention Bill.
Sanj Vartamán (74), 25th Aug.

42. A Baroda correspondent of the *Sanj Vartamán* writes:—It is understood that His Highness the Gaekwar of Baroda has decided to drop the Early Marriage Prevention Bill. The Bill had aroused a good deal of opposition from the Gaekwar's subjects, and the reform party having failed to strengthen the hands of His Highness by giving cordial support to the measure, His Highness has resolved to withdraw the Bill in sheer disgust.

Intelligence extracted from the Press.

Celebration of Mr. Dadabhai Naoroji's birth anniversary.
Sánj Vartamán (74), 25th and 27th Aug.

43. A movement has been set afoot in Bombay by Mr. Damodardas Sukhadwala and other leading citizens to celebrate the birth anniversary of Mr. Dadabhai Naoroji. The first celebration of the kind will take place on 4th September next at the People's Free Reading Room (Bombay). The bright example of noble self-sacrifice, ardent patriotism and unswerving devotion to public duty set by Mr. Dadabhai should serve as a guiding light to the rising generation of Indian youths, and the movement must, therefore, command cordial approval at the hands of the public.

Reported intention of the Honourable Mr. Gokhale to compete for a seat in Parliament.
Sánj Vartamán (74), 28th Aug.

44. We learn from a reliable source that the Honourable Mr. Gokhale intends very shortly to proceed to England to compete for a seat in Parliament. We fervently hope that he will succeed in his object, for his presence in Parliament is sure to extend the sphere of his usefulness and be of great service to this country when Indian questions are brought for discussion before that assembly.

S. G. JAYAKAR,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

Intelligence extracted from the Press.

[illegible] A movement has been set afoot in Bombay by Mr. [illegible] [illegible] and other leading citizens to celebrate the birth anniversary of Mr. Dadabhai Naoroji. The first celebration of the kind will take place on 4th September next at the People's Free Reading Room [illegible]. The bright example of noble self-sacrifice, [illegible] and unswerving devotion to public [illegible] as an inspiring light to the rising generation [illegible], therefore, commend cordial ap-[illegible]

[illegible] the Honourable Mr. Gokhale [illegible] to England to compete, [illegible] We fervently hope that [illegible] his presence in [illegible] of his usefulness [illegible] country [illegible] Indian [illegible] before that [illegible]

CONFIDENTIAL.]

[No. 36 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th September 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st July 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Álexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARÁTI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

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4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Ávte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

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	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Mahárashtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Nărayan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arŭnodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	The Indian Municipal Journal.	Bombay ...	Weekly ...	John Wallace, C.E., S. M. Rutnagur ...	...
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300

Politics and the Public Administration.

Fighting in Somaliland.
Kál (107), 4th Sept.

1. It appears from the telegrams published last week that the fighting in Somaliland has slackened in vigour not because the British forces have inflicted any serious reverse upon the Mullah, but because they are themselves ill-prepared to overcome local difficulties. The Mullah is neither educated and refined, nor can he deliver eloquent speeches in English. Yet he knows well how to defend his own. Undaunted by the civilised and up-to-date military operations of England, he has resolved upon preserving the independence of his country. During the recent engagements with his men it was discovered that his soldiers are armed with the same pattern of rifles as the British soldiers possess. How he acquired them may make some persons gape with astonishment. It is understood that the Mullah has been provided with a number of rifles and three crores of cartridges by a trading firm in London. Historians prophesy the fall of a nation when they see treachery rampant among those belonging to it. Does the existence of such firms as the above in England suggest her approaching fall? If even England produces some traitors, Indians may console themselves that treachery to their country is a failing not confined to this country.

Proposed increase to India's military charges and Lord George Hamilton's views about the prosperity of India.
Voice of India (14), 5th Sept.

2. "India cannot be sufficiently grateful to Lords Ripon and Northbrook for the gallant stand they made on her behalf in the matter of the extra military burden sought to be laid on her all-too-slender resources.......... It is doubtful if a single Anglo-Indian of position has expressed himself in favour of Mr. Brodrick's proposals, while, on the other hand, hundreds of the ruling class, in and out of office, have deprecated the proposed burden in unmistakeable terms. The influential public meeting under the presidency of Sir Charles Dilke must also have had its effect. But all this many-sided opposition could scarcely have sufficed without the prompt and emphatic protest telegraphed by His Excellency the Viceroy in Council. As a noble friend writes from London, that protest gave its quietus to the Ministerial game, and disconcerted our worthy Secretary of State, whose idea of the 'recuperative' powers of Indian finance is apt to remind one of the ancient fable about our Pagoda Tree. Are the people of India to be taken as 'prosperous' because these poor patient beasts of burden pay with their blood what tax-payers elsewhere would refuse to pay with the sweat of their brows? Has it not yet dawned upon the authorities that the bulk of our rural agricultural population often meet the demand of the State (and perhaps of the tax-collector on the top of that) from their daily food and from the proceeds of the sale of what they hold dearer than life itself? We wish Lord George Hamilton could be induced to see with his own eyes this 'prosperity of India and the recuperative powers of its people,' which he seems to regard as among the miracles of modern statesmanship."

Alleged injurious effects of the measures adopted by Government for the benefit of the Indian rayat.
Jagadadársha (104), 30th Aug.

3. All lucrative professions in India are at present monopolised by foreigners, and the only occupation left to the people whereby to make their living is agriculture. But this, too, will, it appears, be taken away from them in course of time. In their anxiety to protect the agriculturist from the clutches of the relentless money-lender Government have passed some measures, but unfortunately these have tended to aggravate, and not to alleviate, the miseries of the poor rayat. We shall illustrate this by a few concrete examples. Government passed the Deccan Agriculturists' Relief Act with the avowed object of preventing the money-lender from driving too hard a bargain with the needy and ignorant cultivator. But the practical effect of the measure has been not to ameliorate the condition of the agriculturists but actually to make it worse than before, inasmuch as his credit with the savkar is impaired in consequence of the Act and money-lenders now prefer to purchase the holdings outright from embarrassed cultivators to taking them in mortgage. Similarly, Government passed the new Land Revenue Act with the object of freeing the holdings of agri-

culturists of all encumbrances and of re-granting the same to them without the power of transfer. The rayat may be temporarily pleased at the prospect of getting his holding back from Government free of all encumbrances, but Government will in course of time deem it more profitable to grant the confiscated holdings to missionaries, who can be more confidently relied upon for timely payment of revenue than the poor and needy agriculturist. The missionaries in their turn will re-let the holdings acquired by them from Government to native converts and the landless rayat will ultimately have to eke out his living as the serf of these converts. The third palliative proposed by Government to remedy the miseries of the rayat, *viz.*, the establishment of agricultural banks, will, it is feared, produce a similar result. Native capitalists generally fight shy of such concerns, and they will in consequence be financed by European capitalists whose capital may be lying idle for want of suitable investment. Thus the agriculturists will ultimately find themselves in the clutches of these European money-lenders. We thus see that the measures adopted or contemplated by Government for the benefit of the agriculturists tend to make the position of the latter worse and not better than before.'

Government of India and the Native Press.
Jám-e-Jamshed (20), 2nd Sept., Eng. cols.

4. "It is certainly a very courteous and considerate reply which Sir Walter Lawrence has sent to the memorialists who asked for a reduction of the postage rates on native newspapers, and the extension to them of the privileges enjoyed by the Anglo-Indian Press. It is both gratifying and encouraging to see that Government is so ready to recognize and increase the usefulness of Vernacular newspapers as an educative agency for the mass of the population. In their representation the memorialists had asked that the postage on newspapers weighing up to eight tolas should be fixed at a quarter of an anna, as the privilege of forwarding newspapers weighing four tolas and under for a quarter anna has proved of no practical utility, save in a few and unimportant cases, to the stimulation of a wider circulation. The Private Secretary to the Viceroy writes to say in regard to this that the request will be communicated to the Financial Department for official consideration. We are grateful even for this small mercy.......... As regards the putting of the Vernacular Press on the level of Ango-Indian newspapers, Sir Walter Lawrence's reply is more explicit and obliging. The memorialists are informed that there is nothing to prevent the Vernacular Press from enjoying the same privileges in the matter of official information as those which have been extended to the Anglo-Indian Press.......... Sir Walter says that, as there seems to be some misapprehension as to the procedure that prevails, he would be glad to meet one or two representatives of the memorialists at Simla and discuss the matter with a view to arriving at 'a solution that would be agreeable to all parties.' This is undoubtedly true, but we shall refrain from further observations on the subject to-day, thanking in the meanwhile both Lord Curzon and Sir Walter Lawrence for their condescension and kindness in trying to meet the wishes of the memorialists, and attempting to come to an arrangement under which it might become possible for Government to extend to the Native Press the privilege of their confidence more largely than has hitherto been the case."

Bombay Samáchár (53), 1st Sept.

5. The reply given by the Viceroy to the memorial submitted to him on behalf of native journalists is no doubt encouraging. The first point urged by the memorialists, *viz.*, that the limit of weights for their papers sent by post be fixed at eight instead of four tolas for a quarter anna, has been referred to the Financial Department for official consideration, and we trust that that Department will not fail to consider favourably the suggestion made by the memorialists. As regards the other point, *viz.*, that the same facilities for the supply of official information should be granted to native as to Anglo-Indian journalists, we are glad to note the fair and impartial attitude adopted by the Viceroy. If independent arrangements could be made for the supply of such information through the Postal or the Telegraph Department at the cost of the journalists, who may require it, there would be little ground for complaint.

6. "We say that our feeling in the matter of the ivory furniture transaction between the Viceroy and the Maharaja of Benares is one of disagreeable surprise. Nobody believes that there was any pressure in the matter, either direct or indirect. His Excellency thought that he was dealing with the Maharaja as one gentleman with another. Our surprise is he should have thought so. No Viceroy has done so much in some directions to elevate the status of Indian Chiefs, but the time is not come when the latter will get out of the cumbrous courtesy of their class, especially in their behaviour towards Englishmen in authority. So tainted in fact has been the generosity of the majority of Indian Chiefs with motives either of subservience or of vanity that there is an extreme sensitiveness even among Indians in positions of public trust and responsibility in regard to being recipients of it. We wish His Excellency had realised this fact, and left the Maharaja to rejoice in the possession of his furniture. No amount of explanation can disguise the fact that the transaction was a blunder, though, of course, the spirit in which it has been sought to be made use of against Lord Curzon is on the face of it far from being disinterested." [The *Jám-e-Jamshed* writes:—"We are all grateful to our friends in Parliament for keeping a vigilant eye on the doings of British officials in India, high and low. But we would like to see them remember what they owe to themselves and to others, when they set about making charges and reflections on the personal honour and integrity of individuals, whose probity and sense of self-respect are at least as great as theirs. It is to be wished that Mr. MacNeill had thought twice before asking the question he did in Parliament about the Benares ivory chairs. The letter written by the Maharaja of Benares to the *Times* on the subject effectively disposes of the allegations made by certain of India's 'well-wishers' against the Viceroy, and which were, without due inquiry, repeated in Parliament."]

Lord Curzon and the suite of ivory furniture.
Indian Social Reformer (4), 30th Aug.; *Jám-e-Jamshed* (20), 1st Sept., Eng. cols.

7. "Mrs. Smeaton's championship of an imaginary Maharaja of Benares, about some imaginary pieces of *ivory* furniture estimated by an imaginary expert at £1,000, turns out a hoax which is pitiable in its utter hollowness. So unreal, indeed, is the whole story that the real Maharaja has to traverse almost every detail of it; and in that rather ungracious task he is supported by the real expert, who takes the ivory-faced furniture to pieces just as the Maharaja has torn to shreds Mrs. Smeaton's circumstantial statement. If the attempt was intended to make political capital out of the alleged transaction, it has recoiled on its perpetrators. That the lady herself was duped in the first instance seems to admit of little doubt. But the wife of an eminent official ought to have verified her facts before rushing into print. As for Lord Curzon, the incident is not without its lessons. For one thing, men in his position cannot indulge in the luxury of child-like confidence. A shrewd tradesman or auctioneer might have got him those rotten old chairs for half the money without any of the hubbub that has attended his characteristically straightforward dealing."

Voice of India (14), 5th Nov.

8. It is regrettable that the Viceroy should have indulged his artistic taste by consenting to accept a suite of ivory furniture from the Maharaja of Benares. The transaction was little known in this country until it was dragged into light by a question asked in Parliament. It does not become the diginty of an exalted functionary like the Viceroy to have a dealing of this kind with a petty feudatory like the Maharaja of Benares. The reply given by Lord George Hamilton to the question asked in Parliament on the subject is not convincing. We do not of course doubt the truth of Lord George's statement, but the wording of it is a trifle vague. Admitting that the furniture was in a rickety condition and lying neglected in an unoccupied building, we fail to see how Lord Curzon is justified in acquiring it. The fact that the Maharaja was presented by the Viceroy with a rifle more valuable than the furniture does not mend matters. The Viceroy could certainly have ordered furniture of a similar pattern to be made for himself, as there is no lack of ivory or of skilled workmen in India. The transaction is not, in our opinion, fully explained as yet. The Maharaja of Benares has given his version

Arunodaya (89). 30th Aug.

of it in the letter sent for publication to certain English newspapers, and it now remains for the Viceroy to defend his action by giving a personal explanation.

Lord Lamington, the Governor-elect of Bombay.
Mahratta (7), 30th Aug.; *Kesari* (111), 1st Sept.

9. "It has been officially announced that Lord Lamington succeeds Lord Northcote as Governor of Bombay. Some of the patent facts in our new Governor's favour are that he is a member of the British peerage, that he was an Assistant Private Secretary to the late Marquis of Salisbury, and that he has seen Colonial service as Governor of Queensland. He is a Tory and it may, therefore, be taken for granted that he will not favour the political progress of this Presidency. He is said to be a personal friend of Lord Curzon, who was his colleague as an Assistant Private Secretary to Lord Salisbury; and it may, therefore, be expected that Lord Curzon will have secured in the new Governor of Bombay a useful instrument for carrying out his provincial policy. As for Lord Lamington's recreations which, too, appeal to a certain class of people amongst us, it may be stated that the new Governor is fond of shooting and fishing. Let our Native Princes in the Bombay Presidency, therefore, look about, for those among them that may have got hunting forests and fish ponds will have a good opportunity of winning the good graces of the Governor. Only one fact now remains to be ascertained about the new Governor, and that is the quality or qualities which may serve as a plausible justification for raising a memorial to him at his departure. But these cannot long remain a secret to the penetrating perception of our memorial-mongers." [The *Kesari* writes in a similar strain.]

Gujaráti (15), 30th Aug., Eng. cols.

10. "Lord Lamington has been appointed to succeed Lord Northcote as Governor of Bombay. Apart from the merits of the selection, the announcement has afforded relief to the public mind, because the Presidency will have at its head an Englishman who is, at any rate, not an embodiment of irrepressible conceit and inveterate racial prejudice. That is distinctly a political gain. As regards the qualifications of Lord Northcote's successor, he does not compare unfavourably with most of his predecessors. As Assistant Private Secretary to Lord Salisbury he came in contact with one of the foremost politicians of the Victorian era and has had opportunities of gaining knowledge of political affairs. As Governor of Queensland for nearly six years, he had to deal with inconvenient situations, but is said to have discharged the duties of his high position with tact and judgment, so that he cannot be said to be wanting in knowledge of administrative affairs. Even in Queensland Indians could not have been unfamiliar to him, and owing to his visit to the Delhi Durbar as one of the personal guests of the Viceroy India is not entirely a strange land to the new Governor."

Rást Goftár (25), 30th Aug., Eng. cols.

11. "Lord Lamington has been appointed to succeed Lord Northcote as the Governor of Bombay. Considering the fact that even such exalted posts are, for one reason or another, gradually ceasing to be attractive to statesmen in the front rank of British politics, Bombay might consider itself fortunate in Lord Lamington having consented to serve it. The new Governor has won golden opinions from all with whom he has come in contact; he has a distinguished record of public services, both at Home and abroad, is young, energetic and ambitious enough to add to the glory and greatness of the Empire by adding to the happiness, prosperity and contentment of those committed to his care. He has shown himself to be a capable, sympathetic and tactful pro-consul in an important Colony, and we cannot help feeling that in him the Presidency will find an administrator, who will be an altogether worthy successor to the illustrious statesman who is going to bid farewell to these shores on Saturday next."

Departure of His Excellency Lord Northcote.
Kaisar-i-Hind (21), 30th Aug., Eng. cols.

12. "Bombay will long remember Lord and Lady Northcote for their noble deeds of unostentatious benevolence, their freedom from racial prejudice, and above all for their high standard of purity in the social life of the city.......... We wish that in his public capacity as the head of the administration we could speak of

Lord Northcote in the same happy strain. At any rate, whatever his administrative abilities, we have not known of any special act of his *regime* which the Presidency may remember with feelings of gratitude. At the same time his tact and sympathy have saved him from the odium which Lords Harris and Sandhurst attracted towards themselves. Even the most energetic and masterful of Governors in recent times has had to succumb to the baneful influence of his surroundings. A Governor who can govern with *suaviter in modo and fortiter in re* is nowadays rare......... In all important matters of the administration, Members of Council are omnipotent. The Governor is only a registrar to their autocratic decrees. We have yet to get a Governor who will set aside his Councillors and act on his own responsibility, tempered and chastened by a true knowledge of the wants and feelings of the governed."

Voice of India (14), 5th Sept.; *Jám-e-Jamshed* (20), 5th Sept., Eng. cols.

13. "Bombay bids farewell to-day to a ruler who was aptly described by the Viceroy, in his telegram to the President of the Byculla Club on Thursday night, as one of the most sympathetic and sagacious Governors she has known. If to these attributes Lord Northcote had added one more quality—self-confidence—he would have had no cause to recall in his farewell speech the words of the Patriarch Jacob—'Few and evil have been the days of the years of my life.' The three-and-a-half years of his stewardship have indeed been marked 'by the death of a beloved Queen, a famine of unprecedented severity, incessant plague, an empty exchequer, and bad business generally.' But, with a more sanguine temperament, he could have spoken less modestly about the result of his struggle with adverse circumstances. Yet with all his tendency to self-depreciation, and the generosity with which he acknowledged his indebtedness to the body of officials who, he testified, had done all they could to prevent him from going astray—especially we suppose Sir James Monteath—he did not fail in presenting a picture of his unexpectedly brief rule which cannot but evoke the appreciative sympathy of the critics who have had less time to think of justice to the helmsman than of the stress and severity of the storm. The star sets when the sky is beginning to clear, but Bombay will watch its career in a different part of the heavens with interest and every good wish. And need we add that these good wishes follow Lady Northcote as much as they do the departing Governor?" [The *Jám-e-Jamshed* observes:—"After three years of administration, the people of the Bombay Presidency are prepared, not only to bear willing tribute to Lord Northcote's personal sympathy and kindly exertions in their behalf, but to his many remarkable gifts as a statesman, his abilities as an administrator, and as a sagacious ruler of men. They feel that, if he has had no heroic legislative programme to show to his credit, he has certainly a record of administrative and legislative achievements of which any ruler, whose lot had been cast in such evil times, could be justly proud. With famine and plague devastating the Presidency, an over-worked Executive, and an empty Exchequer, Lord Northcote has striven manfully and heroically with his difficulties, and triumphed over obstacles which would have unnerved men better tried than himself."]

Sánj Vartamán (74), 4th Sept.

14. Commenting on Lord Northcote's speech at the Byculla Club dinner in his honour, the *Sánj Vartamán* writes:—His Lordship complained in the course of his speech that the Vernacular Press often derived their information from non-official sources and thereby fell into inaccuracies, but it has to be remembered that when information on important matters of administration is denied to the Press from official quarters, the Press has necessarily to fall back upon non-official sources. As regards Lord Northcote's reference to the Land Revenue Act, we feel it our duty to declare that the object of the legislature in passing the same has not been achieved. On the contrary, the Act has led to undesirable consequences. His Excellency remarked that mere official reports failed to give one a correct idea of the battle to be fought against famine and that personal experience alone could give such an idea. We trust this remark will be borne in mind by all high officers of Government, and that they will not in future rely on official reports alone, but exert themselves personally to find out the true condition of the rayats.

Abandonment of the project of raising a memorial to His Excellency Lord Northcote.

Gujaráti (15), 30th Aug., Eng. cols.; *Kaiser-i-Hind* (21), 30th Aug., Eng. cols.

15. "The step that His Excellency has taken in connection with the memorial movement will certainly raise him in the estimation of the people more than even a statue would have done. His noble-minded attitude on the present occasion contrasts in a striking manner with the conduct of his two immediate predecessors, and Lord Northcote cannot be praised too highly for teaching a much needed lesson to the ever busy memorial-mongers, both native and European, who have by their thoughtlessness in the past demoralised the tone of public life in Bombay and degraded the ideal of public and administrative virtues. His Excellency has set an example that cannot be too highly commended, and the thanks of the whole Presidency are due to him for it. It would be an interesting tale to relate on some future occasion how some gentlemen connected with the memorial movement placed an eminent citizen of Bombay in an extremely inconvenient predicament by their misleading assurances. The history of the memorial movements started in honour of Lords Harris and Sandhurst is well known to our readers. They are sickening episodes in the annals of the city and showed a lamentable lack of the sense of self-respect and self-dignity on both sides. Statues which were voted in Rome to the greatest warriors, statesmen and patriots have become quite cheap in India." [The *Kaiser-i-Hind* makes similar remarks.]

Kesari (111), 1st Sept.

16. Lord Northcote damped the enthusiasm of his friends and flatterers in Bombay by allowing it to be publicly known that he did not desire a permanent memorial to be raised in his honour. The disappointment which the announcement of His Excellency's desire must have caused among the fraternity of memorial-mongers and title-hunters can scarcely be imagined. It is not known whether Lord Northcote expressed his wishes against the idea of a permanent memorial after noticing the strongly adverse criticism which the proposal evoked in the mofussil or whether the idea was repugnant to his feelings from the beginning. It cannot be denied, however, that in this respect he showed wisdom and self-restraint, which were lacking in his two immediate predecessors, and virtually admitted that he had done nothing during his *regime* to deserve the honour of a permanent memorial. We do not hesitate to say that His Excellency was a sympathetic and generous-hearted Governor, and that he gave largely out of his private purse in order to help various charitable institutions, but then as an administrator he did not distinguish himself in the least.

The Budget debate in the Bombay Legislative Council.

Kaiser-i-Hind (21), 30th Aug., Eng. cols.

17. "Whatever the extremely prejudiced, arrogant and unteachable Revenue Member may say to the contrary, there are no two opinions in the whole of the Presidency that his Land Revenue policy is a failure and a most inglorious failure. It all comes of that deplorable want of insight into the condition of the people—which the Honourable Mr. Mehta endeavoured in his own felicitous language to impress on Sir James Monteath and his ilk. It is to be feared, however, that his appeal has fallen on ears that are deaf, and a heart that is dead to the sufferings of the poor Indian agriculturists, who so largely contribute towards the cost of the administration.......... The Honourable Mr. Mehta once more flogged the dead horse of Decentralisation of Provincial Finance and demonstrated the hypocrisy lurking under that euphemistic phrase. Decentralisation forsooth, when the Central Government has kept a tight grip on Provincial Finance and invariably swept away with the avidity of the wolf all the flesh which the Provincial Government by careful nursing was able to gather on its back.......... We must reserve for the next issue our review of Mr. Mehta's masterly and incisive defence of the educated natives against the unjust attack of Mr. Lely last year. However Sir James and Lord Northcote may try to defend a member of the distinguished service in the matter, there cannot be the least doubt that Mr. Lely was carried away by his own official arrogance which has now brought upon him the merited thongs and whipcords of the David of educated Indians in this Presidency. Anyhow Mr. Mehta has made it plain that the educated classes will not sit in sullen silence and brood over unmerited attacks made on them."

The Honourable Mr. Mehta's reply in the Bombay Legislative Council to the Honourable Mr. Lely's at the Budget meeting last year.

Indian Social Reformer (4), 30th Aug.

18. "It is scarcely gratifying to contemplate the prospect of Indian Legislative Councils becoming the scene of verbal duels such as that which has been going on for three years past between two distinguished members of the local Council. We are so far in sympathy with the Honourable Mr. Mehta that apologists of the administration should not be allowed to get rid of their responsibilities by merely pointing to the omissions of the educated classes. The facilities for useful public activity in this country are few, and it is not always clear in practice that, at any rate, a considerable minority of officials are not prone to be jealous of even such influence as self-denying public work brings to a private citizen. Officials are often tempted to forget that, great as is the obligation of educated Indians, the obligation on those who are paid not inadequately for their services is much greater. There are not a few who, while taking credit for the officials for whatever is not amiss in the country, would burden the educated classes with the responsibility for every untoward feature in its situation. Considering the terrible strain under which most educated Indians live in the circumscribed space where the old and the new are locked in conflict, it is heartless for high-paid officials to sneer at them for their small achievements in public life. A strong protest is called for whenever this happens, and Mr. Mehta's protest so far as it gave expression to this general feeling was perfectly necessary. He was, however, unfortunate in the choice of both the subject and the object of his protest. Mr. Lely is probably the one man among officials in this Presidency who has earned the right to rebuke us for our shortcomings. Here we must say that nothing could be more infelicitous than the distinction which Mr. Mehta appeared to draw between the interests of the people and those of the educated classes. And, as regards the subject-matter of the controversy, agricultural banks, Mr. Mehta's attitude is not that of educated opinion. It is rather a risky thing to undertake to settle problems of rural economy according to the exigencies of a dialectical position. We remember to have spent some time over Mr. Nicholson's report from which Mr. Mehta quoted, and we are surprised to see him represented as a sceptic in regard to the utility of agricultural banks. True, he thought that these institutions would not prove to be a panacea for agrarian ills, but he distinctly recognised that they would be valuable auxiliaries in the amelioration of the cultivator's position, and his scepticism was confined to the possibility of starting them in India."

Alleged grievances of certain Khots in the Dápoli Taluka (Ratnágiri).

Satya Shodhak (131), 30th Aug.

19. We are in receipt of a lengthy communication from a Dápoli (Ratnágiri) correspondent in which he complains that the orders issued by the District authorities, in consequence of an interpellation of the Honourable Mr. Gokhale in the local Legislative Council some years ago, that no security should be demanded from well-to-do Khots who regularly pay the assessment, are being disregarded at present in the Dápoli Taluka. Much inconvenience is thus caused to certain Khots whose *kabulayats* are not sanctioned for want of security. Our correspondent hopes that the District authorities will put a stop to the *zulum* to which well-to-do Khots are being subjected in being required to furnish securities needlessly.

Alleged resort to stringent measures in the collection of land revenue in the Mándvi Taluka (Surat).

Gujarát Mitra (17), 30th Aug.

20. A Mándvi (Surat) correspondent writes to the *Gujarát Mitra*:—The work of confiscating holdings for default to pay the land revenue is progressing apace in this taluka at present. The cattle of one Parsi woman of Antroli were attached, but on her making a representation to the Collector in the matter, the levy of the assessment due from her was postponed. A she-buffalo belonging to a Parsi agriculturist of Patal was also attached and ordered to be sold by auction, but as he paid a portion of his dues in the meanwhile the attachment was raised. The buffaloes belonging to one Kharsetji of Amba Pardi are still under attachment. As a rule land worth double the amount of assessment

due is confiscated. In some cases the threat of a forfeiture is said to be enough to ensure prompt payment of revenue. In the interest of embarrassed rayats it is desirable that an inquiry into the condition of each cultivator should be made prior to the confiscation of his holding.

Comments on the Tilak case.

Mahrátta (7), 30th Aug.

21. "With the delivery of Mr. Clements' judgment on Monday last the Tilak case may be said to have arrived at a definitive stage, subject only to the appeal or appeals to the higher tribunals in due course.......... The judgment is portentously lengthy and is so full of select arguments and choice phrases that it would be doing Mr. Clements an injustice to attempt anything like a summary of it. But it would perhaps suffice to say that while he has held Tai Maharaj and almost every one of the witnesses for the prosecution to be truthful and reliable, every witness examined on behalf of Tilak has been held to be either discredited, untruthful or unreliable. Tai Maharaj's story has been regarded as truthful in every respect, and every possible charitable interpretation has been put upon any thing that seemed to require an explanation. On the other hand, every possible adverse presumption has been made and adverse inference drawn against Tilak, and even the benefit of good intentions and motives has been grudged to the accused. But we cannot trust ourselves to go further or deeper into this matter lest we might be unconsciously drawn into a criticism of Mr. Clements' judgment which we must, for obvious reasons, put off till the delivery of the judgment of the Appellate Court. It has been a hard discipline for us to be compelled to hold complete silence over the case for the last 18 months. But we think we must still continue to submit to that discipline for a little while longer. In the meantime, we may simply state that the regular appeal against Mr. Clements' decision was lodged and admitted within about half an hour from the delivery of Mr. Clements' judgment and Tilak was admitted to the same bail as before. Extraordinary hurry was made in removing him to Yeravda within about ten minutes after the delivery of the Magistrate's judgment, and he had, therefore, to be brought back from the prison to be released on bail."

Gujarát Punch (18), 31st Aug., Eng. cols.

22. "The news of the conviction of Tilak came upon many an Indian through the whole Peninsula with a sudden shock and created a profound sensation. For ourselves, we must admit we were not in the least taken aback, for a careful perusal of the protracted proceedings in the case had convinced us, along with many of our contemporaries, that a conviction was certain, for why else should the Government have evinced so much interest in the case—a purely private affair—and even deemed it expedient to retain at a heavy cost a European counsel throughout the proceedings. Indeed, fair-minded men and the majority of those who had confidence in the goodly personality of Lord Northcote expected that substantial justice would be done to the accused; and even now, though Mr. Clements, the trying Magistrate, has vigorously attacked the *boná fides* and good faith of Tilak in his convicting judgment, it is hoped by not a few that the higher tribunals would render impartial justice. Mr. Lucas, before whom the appeal has been filed in the case, has shown a bit of his spirit of independence and indifference to the wishes of some of the black sheep among the executive by ordering the release of Tilak on bail.......... As to the merits of the case we are not to-day in a position to say anything, lest our remarks might be construed into a contempt of court, the case being *sub-judice*. A word more for poor Tilak and we have done; he seems to be born at a very unlucky moment; it appears to be his lot to suffer persecution at the hands of those inimical to him because of his so-called demagogic views, which we most unreservedly say are thoroughly loyal and in no way seditious and are meant only to awaken the rulers to a sense of their responsibility and to a fulfilment of the pledges given in that Magna Charta of the Indians—the Proclamation of Queen Victoria. Government should not, in our opinion, have meddled with a petty civil suit between two parties......... In the meanwhile may we request our non-official representatives in the Council of the Governor of Bombay to interpellate Government and ascertain under what authority and from what motives (motives we

impute none) Government were led to sanction such a large sum as Rs. 30,000 for the prosecution or persecution of a private individual in a quasi-civil matter?"

Gujaráti (16), 30th Aug.

23. In spite of the conviction of Tilak the public find it difficult to acquiesce in the finding of the Magistrate and to believe that a public leader of Tilak's position could have committed such a serious criminal offence as perjury. We must refrain, however, from making detailed comments on the case until it has been finally disposed of by the highest judicial tribunal. But we cannot help commenting on the not very discreet action of the Poona Police in taking extraordinary precautions to preserve order near the Magistrate's Court on the day the Magistrate's judgment was delivered. The display of a strong Police force near the precincts of the Court on that day was as unwarranted as it was impolitic. Tilak should not also have been sent to jail by the Magistrate in such hot haste when an application was about to be made for his release on bail. We are glad to learn that the District Judge took a similar view of the Magistrate's action.

Brahmodaya (160), 29th Aug.; *Baroda Vatsal* (47), 30th Aug.

24. On a perusal of the proceedings in the case as published in the Poona newspapers, it appears that either Mr. Clements' mind was prejudiced against Tilak or that he is unfit for the task of administering justice. That a person, who was once a Member of the Legislative Council, who is a distinguished *savant*, a jurist, a leader of the Indian people, and the editor of a well-known and influential newspaper, who can teach wisdom to half a dozen magistrates like Mr. Clements, and who is fitted to be a Judge of the High Court, should be arraigned on a charge of perjury and sentenced to a severe penalty on the strength of doubtful evidence is, we are grieved to say, an abuse of power and authority. The Magistrate, who considered Tilak's witnesses to be untrustworthy because they happened to be Brahmins, is certainly a wiseacre. He ought to study the Evidence Act. Like Tilak, his opponent was a Brahmin. How was the latter then considered to be trustworthy? On the whole, Mr. Clements has exposed British justice to ridicule and reminded the people of the Mogul *regime*. But British justice is not yet quite dead. Let us see what the higher tribunals do. Many persons think that some selfish and bureaucratic European officers have of late begun to hate Tilak, because he is held in universal esteem for his learning, ability and disinterestedness as a public leader. If this alone be the cause of Tilak's persecution, then the whole population of Maharashtra, and not Tilak alone, is being really persecuted. History tells us that the persecution of national leaders is an indication that a national revolution is at hand. God will certainly not tolerate such persecution and travesty of justice. The greater the persecution, the nearer will be the approach of the revolution. Had it not been for Ravana, who threw all the gods into jail, there would have been no incarnation of Rama. It is from this point of view that we have to thank Mr. Clements. [The *Baroda Vatsal* writes:—The facts of the case, the able speech of the counsel for the defence, and the inept reply thereto by the counsel for the prosecution led the public at one time to hope that Tilak would be acquitted. But, as a reward for his integrity and disinterested solicitude to carry out the last wishes of his friend, he is sentenced to rigorous imprisonment for 18 months and a fine of Rs. 1,000. A preliminary Police investigation had been made in this case and the result thereof should have been laid before the Court by Government. Without this justice could not be done, if they wished to do it at all. Government, however, did not put in even Mr. Brewin's report, and the High Court, too, disallowed its production.]

Lokamata (114), 31st Aug.; *Belgaum Samáchár* (92), 31st Aug.; *Vyápári* (147), 30th Aug.; *Khándesh Vaibhav* (113), 28th Aug.

25. Instances of perjury are not uncommon in courts of justice, and we fail to see why Tilak should have been prosecuted on a charge of that offence in respect of certain statements occurring in the course of a deposition recorded before Mr. Aston. The inference is that he had become an eyesore to some officers in this Presidency. What the Honourable Mr. Mehta observed about the attitude of Government towards the educated critics of Government at the

last Council meeting applies to Tilak. Tilak was charged with sedition in 1897 and he was made to waive his right of being tried before a jury consisting of a majority of his fellow-countrymen. Although it was Mr. Justice Tyabji's turn to preside at the sessions at which Tilak was tried, it was set aside. Tilak's fame spread far and wide after his conviction and the Bombay Government was brought into discredit owing to the cowardly spirit displayed by some of its officers. Since that time some mean, perverse and short-sighted officers seemed to have taken it into their heads to involve Tilak in some disreputable crime. The truth of these observations will be brought home to those who may have carefully perused the published proceedings in the present case. In the opinion of men wellversed in law, the evidence adduced by the defence is clear and positive. But Mr. Clements reiterated in his finding Mr. Strangman's argument that the witnesses for the defence being Brahmins and ardent admirers of Tilak were unworthy of credit. This very notion probably underlies the whole case and the Magistrate has unwittingly given expression to it. The long and short of the whole case is that Tilak seems to be a sedition-monger only in the jaundiced eyes of some mean-hearted European officers. [The *Belgaum Samáchár* writes:—Any law expert will not fail to find that the evidence adduced by the prosecution is not sufficient to prove the charges against the accused. The view taken by the Special Magistrate of Tai Maharaj's evidence seems very queer and the arguments upon which he bases judgments are far too slippery. For instance, he disbelieves all the Aurangabad witnesses because they happen to be Brahmins. Most of the witnesses on the prosecution side also happen to be Brahmins. Why should they then be held worthy of credit? The *Vyápári* observes:—As soon as Tilak was taken to the Yeravda jail, he was made to put on a convict's dress, and when he was brought back some persons expected to see him in that mean garb. But they were disappointed. Tilak's conviction has plunged not only the city of Poona, but the whole of Maharashtra, nay the whole of India, into grief. But as there are black sheep in every fold, there are some men in Poona to whom the news of his conviction was a source of joy. But we must ignore such men. We hope Tilak will obtain justice in the Appellate Court. The *Khándesh Vaibhav* thinks the sentence passed on Tilak to be too severe.]

Activity of dacoits at Bijápur and the alleged apathy of the local Police.
Prakáshak (50), 28th Aug.

26. Dacoits seem to have been particularly active in our town during last week. In one night they attempted burglaries at five different houses in the Sháhápur Peth. In one place they succeeded in their attempt and carried away some property after severely belabouring a poor man who sought to resist their attempt. Where were the Police during all this time? They are a terror to the gentle and the timid, but fail to discharge their legitimate duty of preventing crime. Who knows whether they will not come down upon us to-morrow and threaten us with a prosecution for having ventured to criticise their want of diligence in doing their duty in an out-spoken manner? It is needless, however, to inform our readers that we shall not fail to perform our duty fearlessly in spite of the risk we run thereby of drawing down upon us the displeasure of the Police.

Alleged refusal of the Commissioner in Sind to redress the grievances of the Sanghar Panchayat officially brought to his notice.
Phœnix (9), 29th Aug.; *Sindhi* (45), 22nd Aug., Eng. cols.; *Prabhát* (44), 22nd Aug.

27. "Much as we respect Mr. Cumine as a good man, we cannot help deploring his supineness in matters administrative. For some time past we had reason to believe that he had taken a wholesome departure from the 'see no reason to interfere' policy with which he inaugurated his *regime*. But his latest performance, the decision of the complaint of the Sanghar people, has given a rude shock to our belief. Here are a lot of respectable and peace-loving British subjects who have got certain grievances against a certain officer, which they place before *his* superior officer and solicit an enquiry. That superior officer declines such an enquiry. And the aggrieved parties appeal to the Head of the Province. What shall we say of the Head of the Province who also refuses to direct an enquiry? But Mr. Cumine has surpassed himself by referring the complaining parties to the Civil Court. We never

heard of such an order having ever been passed before in a matter of this kind. Subordinate officers will have an exceedingly comfortable time of it when they know that whoever complained against them would be referred to a Civil Court. This action of the Commissioner will greatly shake the confidence of the public in the superior authorities doing justice where subordinate officers are concerned.......... We are not surprised at Mr. McKenzie, the Deputy Commissioner of Thar and Párkar, to whom the complaints were preferred in the first instance, throwing them out summarily. That officer's ways are unique. But that an officer of Mr. Cumine's experience and standing should have said ditto to Mr. McKenzie in this instance is very much to be regretted." [The *Sindhi* and the *Prabhát* make somewhat similar comments.]

Alleged persecution of the Zemindars of Manchar (Sind) by the Tapedar.

Al-Haq (43), 22nd Aug., Eng. cols.

28. "We beg to draw the attention of Mr. Mountford to the following purport of a letter received in Sindhi from a Zemindar in Bubak and published in original in our last issue :—......... In accordance with the Collector's personal injunctions the Zemindars of Manchar refused *en masse* to give *lapo* to the Tapedar. What was the result ? The Tapedar, chagrined at the loss of so much income that he had enjoyed so long, represented his 'grievance' to the Taluka officer, and in a short time all the Zemindars received notices to show cause why they should not be proceeded against according to law for cultivating boundaries. They replied that they had not done this and that the Mukhtyarkar could personally ascertain the truth. The latter, without further ado, fined all the Zemidars and made them pay additional assessment for cultivating boundary lines. Now, Mr. Editor, you are aware that land in Manchar remains under water and the seed has to be sown before the water dries up, so sometimes a few seeds may drift towards the boundaries, and if a few blades spring up in consequence, how can the Zemindar help it ? Is it conceivable that all the Zemindars should have combined to cultivate the boundary lines ? Some boundaries may have been cultivated by mistake. The infliction of punishment on all without inquiry is against all principles of sound administration. Admitting that the boundary lines were cultivated, it has to be seen how and under what circumstances this happened. Again, how is it that the so-called violation of rules by Zemindars was brought to notice this year and not last year ? It is clear that the withholding of *lapo* is the cause of all this trouble. Such being the case, and the Taluka officers being in sympathy with the Tapedars, it is not likely that this evil can ever be stopped. Yet with such officers as Mr. Mountford at Larkana and Mr. Cumine at the head of the local administration it is reasonable to hope that everything that can possibly be done will be done to remedy the evil."

Legislation.

The Official Secrets Bill.

Indian Social Reformer (4), 30th Aug. ; *Jám-e-Jamshed* (20), 1st Sept., Eng. cols. ; *Mumbai Vaibhav* (117), 2nd and 4th Sept. ; *Kál* (107), 4th Sept.

29. "We cannot help thinking that the Bill to amend the Indian Official Secrets Act which the Honourable Mr. Arundel introduced at the meeting of the Supreme Legislative Council at Simla constitutes a menace to the proper discharge of their duties by Indian journalists. Lord Curzon's Government was the last from which we should have expected such a fearful boon to journalism. The amending Bill extends to matters relating to the civil administration the provisions of the law which applied hitherto only to matters connected with the Army and the Navy.......... The provisions of the Bill tend to place the class of journalists in a position of great risk. In fact, the proposed Bill constitutes a reversal of the policy of modern legislation in important respects.............. Military and Naval secrets are in a special category and the journalist is not often called upon to discriminate between what is and what is not a Military or Naval secret. But the case of the Civil Administration is otherwise ? Where is the necessity of passing such a law at present.......... The new Bill, if passed, would tend to transfer important discussions from the Press in India to the London papers. Nothing but humiliation has resulted to Governments which made the jail the way to glory. Surely it should not be difficult for a ruler possessing the insight of Lord Curzon to see that even Indian journalists cannot be

dragooned into impotence in this fashion." [The *Jám-e-Jamshed* makes similar remarks. The *Mumbai Vaibhav* writes:—The Bill utterly violates the fundamental principle of British jurisprudence according to which an accused person is held to be innocent until the contrary is proved. In justification of the amendment proposed in the Bill, it is urged by Government that in the case of a publication of official secrets it is difficult to prove intention. The most dangerous part of the proposed amendment is that whereby the provisions of the old Act are sought to be extended to civil matters of no great importance. It will be possible, under the proposed amendment, to haul up an innocent person who goes to the Post Office to make inquiries say about the hours of the despatch of mails before a magistrate. Such a measure will perhaps pass muster in Russia, and if the Government of India persist in passing it through Council in its present form, they can only do so on the strength of their official majority. The *Kál* also makes adverse remarks on the measure.]

Voice of India (14), 5th Sept.; *Bombay Samáchár* (53), 3rd Sept.; *Sánj Vartamán* (74), 31st Aug.

30. "The Honourable Mr. Arundel's Bill relating to official secrets proposes to make the present law a little more stringent, but the announcement that the public will be allowed the fullest opportunity to discuss the Bill is evidently a joke, insinuating that there are organs of public opinion interested in the divulgence of official secrets in the manner prohibited by the Act. The Bill will only excite wonder why Government should be so very nervous about the secrecy of its official acts. As a rule, public servants value their appointments too well to betray the secrets of their offices, that is, secrets that they really consider as such, or are likely to be considered as such by their superiors. How many prosecutions have there been under the Act of 1889? If there have not been many, it is merely because of the defects in the Act which it is proposed to remove. The object of making offences under the Act cognizable and non-bailable is perhaps to inspire terror into hearts of subordinate officials and enterprising newspaper men. The public do not want official records to be made their property; but it will be a great boon if in the interests of good government the public are not unnecessarily kept in the dark as to official acts and measures until it is too late for the public to speak out." [The *Bombay Samáchár* writes:—We beg to enter a most emphatic protest against the Bill, which, if passed into law, will cause grave inconvenience to the public. We therefore hope that it will be withdrawn. The *Sánj Vartamán* makes similar comments.]

Bill to amend the Bombay District Municipalities Act, 1901.

Jagatsamáchár (106), 29th Aug.

31. It is understood that the Bombay Government intend shortly to pass a Bill empowering Municipalities to introduce a uniform system of weights and measures in the areas under their control. It would be better in our opinion to vest this power in some authority other than the Municipalities in the Presidency. Our reasons for holding this view are as under:—(1) There are various places in the Presidency to which the right of local self-government has not yet been extended and where accordingly no Municipalities exist at present. But the evils of a want of uniformity in weights and measures are felt none the less in such places than in urban areas under Municipal control. (2) Again, if the various Municipalities are entrusted with full discretion in the matter, it is likely that the standard of weights and measures prescribed by them will differ with each Municipality and there will be no uniformity in the Presidency as a whole.

Education.

The Bombay Government and Primary Education in the Presidency.

Jám-e-Jamshed (20), 4th Sept., Eng. cols.; *Bombay Samáchár* (53), 4th Sept.; *Sánj Vartamán* (74), 3rd Sept.

32. "On the eve of Lord Northcote's departure from these shores the Bombay Government has issued a resolution, formally announcing a more generous policy than it has felt itself permitted to adopt till now in the matter of primary education......... This will entail on Provincial revenues an additional expenditure of over four and a half lakhs of rupees, which will be debited to the grant of six lakhs made by the Government of India. It might be noted that this additional grant is

to be made under certain conditions alone, the most notable among these being that it is not to be made to relieve the Boards of any part of their existing expenditure on primary education, but for the express purpose of developing and extending it. It would be unbecoming not to feel grateful for this small mercy. But we hope that Government will see its way at an early date to initiate a still more liberal policy on the lines suggested by several non-official members at the last Council meeting and bring primary education within the reach of the poorest in the Presidency." [The *Bombay Samáchár* makes somewhat similar comments. The *Sánj Vartamán* observes, however, that it would have been much better if the grant of six lakhs had been devoted to meet plague expenditure incurred by local bodies instead of to the encouragement of primary education.]

The Bombay Presidency Muhammadan Educational Conference.

Jám-e-Jamshed (20), 2nd Sept., Eng. cols.

33. "Whatever the woes of the Muhammadan community, it is surely not lacking in the sympathy of outsiders. In this respect it is, indeed, more fortunate than Hindus, Parsees and Native Christians; for, while the latter had all of them to put their own shoulders to the wheel in their attempts to educate themselves and to improve the social, moral and material condition of their co-religionists, our Moslim fellow-countrymen are having from all the sister communities encouragement and support which must lighten their task considerably. We certainly do not grudge them this co-operation; if anything we rejoice at it, hoping that it will be duly appreciated by them and tend to a better understanding between the different creeds and races whom Providence has brought together. The presence of such leading members of the different communities as Sir Jamsetjee Jijibhoy, the Honourable Mr. Gokhale, Dr. MacArthur, the Maharaja of Kolhápur and others, as also the speeches of the Honourable Mr. Fulton, Mr. Giles, Mr. Gokhale and Professors Fraser and Muller show how anxious the Englishman, the Hindu, and the Parsi are to see the Muhammadans succeeding in their efforts at regeneration and taking their due place in the rank of progressive communities."

Voice of India (14), 5th Sept.; *Dnyán Prakásh* (32), 3rd Sept.

34. "The Muhammadan community of Bombay must be congratulated on the enthusiasm that characterised the proceedings of the Muhammadan Educational Conference at Poona. The Honourable Mr. Fulton assured the meeting that Government were anxious that Muhammadans should resume their share in the administration of the country to which they were entitled.......... If the example of Mr. Adamji Pirbhoy and Mr. Ibrahim Nuruddin, who subscribed Rs. 501 and 401, respectively, on the spot, be followed by other Muhammadans in the Presidency, the Conference will have led to a practical result of great promise to the community." [The *Dnyán Prakásh* writes:—A wider spread of education among the followers of Islam is ever to be welcomed because it will necessarily tend to promote union and friendly feeling between Hindus and Muhammadans. Past history shows that amity and concord between these two communities has ever been attended with beneficial results as in the reigns of Akbar and Shivaji. At present their destinies having been united together under the benign British rule, it is the duty of both to try to rise together by working hand in hand in a spirit of friendly co-operation.]

Municipalities.

Alleged apathy of the Bijápur Municipality in discharging its duties.

Prakáshak (50), 28th Aug.

35. A correspondent writes to the *Prakáshak*:—The Municipal authorities at Bijápur continue to show indifference to the dangerous condition of some of the old dilapidated buildings in the city, which threaten to collapse at any moment and thus constitute a positive danger to public safety. In the Jumma Musjid Peth alone there were recently five accidents of this kind in a single night and in the Shahapur Peth one house has partially collapsed. If the Municipal executive are not amenable to a gentle remonstrance, a severer remedy will have to be adopted to open their

eyes and to bring them to a sense of their duty. The lighting of the streets is most unsatisfactory—the street lamps, in some cases, not being lighted at all. Equally indifferent are the civic authorities towards primary education in the town. The schoolmasters are at present doing nothing, and the pupils are simply wasting their time because the results of the examination, which was held two or three weeks ago, are not yet declared. Will the civic fathers turn their attention to this lamentable state of affairs?

Native States.

The Vedokta movement in Kolhápur.
Mahrátta (7), 30th Aug.; *Kál* (107), 4th Sept.

36. "Our contemporary the *Samárth* of Kolhápur has done a public service by publishing in its issue of 26th August a full and detailed statement showing approximately the annual income of the properties which have been confiscated, resumed or attached or on which double penalties have been levied since the advent of the notorious Vedokta movement. The statement shows that in all about thirty people have had to suffer an aggregate loss of about Rs. 47,000 a year as the result of the mischievous pseudo-religious frenzy which has come upon the Kolhápur Maharaja. No doubt the measure which His Highness has been advised to take by way of retaliation against those who do not agree to perform the Vedokta ritual for himself and his relations is a most practical one. But the question is whether it is as just as it is practical. And the British Government has, therefore, to apply its mind to the consideration of the question from this point of view. Even a Maharaja ought not to take the law into his own hands. A good understanding between Native Chiefs and their subjects is the only practical, if not a complete remedy, against the growing evil of the absorption of Native States into British territory; and extremely suicidal is the policy which the Maharaja has been blindly pursuing in his quest after a chimera in which he himself does not believe." [A correspondent from Kolhápur writes to the *Kál*:—The total value of the confiscations and resumptions of vatans, cash allowances, &c., in connection with the Vedokta movement exceeds one lakh of rupees. The other day the Maharaja of Kolhápur, accompanied by his Diwan and other officers, left for Poona with the object of paying a farewell visit to Lord Northcote and took with him some files of old documents in connection with the Vedokta movement. The people of Kolhápur are wondering what these files may have to do with the farewell visit to the Governor. It is also rumoured that the Maharaja has taken with him jewellery of the value of Rs. 20,000, and that he intends to have some Vedokta rites performed at Poona.]

Samarth (37), 2nd Sept., Eng. cols.

37. The *Samarth* publishes a supplementary statement of the vatans, cash allowances, &c., belonging to the priesthood of the Kolhápur State, which are alleged to have been resumed or confiscated by His Highness the Maharaja in connection with the Vedokta movement (*vide* paragraph 41 of the last Weekly Report), and observes :—"The resumption of property yielding an annual income of Rs. 52,000 odd is certainly most disheartening, but the thought of the loss which is likely to follow makes one aghast at its enormity. It is apprehended that the policy which has already secured a welcome accretion of Rs. 52,000 odd to the State Treasury will not stop here.......... We are aware that we may be charged with entertaining unwarranted apprehensions. We heartily wish that our fears may turn out to be unfounded. None will rejoice more than ourselves to learn that our misgivings are nothing better than the product of a weak brain, but we think that it is natural for us to look on the situation with a feeling of distrust and dejection. The unpleasant developments which are taking place here in awfully rapid succession forebode more trying times for the unhappy Brahmin community. Who ever dreamt that Rajopadhye's Jahagir would be confiscated? Who ever conceived of the possibility of Shri Shankaracharya's estate being attached? We must confess that we see little chance that better counsels will prevail and that the cloud of suspicion and distrust which hangs on the Brahmin community will be dissipated."

Intelligence extracted from the Press.

Ganpati celebrations in Bombay and other places in the Presidency.

Kesari (111), 1st Sept.; *Sudharak* (40), 31st Aug.; *Satya Mitra* (130), 1st Sept; *Deskal Vartamán* (100), 3rd Sept.; *Bramhodaya* (160), 29th Aug.; *Lokamat and Vengurla Vartamán* (114), 31st Aug.; *Satya Shodhak* (131), 30th Aug.; *Dhárwár Vritta* (101), 3rd Sept.

33. The Bombay correspondent of the Kesari sends to that paper a lengthy account of the Ganpati celebration in Bombay, with short summaries of some of the lectures delivered before the public Ganpatis. The subjects chosen for these discourses were "Objects of the Ganpati Festival," "Religion," "Happiness," &c. The correspondent writes that the Ganesh Mandal, an association formed for the purpose of organising the *mela* movement in Bombay on a systematic basis, did the work falling to its share with commendable diligence, though some educated people showed a cowardly spirit in not coming forward to deliver lectures during the festival. [The *Sudhárak* writes that the *mela* movement is showing signs of decline, and that the Ganpati festival generally is not now celebrated with the enthusiasm which characterised it some years ago. Some other papers of the week publish accounts of Ganpati celebrations held at various places in the Presidency, such as Poona, Ratnágiri, Vengurla, Dhárwár, Kolhápur, Málegaon and Erandol.]

Jagadhitechchhu (105), 29th Aug.

39. A Poona correspondent of the *Jagadhitechchhu* contributes to the paper a few verses in praise of the God Ganapati of which the following is the purport:—May the son of Shiva be victorious! People celebrate your festival with joy and organise *melas* in order to promote union among the kinsmen. They sing and dance before you and extol your good qualities. You are Tilak (foremost) amongst gods and are, therefore, called the leader of the band of immortals. By remembering you obstacles are overcome, but the present time is so unfavourable that at the advent of your festival your votary falls into difficulties. How have you sent him to jail? Plague and famine have wrought havoc and the land of gold has become land of copper (or of a coppery red colour). King Kali foments internecine feuds. Be pleased to deliver your votaries from this wretched plight. You are famed for your valour in the world like the 'Kesari' (lion). Why do you lie asleep in the dense forest? Arise, oh lion-hearted one, take a sword in hand and kill Kali, who is like an elephant. Alas! what a sad misfortune has overtaken you? You are caught in the toils of subjection. We remember you in order to avert our misfortunes. Whom will you remember? Remember the Lord of the Universe. You are a repository of learning and are, therefore, invested with leadership. In all auspicious undertakings you are first worshipped. We entreat you to think lovingly of us though you are going far away.

S. G. JAYAKAR,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th September 1903.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

Intelligence extracted from the Press.

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[illegible] contributes to the [illegible] of the God Ganpati of [illegible] —May the son of [illegible] people celebrate your festival [illegible] among the Hindus [illegible] good qualities. You are [illegible] the leader of the Land of [illegible] but the present time [illegible] festival your votary falls into [illegible] famine have wrought [illegible] red colour [illegible] your votaries from [illegible] in the world like the [illegible] Arise, O Lord [illegible] like an elephant. Alas! [illegible] caught in the toils of [illegible] misfortunes. Whom will [illegible] You are a repository [illegible] leadership. In all auspicious [illegible] you to think lovingly of [illegible]

[illegible] AVAKAR,

Acting Oriental Translator to Government.

[illegible] to Government's [illegible]

[illegible] September 190[illegible]

CONFIDENTIAL.]

[No. 37 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th September 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly ...	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer ...	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36 ...	500
5	Karáchi Chronicle ...	Karáchi	Do. ...	Assanmal Rijhumal; Hindu (Amil); 52 ...	400
6	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do. ...	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly ...	Jáfar Fadu; Muhammadan (Khoja); 51 ...	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay... ...	Weekly	John Alexander Balfour; Christian; 41 ..	1,000
12	Sind Gazette	Karáchi	Bi-weekly ...	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36 ...	200
14	Voice of India	Bombay... ...	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay... ...	Do. ...	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch ...	Ahmedabad	Do. ...	Somalál Mangaldas; Hindu (Bania); 27 ...	600
19	Hindi Punch	Bombay	Do. ...	Barjorji Navroji Aphyaktyar; Pársi; 44 ...	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54 ...	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54 ...	2,900
22	Káthiáwár News... ...	Rájkot	Bi-weekly ...	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times ...	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár ...	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay ...	Baroda	Weekly... ...	Máneklál Ambárám; Hindu (Bania); 25 ...	4,200
28	Suryă Prakásh	Surat ...	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Mara'thi—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	Anglo-Portuguese.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	English, Portuguese and Concanium.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	Anglo-Sindi.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	Anglo-Urdu.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	English, Mara'thi and Gujara'ti.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	English, Maráthi and Kánarese.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	Gujara'ti.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	**Arunodaya**	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	**A'ryávart**	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	**Bakul**	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	**Belgaum Samáchár**	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	**Bhu't**	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	**Chandanshu**	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	**Chandrakánt**	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	**Chandrodaya**	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	**Chikitsak**	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	**Chitragupta**	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	**Dakshin Vritta**	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	**Deshakálavartamán**	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	**Dhárwár Vritta**	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	**Dnyán Ságar**	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	**Hindu Punch**	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	**Jagadádarsh**	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	**Jagadhitechchhu**	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	**Jagatsamáchár**	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	**Kál**	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	**Kalpataru**	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	**Karmanuk**	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	**Keral Kokil**	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	**Kesari**	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	**Khándesh Chitragupta**	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	**Khándesh Vaibhav**	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	**Lokamata**	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	**Maháráshtra Vritta**	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	**Moda Vritta**	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	**Mumbai Vaibhav**	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	**Mumbai Vaibhav**	Do.	Weekly	Do. do.	1,250
119	**Nagar Samáchár**	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	**Násik Vritta**	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	**Nipáni Vaibhav**	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhmán); 49.	83
122	**Nyáy Sindhu**	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	**Pandhari Bhushan**	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	**Pandhari Mitra**	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARATHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Narayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Hyderabad Journal ...	Hyderabad ...	Weekly ...	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
3B	Indian Municipal Journal.	Bombay ...	Do. ...	John Wallace, C.E., S. M. Rutnagur ...	1,000
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300
	URDU.				
154A	Habibul Ákhbár ...	Bombay ...	Weekly ...	......	...

Politics and the Public Administration.

The Viceroy and the suite of ivory furniture.
Mahrátta (7), 6th Sept.

1. "The ivory furniture, which was seriously discussed in Parliament, will certainly be regarded as an heirloom by Lord Curzon's descendants, if it was not an heirloom already in the hands of the Maharaja of Benares, for that furniture will be handed down with associations of a charge which, of all charges, should have been the last to be brought against a Viceroy. The charge is that Lord Curzon unduly used his influence with the Maharaja of Benares in order to possess himself of a suite of ivory furniture of exquisite workmanship. It is true that the Viceroy expressed a desire to have the furniture, and that when an offer of a present of it was made he declined it on the only ground that the *rules* prevented him from accepting a present from a Native Chief. But, at the same time, we may give Lord Curzon credit for being above the reproach of grudging to pay a reasonable price for the object of interest on which he had set his heart. .... If the Maharaja did not really want to part with his furniture and yet did consent to do so, it was his own weakness or want of tact, for he could have replied that it was an heirloom which he wished to retain. On the other hand, if he really treated it as useless, as he now openly affects to do, then nobody had a right to make a grievance of the whole thing. As for the valuations of the furniture now made we are not prepared to believe them, and we must also similarly discount some of the refutations which are now abundantly made of Mrs. Smeaton's statement in this connection. There is no reason why we may believe the Raja of Benares any more than Mrs. Smeaton in this matter; but the real key to a solution of the mystery may be safely found in our natural presumption about the mental attitude of a high-minded, proud and self-respecting Viceroy like Lord Curzon. We are conscious that all Anglo-Indians are not of the same type and that some of them do use their influence with Native Chiefs unduly for helping themselves to things on which they might chance to set their fancy. But whatever our opinion about Lord Curzon's motives and actions in administrative matters, we are not prepared to believe that he would begrudge a paltry sum of money and be wilfully unfair even to a Native Chief in a small personal matter like the present."

His Excellency Lord Northcote.
Indian Social Reformer (4), 6th Sept.

2. "'We little knew how much we loved them until we found we were going to lose them' well represents the popular feeling in regard to Lord and Lady Northcote. The explanation is as simple as it is singular. The articulate classes, looking only to the acts of Lord Northcote's administration, remained on guard against any excessive demonstration of premature confidence. But from the first, the late Governor and his wife had made personal sympathy and benevolence the keynote of their Bombay career......... A careful perusal of the articles which have appeared in some of our Indian contemporaries during the last few weeks shows that they were taken by surprise by the strength of public regard and confidence in the departing Governor, and that they felt some difficulty in dovetailing into them the sentiments generally excited by the head of an administration whose record has not been one of much activity. Poona rose to a man to do honour to their Excellencies—intellectual, critical Poona which is not over-considerate to Governors and Viceroys. The ryots of Gujarát, with the redoubtable Mr. Jivanji at their head, were anxious to present an address in recognition of His Excellency's many acts of kindness and sympathy. And Ahmedabad, the capital of the other great division of the Presidency, spoke in the name of its citizens no half-hearted words of regret and good-will at the premature termination of the late *regime*. In Bombay, the people were glad to find expression for their feelings in the respectful crowds that greeted their Excellencies on their drive through the city yesterday previous to their departure. The educated and influential classes mustered strong at both the evening party and at the Apollo Bunder. It was all spontaneous, for the man who declines a statue is not the man to countenance any persuasion in these matters. The sincerity of these striking demonstrations of good-will lost

nothing by the omission of a more conventional formality. For once in the recent history of India, a British Governor had stolen a march over the sentinels of public opinion in the affections of the people. And that he deserved it all is admitted on all hands and will be felt more and more in the coming years......... The conduct of a government such as that of Indian Presidencies is not the safest indication of the personal responsibility of its members. And yet a very slight lifting of the veil that hides the apparatus which produces the scenic effects of the administration may reveal that there have been few stronger Governors of this Presidency than the quiet, unostentatious and humble-minded gentleman who sailed away yesterday.......... In a noble sentence in his speech at the Byculla Club, His Excellency significantly prefaced an acknowledgment of the help he had derived from several sources in India and claimed that it had been completely demonstrated during his *regime* that differences even when most serious need never mar harmonious relations so long as courtesy and good-will exist on both sides.......... We would like to say a few words about one other matter. In his speech at the Byculla Club, Lord Northcote, referring to the Government Resolution on Mr. Maconochie's report, said that to have accepted the findings of that report unreservedly would have been to confirm a somewhat hesitating conviction on Mr. Maconochie's part of mal-practices on the part of two or three subordinate officials; 'a conviction,' added His Excellency, 'which almost certainly could not have been secured in a Court of Law.' There is, perhaps, more behind this observation than appears on the surface. Whether such be the case or not, we cannot help thinking that the judicial point of view was out of place in this particular matter. It called more for the instincts of the statesman than of the judge. This is, however, a dead subject, and we only refer to it to show how at times what a perfectly straightforward Governor regards as a merit may be really a defect of his administration."

Rást Goftár (25), 6th Sept., Eng. cols.

3. "It was with a heavy heart that the people of the Bombay Presidency bade farewell to Lord and Lady Northcote yesterday afternoon. For in parting with them they felt, and rightly felt, that they were not likely to look upon their like soon again. As the day of their Excellencies' departure from these shores drew near and people began looking into the record of their deeds, the impression slowly but unmistakeably grew upon them that Lord and Lady Northcote's stay among them had been productive of more blessings than superficial observers of their Excellencies' public and private activities imagined. They were confirmed in the opinion that Lord Northcote had wrestled nobly and heroically with the adverse circumstances with which he had to contend. During his Governorship he constantly reminded Bombay of the illustrious statesman who was once Indian's Grand Vazir—his own father, Lord Iddesleigh. Lady Northcote, too, has by her unaffected goodness and unflagging efforts in the cause of the suffering made herself as popular amongst the people of the Presidency as her illustrious husband, and the people of Bombay now naturally feel poor for the loss that has been inflicted upon them by their Excellencies' departure."

Indu Prakásh (33), 3rd Sept., Eng. cols.

4. "The retirement of such a good, high-born and noble Englishman as Lord Northcote has naturally caused sincere regret throughout the Presidency. His Excellency has been in our midst for nearly three years and a half, and it is no exaggeration to say that Bombay has witnessed few Governors possessing such uniform courtesy, innate goodness of heart and broad sympathies in such a pre-eminent degree as Lord Northcote possesses. These qualities have made His Lordship's name quite familiar in every household.......... Her Excellency Lady Northcote, too, has been equally noble like her illustrious husband. Like the high-minded English ladies at Home, Lady Northcote has actively shown exemplary kindness, especially to the poor, and her keen active sympathy and unassuming benevolence have been heartily appreciated on all hands.......... Lord Northcote came to this Presidency under very trying times. Bombay was passing through the double scourge of plague and famine, and the unprecedented liberality of heart shown by this distinguished couple

at the head of the Government of the Presidency is as rare as the calamitous visitations the people of this Presidency had to go through. The Ahmedabad Cattle Farm, for the construction of which His Excellency contributed about Rs. 25,000, is a living monument of the kindly feelings with which the distinguished donor was actuated.......... So there is nothing but praise and respectful admiration for the many social qualities the retiring head of the Bombay Government possessed. We are, however, sorry we cannot speak of Lord Northcote's administrative career in the same appreciative language of approval as we used when speaking of his many sociable qualities and private virtues. Perhaps the very unfavourable circumstances of the last few years or the rigid constitution of our Councils, which binds even the Ruler of a Province to certain clearly-defined rules and leaves very little margin of action to his own free will, will explain the disappointing results of the present *regime*, which has taught us all one lesson—that is, to remember that the best of motives alone cannot be sufficient for a Ruler to do good to the people committed to his charge. Extraordinary tact and skill, and, above all, more than average strength of mind and character are also equally needed to carry out good intentions into practice and to leave an imperishable name behind. Else we cannot conceive how an exceptionally warm-hearted Governor like Lord Northcote should have quietly allowed his famine policy all throughout to be so harsh and unpopular! It is equally inexplicable how His Lordship, who feels so much for the poor people under his charge, should have sat with folded hands when the Land Revenue Act, the most objectionable piece of legislation and highly detrimental to the interests of the poor agriculturists, was passed in the teeth of the strongest and unanimous opposition of the people. The conduct of Lord Northcote's Government in respect to the Gujarát Revenue inquiry, and in particular to the Honourable Mr. Parekh, the originator of that inquiry, is highly objectionable. Then again, the abolition of the Provincial Service Examination cannot but be regarded as a positively retrograde step. His Excellency's Councillors happened to be too strong for him and he had to play almost entirely into their hands. Be that as it may, the Head of a Government alone must be held responsible for all acts, good or bad, of his administration, and from this point of view Lord Northcote's public life in India, it must be sorrowfully admitted, was not so successful as his social life pre-eminently was."

Mahrátta (7), 6th Sept.

5. "In judging of the success of a Governor's administration on the whole, one cannot afford to take account of the results of ordinary routine or mere patchwork, but almost the only pertinent question that could be asked in this connection is 'what has the retiring Governor done to help the realisation of the aspirations of the people and to strengthen the bonds of mutual confidence between the rulers and the ruled?' And when we ask such a question, we shall find out that the answer cannot be a flattering one to the Governor who laid down the reins of administration on Saturday last. Lord Northcote cannot point to a single instance in which he has made the people feel that they are one step in advance towards the goal of their political ambition, even so far as such ambition is admittedly privileged. And as for mutual confidence between the Government and the people, we have His Lordship's own admission that the people were, during the three and a half years of his administration, suspicious of the intentions of Government......... What a contrast does Lord Northcote's administration offer to that of Lord Reay? Lord Reay tried to rise above the influence of departments, ruled the Secretariat as a real master, and, more than all, established the tradition of taking the non-officials into confidence. Both Lord Reay and Lord Northcote were extremely courteous gentlemen. But there was this difference beween the two, that whereas the friendly intercourse between Lord Northcote and the native gentry did not extend beyond an exchange of commonplace civilities, in the case of Lord Reay the doors of Government House were always open to the leaders of the native community for discussions on any questions of public importance with the Governor on a footing of equality as between friends. Lord Reay could derive keen enjoyment from a free discussion with the exponents of public opinion, whereas at no time was Lord Northcote said to be free from

the dread of his colleagues, whose image seemed to be present in the background of every scene in which His Lordship talked to native gentlemen on any administrative question. Then, again, Lord Northcote was conservative to the core, and his much talked of sympathy did never extend to the political aspirations of the people. Giving money in charity or opening a department for the manufacture of bullocks of a good breed may be things very good in themselves, but they cannot possibly appeal to the mind of the rising generation in this Presidency who have deserved and expected a larger share in the administration than has been vouchsafed to them."

Bramhodaya (160), 5th Sept.

6. Lord Northcote embarked for England on the last day of the Ganpati festival. As the idea of raising a permanent memorial to His Excellency has been given up, we wish to say a few words of farewell to the departing Governor:—May Your Lordship be ever successful! We feel the pang of separation from you because we have been laid under lasting obligations by Your Excellency. Your Lordship passed laws in defiance of the protests of some of your colleagues in Council. When Gujarát was hard hit by famine, Your Lordship directed the adoption of stringent measures for the recovery of land revenue, such as the confiscation of holdings, distraint of crops, utensils, &c. Your Lordship employed the famine-stricken on the work of breaking metal, because you could give them no other work. When the country groaned heavily under the calamitous scourges of plague and famine, and when people prayed for a lenient administrative policy and the redemption of the pledges given in the Proclamation of 1858, they were utterly disappointed. There being none to befriend the country it is no wonder that she has gone down in prosperity. May merciful Providence deliver her from her wretched plight.

Kesari (111), 8th Sept.

7. Lord and Lady Northcote had a grand send-off from Bombay on the 5th instant. The banquets and entertainments in honour of the departing Governor were on a particularly grand scale, probably because His Excellency expressed his unwillingness to have a permanent memorial in his honour. The descriptions of the picturesque pageantries and processions in honour of Lord Northcote, which have appeared in the English dailies of Bombay, serve to convince one of the complete lack of commonsense in our self-constituted leaders. The private virtues of Lord Northcote are recognised on all hands, but these have not at all been exercised by His Lordship to secure the good of those over whom he held sway as Governor. We, therefore, feel bound to enter an emphatic protest against the attempts made by some shameless persons among us to give a public or representative character to the demonstrations held by them in Poona and Bombay in His Excellency's honour. It was merely to proclaim this fact in unmistakeable terms that we felt bound to say some hard things on the subject in our last two or three issues. Lord Northcote has himself admitted in his various speeches that the honour done to him by the people was not inspired by any acts of statesmanship on his part, but that he became the recipient of it simply through the kindness and generosity of the people. At the Byculla Club dinner His Excellency took a retrospect of his career and pointed out that the *asmani* had quite dwarfed the *sultani* in his *regime*. But it is public misfortunes that put to the test the strength of resolution and the sense of duty of an administrator, and it will never be proper for him to bring them forward as excuses for non-performance of duty. Similarly, the argument employed by Lord Northcote that the retardation of material progress in the Presidency during his *regime* was made up by "the moral progress," represented by the cordial and friendly relations brought about between the rulers and the ruled by the miseries and misfortunes of the latter, is a hollow, ridiculous and callous piece of reasoning! We utterly fail to see how the infinite harm done by plague and famine to the rayats can be made up by the increased cordiality of European officers towards the people. His Excellency defended the absence of heroic legislation in his *regime* on the ground that the times were absolutely unfavourable to the introduction of such legislation; but how are we then to explain the passing of an extremely controverted measure like the Land Revenue Bill in His Excellency's *regime*? His Excellency said that the Bill was passed in the interests of a certain class of agriculturists and

with a view to protect them from the rapacity of unscrupulous savkars. But this is a stale and hollow plea and as such utterly worthless. To deprive agriculturists of their hereditary right of proprietorship in land in order that they may not become the serfs of money-lenders is about as wise as to cut off the tongue of a boy in order to prevent him from telling lies. We think it unnecessary to write more in order to show that the defence given by Lord Northcote of his *regime* is feeble and utterly unconvincing. But our memorial-mongers will never cease to call him an excellent Governor. To these we beg to offer a suggestion. They have been disappointed, no doubt, in not being allowed to raise a statue in honour of a Governor whose *regime* extended over 3½ years just as that of Shiralshet, a legendary king, lasted for 3½ *ghatkas*. The memory of the rule of the latter is perpetuated by a certain customary festival. Let our memorial-mongers similarly get up a celebration on the 5th of September of each succeeding year in memory of Lord Northcote's *regime*.

Lord Northcote's farewell speeches in Bombay.

Kaiser-i-Hind (21), 6th Sept., Eng. cols.

8. Postprandial speeches are, as a rule, felicitous because of the rose-water and kisses with which they mostly abound. Platitudes generally take the place of stern facts and unstinted admiration for the hero of the hour is the dominant note in the tone and temper of the assembly. And it is becoming that it should be so. It may not be history, but at any rate it is romance. In some cases it is refined hypocrisy gone mad. The harangues of the speakers at the Byculla Club on Friday last were no exception to the rule. They were all romantic and full of platitudes, not forgetting the speech of the honoured guest of the evening.......... That the distinguished service should come in for its lion's share of approbation was, of course, to be expected. Owing to the conventional praise bestowed on it by every exalted authority on the eve of his departure, its members have come to think rather too highly of themselves. Over-rated and over-praised as they are, no wonder they deem themselves the salt of the earth, at least in India, though it is a fact that their own countrymen rate them at their true worth, when they go back to their native home. This was one phase of the evening legend. There were two other legends, one of which touched the Improvement Trust. But Governments, as a rule, are incorrigible and irreclaimable and they never learn lessons till forced on their attention by colossal misfortunes. So we may leave the Trust severely alone. It will never be popular even for all the whitewashing of a Governor or a Viceroy. Then there was another legendary excursion into the domain of the land revenue policy of the Government. Here, too, the unteachableness, the omniscience and the infallibility of the governing authorities may be best seen. Of course, the parent must praise its own bantling, however ugly and vicious the outside world with real discernment may proclaim it to be. Sufficient for an evening are the convivialities of the hospitable board, the roses and the kisses, the conventional harangues and, last though not the least, the fairy tales of the narrators. They are of a piece with the more solemn and sedate replicas which fill columns of lead type and are passed off with the contemporary world of ignorance as History but which later on History in cold blood must reject as untrue."

Gujarati (16), 6th Sept.; *Shri Sayáji Vijaya* (27), 10th Sept.

9. At the farewell banquet given in his honour at the Byculla Club, Lord Northcote took the opportunity to defend his administration against the adverse criticism made against it in the public press. His Lordship's defence, however, was far from convincing. Lord Northcote remarked with pride that his *regime* had been marked by a greater cordiality of relations between the ruling race and the ruled. To an impartial observer of events, however, this does not appear to have been the case, and it is not at all surprising that it should be so. So long as Government do not gratify the political aspirations of educated natives, so long will the latter continue to cherish feelings of dislike and unfriendliness towards the official class. A mere policy of patches such as was pursued in this connection by Lord Northcote cannot help to bridge the awful gulf which at present divides the two races. [*The Shri Sayáji Vijaya* writes in a similar strain.]

Bombay Samáchár (53), 7th Sept.

10. We agree with Lord Northcote in thinking that the period of His Lordship's *regime* was not favourable for the introduction of heroic legislation, but we cannot help saying that such measures as were passed during His Excellency's administration were by no means calculated to promote the public weal. The District Municipalities Act has hampered the progress of local self-government in the Presidency, while the odious Land Revenue Act has curtailed the credit of agriculturists instead of protecting them from the rapacity of the savkar. Lord Northcote's explanation about the attitude of Government in regard to the Gujarát Revenue Enquiry must be accepted as satisfactory. It is reassuring to learn that Government have taken steps to prevent a recurrence of the irregularities which formed the subject of Mr. Maconochie's inquiry. But this announcement comes somewhat late in the day. If it had been embodied in the Government Resolution on Mr. Maconochie's report much misunderstanding which prevailed so long about the intentions of Government could have been easily avoided.

Reflections of a rustic on a public Ganpati celebration.
Kál (107), 11th Sept.

11. A rustic started on a visit to a neighbouring town in order to witness the public celebration of the Ganpati festival. On reaching his destination he saw a large crowd gathered together on the *maidan* of the town. He thought within himself of the wonderful potency for the country's good which such a vast mass of humanity, under the guidance of a proper leader, possessed. After a couple of hours the crowd on the *maidan* slowly dispersed and went to their homes. The rustic could not help thinking that the crowd had met together and dispersed without achieving anything for the good of the country. The immense force which could be generated and utilised for the good of the country was, to his mind, going to waste simply because the individual members constituting the crowd did not act in concert and unison. Why should the Indians, the rustic argued with himself, not understand and act upon the principle "Union is strength"? If they did so, he thought they would be able to achieve wonderful results and withstand the attacks of common foes.

Celebration of the birthday of Mr. Dadabhai Naoroji in Bombay.
Kaiser-i-Hind (21), 6th Sept., Eng. cols.

12. "Mr. Damodurdas Gordhundas deserves the warmest thanks of all well-wishers of the country in having conceived the happy idea of an annual celebration of the birthday of Mr. Dadabhai Naoroji and carried it out most successfully. It was long felt that the noble example of Mr. Dadabhai in rendering patriotic service to his country for half a century past midst great obstacles, odium and even occasional abuse should be constantly held before the rising generation of Indians by means of a celebration of the anniversary of his birthday (4th September). The first celebration was inaugurated day before yesterday, and judging from the enthusiastic and interesting proceedings thereof, it would seem that it was thoroughly successful as a beginning. It is to be devoutly wished that this celebration will now be a permanent institution among us during the life-time of India's dear G. O. M."

Election of Mr. Lal Mohun Ghose as President of the ensuing Congress at Madras.
Jám-e-Jamshed (20), 11th Sept.; *Sánj Vartamán* (74), 10th. Sept.; *Indu Prakásh* (33), 10th Sept.

13. The Madras Congress Committee deserves to be congratulated on its selection of Mr. Lal Mohun Ghose as President of the ensuing Congress at Madras. Mr. Ghose is a publicist of undoubted ability and grasp of public questions and can boast of a brilliant record of faithful service to his country. We have no doubt that under his able pilotage the Congress session will prove a remarkable success. In this connection we may venture to point out that the Presidentship of the Congress has been till now filled almost exclusively from among publicists in Bombay and Calcutta. It is a monopoly which should not be allowed to continue any longer on public grounds. It is difficult to understand why the claims of other provinces for the honour should be systematically ignored. [The *Sánj Vartamán* also cordially approves of Mr. Ghose's selection as Pre-

sident of the Congress, but is of opinion that the honour has come to him somewhat too late in the day. The *Indu Prakásh* writes in a somewhat similar strain.]

Sequel of the Bain case.
Indian Social Reformer (4), 6th Sept.

14. "We are not competent to discuss the legal aspects of the rather unusual course adopted by Mr. Justice Sale in the case of the planter Mr. Bain, whose re-trial had been ordered by a Bench of the Calcutta High Court on the application of Government. His Lordship, before the announcement of the trial, gave the Advocate-General to understand that he had made up his mind as to the merits of the case on the records before him. The Advocate-General had to acquiesce and drop the prosecution. It is curious that, if the matter was so plain, two Judges of the Calcutta High Court should have deemed it worthy of a fresh trial. Mr. Bain, we may add, had, in the first instance, been convicted of causing hurt to a cooly, and the re-trial was ordered on a graver charge."

Voice of India (14), 12th Sept.; *Hyderabad Journal*, (3A), 9th Sept.; *Shri Venkateshvar Samáchár* (81), 11th Sept.

15. "Calcutta is naturally excited over what is known as 'The Bain Case.' In February last the accused was tried at the Cachar Sessions Court on several charges, but was convicted only of causing simple hurt and was sentenced to six months' simple imprisonment. On appeal by Government against the order of acquittal on the more serious charges, two Judges of the Calcutta High Court ordered a re-trial at the High Court Sessions. When the trial came on, Mr. Justice Sale adopted a remarkable procedure. He said he had carefully read the evidence already taken in the case before other Courts and proceeded to place his views before the Advocate-General. It is difficult to read his words as meaning that there was no evidence at all in the case that could be placed before a jury .... The Judge contemplated the possibility of a conviction, though not of additional sentence. But what was the result of expressing these views? The Advocate-General entered a *nolle prosequi*, and in the circumstances he can hardly be blamed. As a consequence the Judge *acquitted* the accused, although admittedly there was a possibility of the Calcutta jury confirming the verdict of the Cachar jury. Remarkable as was the procedure followed by the Judge, still more remarkable is the demand of the friends of the accused that the Government should compensate Bain. The conduct of the Government is sufficiently justified by the order of the two Judges of the High Court, who were of opinion that there were grounds for a re-trial. The climax of the whole case will be reached if it is demanded that Mr. Justice Banerjee and Mr Justice Handley should pay compensation to Mr. Bain." [The *Hyderabad Journal*, in the course of its comments on the case, writes:—The case has, to say the least, been disposed of most summarily, and it is likely to injure the high reputation hitherto enjoyed by the Indian High Courts for their justice and impartiality. The *Shri Venkateshvar Samáchár* writes:—The proceedings in the trial of Mr. Bain before Mr. Justice Sale were a mere farce and nothing more. Poor Lalsa was flogged to death by Bain, while his female relatives were stripped of their clothes and also severely whipped, and yet Bain has escaped scot-free. Is this not a sheer mockery of justice?]

Agricultural experiments in the Bombay Presidency.
Voice of India (14), 12th Sept.; *Jám-e-Jamshed* (20), 9th Sept., Eng. cols.

16. "Ever since Dr. Voelcker expressed his opinion that he had never seen a more perfect picture of careful cultivation combined with hard labour, perseverance and fertility of resource, than he had seen in many of the halting places in his tour in India, there has been a general impression that, in the absence of facilities like the supply of water and manure, the Indian agriculturist has not much to learn from officers of the Agricultural Department. This is, to a large extent, true, but agricultural improvement has a wider scope than ploughing, sowing and weeding. Mr. Chatterton of Madras has for some time past been calling the attention of land-owners and others interested in agriculture to improved means of lifting water. Then again, there are horticultural and botanical experiments to be made with a view to introduce

drought-resisting plants—on which Sir W. Wedderburn has written so much—and trees and plants yielding fibres and other products of commercial value. The importance of developing our knowledge in these various directions has not been underrated by Government, but pecuniary considerations, on the one hand, and, on the other, the scepticism of the people have stood in the way of bringing into existence departments which might prove more costly than useful. It is, however, now felt that if India follows the example of many other countries the Government may place at the disposal of the people a vast amount of useful knowledge and give an impetus to agricultural and horticultural improvements. The influentially-signed memorial to which Lord Northcote referred in his farewell speech at the Byculla Club discusses what may be done in Bombay, and proposes, among other things, the establishment of two fully equipped botanic gardens, one at Poona and the other near Bombay; the establishment of two experiment stations; and the appointment of an Advisory Council, representing agricultural, commercial and industrial interests. .... The memorial states that the *final* stage in the organization is the dissemination of the knowledge acquired, both by directly communicating with those interested and by establishing a sound and practical system of scientific agricultural education. The education here contemplated is evidently of a higher order than what is proposed to give to farmers' boys under the scheme which the Bombay Government is believed to have now under consideration. It is difficult to see why this scheme should not be published for general information and the suggestions that may be made considered before giving it a final shape. That the advisers of Government are specialists we make no doubt; but there may be some wisdom outside the circle of the experts consulted by Government...... ... When will the Bombay Government let the public into their secret?" [The *Jám-e-Jamshed* makes somewhat similar comments.]

Alleged grievance of the Khots in connection with forest rights.
Dnyán Prakásh (32), 10th Sept.

17. In the course of a contributed article headed "Grievances of the Khots" the *Dnyán Prakásh* writes:—When Government once makes a land settlement and gives out holdings to Khátedárs, it is unwise and unjust on their part to lay any claim to the timber growing in the occupied lands. It would also be unfair to object to the felling of such timber by the occupancy holders because the latter may like to clear the land of all jungle and to raise food-crops upon the same. Some of the Khots are labouring under the grievance mentioned above because their khoti-khásgi lands happened, in consequence of some blundering on the part of survey officials, to be mixed up in the past with pure khoti lands. In 1824, Mr. Dunlop, the then Collector of Ratnágiri, issued a proclamation, guaranteeing the full rights of the occupancy holders over all trees growing on their lands. In those days most of the talukas of the Kolába District were included under the Ratnágiri Collectorate. In 1851, a counter-proclamation was issued taking away the rights of occupancy holders to the timber growing on their holdings on the ground that they had not fulfilled the condition of growing teak and other trees on their lands. Now, there was, as a matter of fact, no such condition imposed upon occupancy holders by Mr. Dunlop's proclamation. But assuming for the sake of argument that it did contain such a condition, it is quite likely that occupancy holders may have cut down the timber about the year of the second proclamation and substituted for it a fresh plantation. It is thus clear that the proclamation of 1851 did a grave injustice to the rights of Khots and other occupancy holders and violated a solemn pledge given by Government in 1824.

Satisfaction expressed at the redress of a grievance of Khots in the Ratnágiri District.
Satya Shodhak (131), 6th Sept.

18. We had occasion to write some time ago about the hardship entailed upon the Khots in consequence of execution being granted only once in the case of decrees obtained by them against their tenants (*vide* paragraph 29 of Weekly Report No. 29). The attention of the authorities was drawn to our remarks and an order has been issued by them whereby execution may be granted in the case of such decrees not only once but as often

as may be required until the decrees are fully satisfied. We heartily congratulate Mr. Kabraji upon his readiness to give a patient hearing to the grievances of the people and to make concessions to meet their convenience.

Reduction of land assessment in certain talukas of the Broach District.
Desha Bhakta (15), 8th Sept.; *Shri Sayáji Vijaya* (27), 10th Sept.

19. The Bombay Government have, by ordering a material reduction of the land assessment in the A'mod and Vágra Talukas of the Broach District, laid the rayats of those talukas under a deep debt of gratitude. The reduction in question was proposed by the Assistant Superintendent of Revenue Survey and supported by the Honourable Mr. Lely, whose sympathy for the rayats is well known. It is reported that Mr. Logan, Collector of Broach, was opposed to the reduction, but Government acted wisely in overruling his counsel, which was obviously the result of want of experience. [The *Shri Sayáji Vijaya* makes similar remarks, and urges the Government to deal similarly with other talukas in Gujárat where land may have deteriorated in fertility.]

Proposed introduction of the Madras A'bkári system into Násik District and suggestions to Government in connection therewith.
Jám-e-Jamshed (20), 11th Sept.

20. A correspondent of the *Jám-e-Jamshed* writes from Násik:—It is reported that Government contemplate introducing into the Násik District the Madras system for the retail sale of country liquor. I venture to make some suggestions in connection with the proposed experiment which, if carried out, will popularise the system and also make it advantageous alike to Government and the public. (1) Government should purchase from the present farmer the distillery together with the whole of its plant and appliances and lease it to the new contractor at a fixed monthly rent. Such a procedure is sure to attract a very large number of tenders and thus enable the Government to give the contract at considerable profit. (2) The license for shops for the retail sale of liquor should be put up to public auction and given to the highest bidder, provided the latter is prepared to furnish good security for the performance of his contract. At present a general license is given to a single bidder in respect of all the shops in one táluka, with the result that the old contractors continue to enjoy a monopoly of the license and regulate the price of liquor at their sweet will. The change suggested above will introduce an element of healthy competition in the business which would be fraught with no small advantage to the public.

The Bombay Government and the question of medical relief in the city.
Voice of India (14), 12th Sept.

21. "The dispute between the Bombay Municipality and the Government about the contribution of the latter towards medical relief in the city of Bombay amounts, in our judgment, to this: the portion of the Police charges that the Municipality has to pay is an ever-increasing amount in consequence of the growing requirements of the city police. The Municipality asks that in fairness the contribution of the Government towards the public hospitals of the city should also increase in consequence of the growing requirements of medical relief. The Government seems to answer: 'Is it so stated in the bond?' The Hon'ble Mr. Mehta does not challenge the Government's rights, nor does he deny the Municipality's liabilities under the statute: he merely asks that the Government should do unto the Municipality as it would that the Municipality should do unto it. The justice of this request becomes all the more apparent when the circumstances in which the Police charges were thrown on the Municipality are remembered. Mr. Mehta has done great service to the Corporation, which he so ably represents, by tracing the history of the whole question and pointing out that the liability of mofussil Municipalities to pay Police charges has been altogether done away with, while that of the Bombay Municipality alone remains, and, while the liability increases, the concessions in its favour betray a contrary tendency."

Sutta speculation in Ahmedabad and a suggestion to the Bombay Police.
Bombay Samáchár (53), 11th Sept.

22. The *Bombay Samáchár* expresses cordial approval of the conviction by the City Magistrate, Ahmedabad, of Chhaganlal Jivraj, who was prosecuted by the Ahmedabad Police for keeping a gaming house, where a form of speculation called jota's patia was practised. The paper urges the Bombay Police to put the law in motion against

the evil in Bombay City, and observes that if this is not done the speculators at Ahmedabad will find it convenient to shift their head-quarters to Bombay.

Legislation.

Official Secrets Bill.
Gujarati (16), 6th Sept., Eng. cols.

23. "The new Official Secrets Bill is, indeed, a surprising measure. When the existing legislation on the subject was introduced, it called forth loud opposition. But, as usual, the Bill was then passed in face of strong protests. What has since happened to induce Government to make the Act more sweeping and drastic in its scope is more than we can understand. As regards naval and military secrets, the Indian public are not much affected by any legislation, except perhaps when Government are in a mood to be a little too active beyond the frontier.......... The extension that is, however, proposed to be given to the principle of the existing legislation is positively dangerous. It is intended to include within the scope of the measure civil departments also and shift the burden of proof from the prosecution to the accused. This departure is opposed to the elementary principles of criminal jurisprudence. We were not prepared for such a repressive and reactionary measure during Lord Curzon's time. Anglo-Indian papers are, of course, safe under any circumstances, as Government have not the courage to enforce such stringent legislation against them, though theoretically they would be subject to it. It is the Indian press that is likely to suffer. When the *Bengalee* gave a forecast of the recommendations of the Indian Universities Commission, its editor might have been hauled up and punished, if the proposed legislation had been in force at the time. We do not know if the recent publication of certain official circulars recommending official appointments on racial lines is responsible for the present Bill.......... If the provisions of the Bill are the outcome of the recent disclosures in the Calcutta press, all that we can say is that the Bill is utterly unworthy of the present administration."

Native Opinion (35), 6th Sept., Eng. cols.

24. "The Official Secrets Bill seems to be the result of the caprice of some officials inclined to throw obstacles in the path of persons, wishing to obtain information on public questions, and we request public bodies and associations to enter timely and respectful protests against this highly objectionable piece of legislation. If the Bill, as introduced, is passed into law, it would supply an additional weapon to the Police and to officials not over-sympathetic towards native journalists. It will not be gainsaid that the summary arrest of people on suspicion, the throwing of the burden of disproving dishonest intention on the accused and such other provisions of the Bill will bring the most respectable journalists in India into trouble. The Bill, if it becomes law, will surely widen the gulf between the rulers and the ruled."

Kaiser-i-Hind (21), 6th Sept., Eng. cols.; *Phœnix* (9), 5th Sept.

25. "The amending Bill not only extends the provisions of the old Act to civil secrets but makes it obligatory on the accused person to prove his case. This feature of the Bill is wholly opposed to all the best traditions of British justice and sense of fairplay. .... In fact, under the contemplated measure, it would not be impossible to conceive a state of affairs where the real culprits, in order to evade their own guilt, may become spontaneous informers and move the Police to apprehend folk quite innocent of the crime. In fact, the liberty of no honest subject of His Majesty can be secure under such a provision of the law.......... It is notorious that official secrets, be they military or civil, are constantly divulged in the columns of the Anglo-Indian Press. Has the Indian Government been ever known to have taken any steps to bring such Anglo-Indian journalists to book? As a rule, the Native Press is far from enterprising. Even the most prosperous of them can hardly afford to pay for real fresh news. Such a Press can hardly be expected to get at State secrets which, in most cases, are paid for in some form or another. And yet it is somewhat surprising to hear that this new legal torture is devised to bring to bay poor Indian publicists. The Anglo-Indian publicists will go scot-free! If that be intended, it will be on a par with the long-standing scandal in the administration of criminal justice in India, namely, that be the crime of a white man, high or low,

what it may, the law either acquits him or lets him off with a light fine. Is Lord Curzon going to leave his name behind him as the author of a most odious Act, precisely as Lord Lytton left in the matter of the Vernacular Press Act of 1876, more popularly known as the Black Act? We think the country ought to lose no time to protest against this odious, mischievous and altogether uncalled for piece of legislation, which is certain to undermine the respect which Indians still have for so-called British justice. It is to be hoped Lord Curzon will be a wiser man and drop this infamous measure which can bode no good either to him personally or to the reputation of the Government over which he presides." [The *Phœnix*, writing in a somewhat similar strain, asks if Lord Curzon wishes to signalise the extension of his term by "forging new fetters for the Indian Press."]

Indu Prakásh (33), 10th Sept., Eng. cols.; *Prekshak* (36), 8th Sept.; *Khándesh Vaibhav* (113), 4th Sept.; *Dnyán Prakásh* (32), 10th Sept.

26. "The provisions of the Official Secrets Bill are, in our opinion, directly opposed to the very principles on which our criminal law is based, and we dare say that if the Bill becomes law without any modification the career of Indian journalists would be attended with serious risks and almost every journalist will have to be prepared some day or other to go to jail. Under the proposed amendment the Magistrate is to start with the assumption that the accused is guilty of wrongful intention till the contrary is proved, whereas in ordinary cases the presumption is that the accused is innocent till his guilt is proved. Thus a journalist can be arrested merely on suspicion although he may perhaps be released after some detention which means a deal of worry and annoyance, not to speak of degradation. Does not the present law serve all the purposes of keeping inquisitive journalists under proper control? ....We were emphatically told only the other day by Lord Northcote that honest criticism is always welcomed by Government, and it is sad to contemplate that within a week after this announcement comes a Bill the aim of which is distinctly to check still further the liberties of the Indian Press." [The *Prekshak* writes:—The passing of the Bill in its present form will only serve to put a premium upon the high-handedness of Government officials. The Bill was introduced in the Simla Session of the Council when not a single unofficial member was present. Moreover, the Bill being the first legislative measure introduced into the Council after the Viceroy's acceptance of an extension of his term of office bodes ill for our future. The *Khándesh Vaibhav* makes somewhat similar comments, and regrets that Government should, instead of extending the liberty of the Indian people, try now and then to impose limitations upon it.]

The Tariff Act Amendment Bill at the Supreme Legislative Council.

Kaiser-i-Hind (21), 6th Sept., Eng. cols.

27. "In the amended Tariff Act Bill which passed the Imperial Legislative Council on the 28th ultimo, Mr. Cable, the President of the Bengal Chamber of Commerce, had to justify the action of Government somehow. In view of what had been said against the measure in a section of the Indian Press, which has from the outset thoroughly exposed the pretexts of the Imperial Government, that interested member remarked that 'all that has ever been asked for is fairplay for the refining industry of India.' True. But *where*, we repeat, for the tenth or twentieth time, is the *indigenous sugar-refining* industry in India which needs fairplay? Whatever remained of that once flourishing industry, killed years ago by Mauritius, was, at the date of the passing of the original Bill, most insignificant—about a hundred and odd petty factories scattered over the province of Bengal and struggling for their very existence! .... Such an anachronism in a serious speech in a solemn Council is simply amazing! After having insidiously killed the industry inch by inch, *now* to proclaim that if the duties were not imposed it would perish is really untruth of a most refined character of which all the actors in this discreditable drama ought to blush for very shame......... In fact, Indian sugar industry has been legally throttled by means of Indian instruments in the persons of cheap coolie emigrants. Without that cheap labour Mauritius would *never* have been successful in killing the Indian industry.......... Mauritius wanted full protection for conserving its unrighteous monopoly and the Indian Government,

thanks to the sugary Lord Curzon, gave way to her cherished wish, and all under the blessed pretext of protecting the indigenous industry which was next to non-existent! A more intensely selfish piece of legislation to promote class interests was never placed on the statute book. In principle it differs not in the least from the so-called currency reform of Lord Lansdowne. There, too, the interests of the vast mass of producers were sacrificed to promote those of a selfish microscopic minority of aliens or 'interlopers.' Both have been fiscal crimes of the first magnitude and in no way a credit to the Government which committed them. As such, they will be painfully remembered and inscribed in the pages of history in colours of the deepest black. And yet this is the sugar legislation upon which the President of the Bengal Chamber of Commerce uttered his blessing about ten days ago and which he asked the Government to pass!"

Education.

Government aid to Municipal Boards on account of primary education.

Gujaráti (16), 6th Sept., Eng. cols.; *Gujarát Mitra* (17), 6th Sept., Eng. cols.; *Gujarát Punch* (18), 7th Sept., Eng. cols.

28. "We welcome with pleasure the resolution issued by the Local Government on the eve of Lord Northcote's departure, dealing with the question of Government aid to Municipal and Local Boards on account of primary education. It has been a subject of complaint in the Supreme Legislative as well as in the Provincial Councils that the resources devoted to the spread of primary education are not adequate and that a more rapid diffusion of education was impossible unless it was treated as an Imperial charge or made a Provincial head of expenditure or at least larger grants were made by Government to strengthen the hands of almost bankrupt Municipal and Local Boards. The backwardness of primary education in this Presidency may be well realised from the fact that more than 72 per cent. of villages in the Presidency are without any primary schools at all....... The grants now sanctioned will be revised from time to time at the discretion of Government according to financial exigencies. We hope this means not the financial exigencies of Government, but those of the Boards; otherwise no steady development would be possible in view of the uncertainty of Government aid. The increased grants are to be made not with the object of enabling Boards to curtail their expenditure on primary education, but for the express purpose of developing and extending it. The Boards have been asked to take steps to afford special encouragement to the education of girls in any development of their primary system.......... We trust the Boards will be able to make, as urged by Government, full and early use of the additional funds placed at their disposal." [The *Gujarát Mitra* and the *Gujarát Punch* make similar comments.]

A suggestion to remove the Marathi School at Ratnágiri from its present insanitary surroundings.

Bakul (91), 6th Sept.

29. Suggestions have from time to time been made by the public of this town for the removal of Marathi School No. 1 from its present malodorous surroundings. But it is to be regretted that the Municipal authorities have done nothing to obviate the scandal. The guardians of the pupils also have as yet taken no steps to compel the Municipality to move in the matter. If the school cannot be removed from the present building, the fish market at any rate, which is held in close proximity to the school and which is the principal cause of the insanitary condition of the neighbourhood, should be held in some other place. We have had occasion recently to pass by the school and our olfactory nerves were simply shocked by the horrible stench pervading the entire locality. How can the work of imparting instruction to boys be carried on with any degree of efficiency in such sorroundings. It is a shame that the attention of the authorities concerned is not attracted to the subject.

Muhammadan Educational Conference.

Mahrátta (7), 6th Sept.

30. "The Honourable Mr. Fulton expressed a hope at the Muhammadan Educational Conference that if properly educated the Muhammadans would assume their share in the Government which their historical claims entitle them to hold. 'A share in the Government of the

country' is a beautiful and gratifying phrase as addressed by the rulers to the ruled. But the touch of magic latent in it would, we think, vanish when the Muhammadans will reflect for a moment what that share has actually been in respect of even the most educated communities. Would the Muhammadans consider the share which the best and the most highly educated Hindus have received in the Government of the country as transgressing the bounds of desire or even of reasonable expectation? If not, what is the use of indulging in empty phrases?......... We would caution our Muhammadan brethren against misunderstanding the exact purpose for which such a Conference should be held year after year. Our 'share in the Government of the country' must necessarily be always a negligible quantity! But we should not at all set our heart on this object of education. The real object of education is to make ourselves fit for holding certain rights of citizenship under the empire and to fight for those rights till they are secured. The Muhammadans either affect to ignore this object or some of them may be really yet ignorant of it. And that has made possible the little difference of opinion that exists between the Hindus and the Muhammadans. But we hope a truer perception of the real objects of education will soon dawn upon and be appreciated by our Muhammadan brethren so that they may never meet with disappointment as the result of their present exertions."

Railways.

Alleged necessity of erecting a station between Malad and Borivli (B. B. & C. I. Railway).
Voice of India (14), 12th Sept.

31. "A numerously-signed memorial has been sent to the Agent, B. B. & C. I. Railway, urging upon him the necessity of putting up a station midway between Malad and Borivli. We dare say the Government of Bombay and the railway authorities know better than we do the need of relieving the pressure of population in town. Why are they so slow, then, in creating the facilities of traffic? Railway lines elsewhere are known to have offered special inducements of sorts to the public, such as cheap and even free season tickets, and they have gained thereby whilst benefiting the public. Why is Bombay so supine in the matter? There is room for at least three new stations between Bandra and Borivli, of which the one now asked for seems to claim precedence. The railway ought to take the lead in relieving the pressure of population upon our congested areas."

Native States.

The poisoning case at Kolhápur.
Gujaráti (16), 6th Sept., Eng. cols.

32. "Colonel Wray, it is well known, was in the good graces of the late Mr. Nugent and we are not surprised that Government have spent the tax-payers' money for his benefit. If he had really such a strong case as his solicitor thought, it is not easy to understand why the arbitrator's award should have been allowed to go against him. It is an open secret that Government prevented by their ill-considered and improper intervention the execution of the Commission, issued by the High Court for taking evidence in the Kolhápur State. That incident has a history of its own, and some day the attitude of Government will be revealed to the public in its true colours. For the present, we must content ourselves with entering our protest against an almost bankrupt administration wasting public money in connection with a matter in which it ought never to have mixed itself."

The Baroda Early Marriage Prevention Bill.
Voice of India (14), 12th Sept.

33. "It is to be hoped that there is no truth in the rumour that the Baroda Government has permanently shelved the Early Marriage Prevention Bill. The time fixed for the submission of representations concerning the measure was the 30th of June, and, as nothing further has transpired during the last two months, it may perhaps have been supposed that the opposition to the Bill, either absolutely or in the shape in which it was promulgated, has made an impression upon the Gaekwar, and that he wishes to bestow further and more anxious consideration on a

piece of legislation of such an important character. It is not impossible to give to the measure, if necessary, a shape which, while in practice equally efficacious, may yet excite less alarm; and if, as in Mysore, every prosecution has to be sanctioned by some high authority, the danger of creating dissatisfaction may be minimized. In these circumstances, we cannot bring ourselves to believe that His Highness has altogether abandoned the idea of discouraging early marriages by legislation. We have reasons to believe that the delay so far is due only to His Highness' absence on tour.

Alleged maladministration in Chuda State (Káthiáwár).
Satya Vakta (26), 12th Sept.

34. Persistent complaints have lately reached us about maladministration in the Chuda State (Káthiáwar). The Chief leads a life of idleness and dissipation, and instead of devoting his attention to the administration of the State spends most of his time in the zenana. The Karbhari is a capable officer and is sincerely desirous of promoting the public weal, but unluckily he is not on good terms with the Thakor. It is high time that the Thakor improved his ways and looked after the affairs of his State, which at present are grossly mismanaged.

Intelligence extracted from the Press.

A fracas between European and Hindu boys at a recent cricket match in Poona.
Mahratta (7), 6th Sept.

35. "We understand that on the occasion of a recent cricket match with the Nutan Marathi Vidyalaya in connection with the Cricket Cup under the auspices of the Poona Schools Athletic Association, the boys of the Bishop's High School behaved very rudely towards the teachers of the Vidyalaya and gave some of the boys among the players as well as the spectators a sound beating, so much so that one of the latter had to be taken to hospital. We admire the abundance of animal spirits in the boys of the Bishop's High School, but deprecate an unseemly display thereof and feel convinced that their rudeness on the present occasion was in keeping with the spirit that pervades the whole Anglo-Indian and Eurasian society. We expect that the matter will be properly dealt with by the Schools Committee."

The Ganpati festival in Poona.
Mahratta (7), 6th Sept.; *Sanj Vartamán* (74), 7th Sept.

36. "The Ganpati festival in Poona and elsewhere passed off very well and was marked by the usual enthusiasm. There was a goodly number of religious lectures and *purans* in connection with the festival. The total absence of friction between Hindus and Muhammadans seems to have been succeeded by a positive re-growth of the old friendly feelings between the two communities, and we trust that though some extra pressure of work is entailed upon the Police by the festival, they must be finding the work very smooth; and the prevailing harmony between the two rival communities must be a matter of pleasure to them." [The *Sanj Vartamán* writes:—Mr. Tilak walked in front of the procession and received immense ovation all along the route, flowers and bouquets being showered upon him in profusion. At the river-side he delivered a speech in which he made a stirring appeal to his audience to keep up the institution of the Ganpati festival. His speech was received with rapturous applause.]

S. G. JAYAKAR,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 13th September 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th September 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st July 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Indian Social Reformer	Do.	Weekly	K. Natarajan; Madrasi Bráhman; 36	500
5	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
6	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
11	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
12	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
14	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
16	Gujaráti	Bombay	Do.	Ichhárám Surajram Desái; Hindu (Surti Bania); 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
18	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
19	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
22	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
23	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
24	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
25	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
26	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
27	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	800
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

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	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Báhádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARÁTHI AND SANSKRIT.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Hyderabad Journal ...	Hyderabad ...	Weekly ...	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
3B	Indian Municipal Journal.	Bombay ...	Do. ...	John Wallace, C.E., S. M. Rutnagur ...	1,000
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300
	URDU.				
54A	Habibul Akhbár ...	Bombay ...	Weekly ...	......	—

Politics and the Public Administration.

Asia and Europe.
Kesari (111), 15th Sept.

1. We have described in several of our preceding issues the past history and future prospects of Asiatic nations. We propose to consider in the present issue the part which India is expected to take in the conflict going on at present between the nations of Europe and Asia in the latter continent. It is obvious that the peculiar circumstances in which India finds herself placed and the inherent characteristics of her people must determine, to a large extent, her attitude in the conflict referred to above. This conflict is threefold—physical, economic and intellectual. If we were to examine the distinguishing characteristics of the various Asiatic nations, we shall find that the inhabitants of the western countries, like the Arabs, the Turks and the Afghans, are noted especially for their physical courage, endurance and warlike spirit. The eastern nations, like the Chinese and the Japanese, are well versed in industrial and commercial pursuits, while the Indians have ever been to the front intellectually. In the field of learning India has ever pointed the way to the world. Pythogoras is said to have borrowed his philosophy and the Arabs their mathematics from India. The religion of Buddha, too, spread both eastwards and westwards from India and paved the way for Christianity and Muhammadanism in the west and obtained a firm footing in China and Japan in the east. If the Asiatics are to compete successfully with the Europeans in the threefold conflict which is now raging in Asia, it is evident that the western nations of Asia should undertake to meet their European rivals in the physical aspect of the struggle, the Chinese and the Japanese should endeavour to assert their supremacy over their European compeers in the fields of industry and commerce, while the Indians, true to their ancient traditions, should take upon themselves the task of spreading knowledge and teaching religion to the world. In their present circumstances they are not called upon to engage in physical warfare because their rulers have made it unnecessary for them to guard themselves against foreign aggression. In the economic aspect of the conflict, too, it is impossible for our countrymen to take any part with any hope of success so long as the power of legislation in these matters rests with our British rulers. Let India then take up the work of education. The people of Asia are wallowing in dense ignorance, and it is the duty of educated Indians to show them the path of enlightenment. The Romans in ancient times conquered the Greeks, but the latter made their captors captives by dint of their superior culture. Why should not the Indians aspire to do likewise? In this alone lies their hope of salvation as a nation.

Resignation of Lord George Hamilton, Secretary of State for India.
Jám-e-Jamshed (20), 19th Sept.

2. The announcement about the resignation of Lord George Hamilton will be hailed with intense delight throughout the length and breadth of the country. His Lordship's career as Secretary of State for India has proved a dismal failure. Lord George has done irretrievable harm to the interests of this country by his optimistic utterances about India's financial prosperity. His Lordship's career was further tarnished by his melancholy meanness in attempting to saddle India with the cost of the India Office Reception at the time of His Majesty's Coronation. The disservice rendered by Lord George to India in the matter of Mr. Brodrick's proposal to throw upon India a portion of the cost of the South African garrison is too fresh in the public mind to need any comment here. In short, it may be said without hesitation that Lord George has, throughout his career, unmistakably manifested his utter unfitness to safeguard the interests of India. His sudden departure from the India Office must, therefore, be regarded as a signal blessing to this country. We devoutly hope that his successor may show himself to be a more sympathetic and fair-minded administrator.

Earl Percy on the abolition of the import duty in India on manufactured goods.
Voice of India (14), 19th Sept.

3. "If Earl Percy aspires to be our next Viceroy, he has certainly a greater claim upon the office than Mr. Brodrick. His reply to the Lancashire Members, who asked for the abolition of the import duty on manufactured goods, was admirable in spirit and courageous in tone. We are pleased to note the frequency with which Members of Parliament have recently been enunciating the

principle that Indian questions should be approached, primarily at all events, from the standpoint of India. Earl Percy deprecated the sacrifice of India on the altar of Imperial sentiment in the name of outraged fiscal purity. The Lancashire Members asked India to sacrifice an income of 3½ millions by abolishing the whole import tariff, while all the time England was taxing Indian tea! The selfishness of the proposal was so apparent that its adherents hastened to protest that it was conceived in the interests of Indians themselves; but they could not get over the argument that, while the relief of taxation granted by the Indian Government touched the poorest classes, a relief through the customs duties would not benefit them to the same extent."

The Government of India and native journalists.
Kaiser-i-Hind (21), 13th Sept., Eng. cols.

4. "We need not say that the reply of the Government of India to the memorial *re* the grievances of native journalists is extremely unsatisfactory and infructuose for all practical purposes. It is in reality an evasion, in the usual diplomatic garb, of the fair and reasonable request of the memorialists. It does not say that it will put them on the same level for the receipt of *all* official information with the Anglo-Indian Press. No. It suggests that like the latter's representatives to the seat of Government at Calcutta or Simla, the Native Press should also send its. Now, from the public point of view, we entirely condemn this method......... Where *official* news is concerned the Native Press has to depend solely upon the ruling authorities. But is that a reason why its representatives should dance attendance on the Government wherever it may be situated? We know that for a long time past the vicious Continental system has been in vogue, and representatives of the Anglo-Indian Press have been made to play the courtiers and sycophants of the Government at Calcutta or Simla in consideration of their being supplied with official news of importance. But we condemn this practice because it is, in the first place, immoral in principle, and, secondly, because it is unfair. The Government, by inviting representatives of the Anglo-Indian Press to become hangers-on or pendants to the entourage of a Viceroy or a Governor, is lending itself to a kind of immoral practice. Publicists should be independent. But they are tempted by this method to abdicate their independence and indiscriminately support the policy of Government in all affairs of State......... And even the invitation, such as it is, reading between the lines, appears to us to be absolutely insincere, for the simple reason that the Government *knows* that not even the most prosperous proprietor of a Native journal can afford to send a representative to Calcutta or Simla. Therefore, the disability, which is now so seriously complained of, can never be effectively removed. Commonsense, justice and morality all obviously dictate that the only straightforward course is to place the Anglo-Indian and the Indian Press on a footing of equality for the receipt of official information. There should be no *priority* and no differential treatment. It is by such means alone that the Government will rise in the estimation of the public, for let the Government remember that the public are not such simpletons as not to know the difference between inspired articles which now and again appear on its behalf in its favoured organs of public opinion and independent contributions. If it cannot do this, let it establish its own 'Moniteur,' to which the public can look forward for all authentic official news regardless of its present mouthpieces."

Exhortation to the people of India to unite together for the country's good.
Arunodaya (89), 13th Sept.

5. A swarm of mosquitoes lately seem to have invaded and settled upon a steam-engine at St. Louis with such powerful effect that the locomotive, we are told, was absolutely brought to a standstill. This little incident has an important moral to convey to the people of India, inasmuch as it clearly demonstrates the strength of union. In spite of the very low esteem in which we are held by Europeans, we can successfully drive away the foreigners from amongest us in no time. Even an organization like the Congress, if it works smoothly, can confer material benefits upon the country. The country is regularly flooded with articles of foreign manufacture and its wealth is being plundered away. But if the people of India were to boycott these goods from patriotic motives, they would easily stop the evil of foreign imports and give an impetus to indigenous manufactures. If India is to rise, the Indians must learn to cherish in their heart of hearts the holy principle of union.

Alleged official attitude towards celebrations in honour of great Indians.
Gujaráti (16), 13th Sept.

6. In the course of a long article approving of the movement recently set afoot in honour of Mr. Dadabhai Naoroji and exhorting the officials to foster and encourage it, the *Gujaráti* observes:—Hitherto the officials have kept aloof from celebrations in honour of great Indians, notably of Shivaji. Nay, they view such movements with distrust and suspicion, with the result that the loyalty of the people to the British Government has been rudely shaken and the gulf between the rulers and the ruled has been considerably widened. The Indians nowadays are led, not without reason, to think that the aim of their rulers is to keep them perpetually in a state of subjection and to repress by every possible means their growing desire to gain independence of which the Shivaji movement is but an outward index. It is high time, however, that our rulers put away from their minds all narrow prejudice and distrust, and actively co-operated in such movements, which serve as a valuable means of cementing the bonds of affection and union between the two races.

Remarks on the split in the Congress camp.
Kál (107), 18th Sept.

7. Reports of a split in the Congress camp at Madras confirm our belief that such splits are not due to the peculiar circumstances of any particular city like Poona, Calcutta or Madras, where the Congress session is held, but rather to the want of a spirit of real self-sacrifice among the leaders of the movement. The fact that the Congress has during the last eighteen years failed to secure a single leader who may be trusted to steer it clear of all shoals and rocks and to concentrate the energies of his followers upon the real and pressing needs of the country bespeaks a lack of genuine self-sacrifice among our educated men rather than a lack of talent and ability. There is never any lack of qualified aspirants to a High Court Judgeship, but there is no one ready to devote his energies solely to furthering the cause of the Congress. This can be due to nothing else but the fact that our educated men make Government service, and not the service of their country, the goal of their ambition. So long as this is the case and so long as those who incur the displeasure of Government officers are held in low esteem by the people, movements like the Congress can never be expected to flourish. Apart from this, we seriously doubt whether the Congress, which was at first launched into existence by Mr. Hume, an Englishman, and which our people have adhered to so long, can promote the real good of the country. It may be that British statesmen brought the Congress into being so that it may serve the purpose of a safety-valve and furnish a convenient outlet for the discontent existing in the minds of educated natives. The fact that the inception of the Congress was almost synchronous with the occurrence of the agrarian riots in the Deccan confirms this surmise. The Deccan Agriculturists' Relief Act was also passed at the time and served to allay popular excitement for the moment. The Congress may also have been intended to serve as a toy in the hands of the educated natives upon which they were expected to spend their energies.

Election of Mr. Lal Mohan Ghose as President of the ensuing Congress at Madras.
Gujaráti (16), 13th Sept.; *Bombay Samáchár* (53), 14th Sept.; *Jám-e-Jamshed* (20), 14th Sept.

8. Mr. Lal Mohan Ghose's election as President of the ensuing Congress at Madras will be hailed with universal satisfaction throughout the country. Mr. Ghose can boast of a long and honourable record of public service to his country. He was one of the pioneers of the Congress movement, and it is well known that he paved the way for Mr. Dadabhai's entry into Paliament. He is thus in every way fitted to preside over the deliberations of the Congress. [The *Bombay Samáchár* and the *Jám-e-Jamshed* make similar remarks.]

His Excellency Sir James Monteath as Governor of Bombay.
Mahratta (7), 13th Sept.

9. "We take this opportunity of respectfully offering our congratulations to the Honourable Sir James Monteath upon the good luck that has given him the golden chance of officiating as Governor of Bombay. The fact that he was in many respects the *de facto* Governor during Lord Northcote's *regime* cannot, we think, detract from

the pleasure of being also, as he now is, a Governor *de jure*; nor need the comparative shortness of the period of his Governorship take away from the enjoyment of the honour. But three months after all is not a short period, and even three months of acting Governorship have rarely fallen to the lot of a Senior Member of Council. Sir James Monteath has all along been essentially a Secretariat man, and the sudden death of the late Honourable Mr. Nugent gave him an early opportunity to become a Councillor, which has now been followed by another opportunity by the unexpected and premature retirement of Lord Northcote."

Controversy between the Honourable Mr. Mehta and Sir James Monteath *re* the question of Police and Medical Relief charges.
Kaiser-i-Hind (21), 13th Sept., Eng. cols.

10. "The Honourable Mr. P. M. Mehta has rendered a distinct service to the rate-payers of Bombay by recalling in his letter to the *Times of India* of the 10th instant all the facts in connection with Police charges and Medical relief as understood between the Bombay Government and the Municipal Corporation, in order to show that Sir James Monteath was speaking absolutely without the book when referring to the subject the other day in the local Legislative Council. It is indeed amazing to see how a member of the Government conveniently forgets the history of a subject when it does not suit his purpose, especially when it is a question of repairing a financial injustice perpetrated by Government for years in the face of despatches, resolutions and correspondence in black and white. Official memory in such cases appears to be almost a blank. Probably this is a special feature or trait of members of the distinguished service. We have heard and read times out of number of its omnipotence, its omniscience and its infallibility. But we never knew up till now that such a combination left memory severely alone. It would have been more candid and straightforward on the part of the Government of Bombay to have recalled the past history of this subject which is public property, and admitted its inability to redeem its solemn promise, instead of attempting, for the first time, to back out of it in the way it did at the Legislative Council. It is indeed most extraordinary how the memory of Government brightens up when it has some ancient claim or right to contest with a view to get some money. For instance, who is unaware of its more than doubtful claim on the Municipality to some land lying between Mint Road and Crawford Market? The history of that land goes as far back as 1863, which is certainly older than Lord Mayo's Resolution of 1871 on decentralisation, and Lord Ripon's later Resolution of 1882 on the same subject. Evidently the Government of Bombay, as represented by its whilom Revenue Member, has peculiar notions of *meum* and *tuum*. We now see that the Government has two scales of financial justice. When it is called upon to pay what it has solemnly pledged in black and white its memory gets confused. It finds that it has no recollection whatever of its plighted word! When, however, it is a question of receiving money, its memory can stretch itself to the remotest antiquity and bring proofs enough to establish its claim. But it is no use prolonging this controversy which only reveals the melancholy meanness of Government. All we can say is that we live and learn. And we have now learned that when we are dealing with Government, we should always remember that it has two memories, one of which would have been called Lethean in the classic age, but which we moderns must re-christen Monteathean."

Cases of assault by Europeans upon natives.
Voice of India (14), 19th Sept.

11. "A worthy English Judge of the Chief Court, Lahore, in dismissing a case against an English soldier charged with assaulting a native, is reported to have spoken severely of the tendency of the Native Press to generalize in such matters. The Judge is said to have observed that in his long experience he had only a few cases of the kind to deal with. Now, we know little about this particular case, and we are free to admit that our countrymen are apt to generalize. But are these cases of assault really few and far between? Unhappily, they are becoming more frequent than before. It may be that they are brought to public notice more often than they used to be and are not, all of them, deserv-

ing of sympathy. But a large proportion of genuine grievances still go unnoticed. Native gentlemen have a constitutional dislike to figuring in the Police Court, and when they happen to be Government servants or otherwise dependent on official good-will, in however remote a degree, they usually put up with the worst of unprovoked assaults. There is scarcely a province in India where such cases have not fallen under our own observation. Young European officers, civilian and military, and even European schoolboys in some parts, seem to have taken to what looks like systematic ill-treatment of natives—of which we did not hear so much before. We call the attention of all true friends of England and India to the subjoined extracts from a letter recently addressed to us by a native nobleman of the first rank, as it faithfully reflects the inner mind of the country :—'I long to tell you something that happened this afternoon, though it is painful for me to tell, and will, I know, distress you much. . . . While returning home from a walk I was violently pushed by some European young men coming back from a hockey match. This was done simply because I was a native, for I gave them no provocation and was not in their way. . . . Last year, a military officer pushed me violently whilst I was looking for *dandies,* because my back seems to have touched a European lady coming *behind me.* Year before last, I was whipped by a European whom my arm must have touched a little, although my friend and myself left almost the whole road for him and his companion; we could not possibly jump down the hill, or enter a stone wall, for their convenience! Only last week, at———, a young Eurasian, meeting me in the street, shouted "Babu, I should like to kick you!" What do such wanton and unprovoked insults portend? Scarcely a month passes without some such insult offered to Indian gentlemen on this side.'........"

Sequel of the Bain case.
Karachi Chronicle (4), 13th Sept.; *Mahrátta* (7), 13th Sept.

12. "The tea-planter of Assam rejoicing in the cognomen of Bain, who administered a severe beating to an Indian coolie which resulted in the latter's death, and who was sentenced to a short term of simple imprisonment by the Sessions Judge of Cachar on the charge of causing simple hurt, has at last succeeded in escaping the just consequences of his act and got off scot-free, snapping his fingers in the face of the Government, who appealed to the High Court for the enhancement of his sentence. The appeal was heard by two of the Honourable Judges, who ordered a re-trial of the case, which, in due course, came on before Mr. Justice Sale. That Honourable Judge, as soon as he took his seat, said that he had read the evidence of the case carefully and found that it was anything but conclusive of the accused's guilt, and therefore did not care to have his time wasted by a fresh hearing, but would acquit the accused. At once the Advocate-General, who originally had advised Government to appeal against the sentence passed by the Sessions Judge of Cachar presumably on the ground of its inadequacy, and who, therefore, must have known that there was good reason for thinking that the accused had been dealt with far too leniently, asked for permission to withdraw the case. Thus even the original sentence of six months' simple imprisonment was set aside, and the accused was acquitted and set at large to return to his old ways again. What wonder that another case has since been reported from the tea-gardens of Assam in which the beaten coolie is said to have died from the effects of the beating. When Bain was acquitted the European spectators present in Court, as also the European jurors who were not empanelled, burst into cheers. And the same cheers have since been re-echoed in the Anglo-Indian Press. None, of course, can spare a thought for the poor coolie who has been done to death which still remains unavenged—except the Native Press." [The *Mahrátta* writes :—"Mr. Justice Sale would have shown better tact and less opinionativeness if he had allowed the law to take its due course, that is to say, allowed a jury to try the accused. The learned High Court Judge would certainly have had ample opportunities to do all that he might have wanted to do by way of justice to Bain in the new trial. As it is, the course he actually took was extremely undesirable and calculated to create a reasonable doubt in the minds of the public as to whether, in acting as he did, the learned Judge was not betraying an unjudicial and impatient temperament."]

Kesari (111), 15th Sept.; *Dnyán Prakásh* (32), 17th Sept.

13. The *Kesari* gives the facts of the Bain case and comments thereon as follows:—The acquittal of the accused in the present case without due inquiry, although a native coolie has lost his life and two native women have been assaulted, ought to fill the mind of every self-respecting Englishman with a sense of shame. But as the accused is a European planter and his victim a native the whole Anglo-Indian society and its organs, like the *Englishman* and the *Pioneer*, have gone into wild transports of joy and have made heroes of Bain and Mr. Justice Sale! They are also vehemently resenting the so-called interference of Government in the administration of justice. It is these very organs, be it noted, that preach in season and out of season the doctrine of sobriety and moderation to their native contemporaries! The attitude of the Anglo-Indian journals in the Bain case well exemplifies their loyalty to Government, and we hope Lord Curzon will courageously undertake to check their shameless and aggressive insolence in time. [The *Dnyán Prakásh* writing on the subject observes that the attitude taken up by the Anglo-Indian journals affords an indication of the degeneracy of the British race.]

Comments on the Tilak case.

Punch Dand (72), 13th Sept.; *Arunodaya* (89), 13th Sept.; *Kálpataru* (108), 13th Sept.

14. The conviction of Tilak by Mr. Clements, Special Magistrate, Poona, was with us a foregone conclusion. Government were showing such undue interest in the case that it would have been surprising if the result of the trial had turned out otherwise. We have hopes, however, that the District Judge, Poona, before whom the appeal has been filed, will show a more dispassionate frame of mind in looking into the charges brought against Tilak. In this connection Mr. Beaman's absence from Poona, whatever be the circumstances to which it is due, is particularly to be regretted. Tilak, we are sure, would not have failed to get justice at Mr. Beaman's hands, although, in justice to Mr. Lucas, we are bound to say that he has already given the public a foretaste of his independent judgment by releasing Tilak on bail, although he must have known that such action would hardly be palatable to certain black sheep in the official fold. We cannot, at the present stage, comment on the merits of the case, but we would like to say a few words about Tilak personally. It seems that fate has decreed that he should be incessantly persecuted and harassed by his enemies in courts of law. His fearless and independent attitude on public questions is at the bottom of all his troubles, but he can well take solace in the reflection that whatever misfortunes may await him, the public can never cease to admire him as an ardent patriot eagerly bent upon awakening the rulers to a sense of their duty and to the necessity of redeeming the solemn pledges of the Proclamation of 1858. Government, we think, would have been well advised in avoiding all interference in the case. Strictly speaking, they had no concern with it whatever, and had it not been for their intervention, the case would in all probability have been compounded out of Court. It would not at all be easy to justify their action in spending Rs. 30,000 from the public treasury to defray the cost of the prosecution. The step was thoughtless in the extreme and cannot but arouse the suspicion of the public and damp their loyalty towards Government. [The *Arunodaya* observes that the hearty and spontaneous ovation received this year by Tilak on the last day of the Ganpati festival in Poona, when he walked in front of the Ganpati procession, is striking and noteworthy as affording a true index of the esteem in which he is held by the public. A correspondent of the *Kalpataru* writes:—Despite his present anxieties and misfortunes, Tilak did not fail to take a prominent part in this year's Ganpati festival at Poona. He was present at various functions connected with the festival, and gave lectures himself or presided at lectures delivered by others. His persecution by Government on various occasions has served but to increase his popularity and to raise him in the estimation of the public. Persecution and misery seem after all to be the common lot of heroes and martyrs.]

Sequel of the Sitaram case.

Municipal Journal (3B), 16th Sept.

15. "The Sitaram buildings were designed by a Bombay architect of recognised ability, but he was not engaged to supervise the construction, as the owner preferred to do this duty himself. No qualified person was in charge of the work, and the inspection on the part of the Municipality and of the Improvement Trust was limited to

the correctness of the plans and the thickness of the walls. Finally, the crash came with the loss of five lives, and Bombay is astounded to find at the end of a protracted trial that nobody is guilty.......... That a building should be erected in the city without some person being regarded as legally responsible for its safety is a reproach to our administration. To impose upon the Municipality or the Improvement Trust the duty of supervising buildings would involve a large increase in their staff and expenditure. House-owners have no right to gratuitous inspection at the cost of the city. To fix the responsibility for a building during construction is only a part of the legislative work that has now to be carried out. The responsibility must be borne by some individual so long as the building endures, otherwise it would be impossible to secure a system of periodical inspections of inhabited buildings......... The certificate of a qualified architect should protect a house-owner against the result of accidents, provided the date thereof was not too remote, while if in the enquiry the certificate proved to be false, the signatory thereto, if alive, would have to explain."

Voice of India (14), 19th Sept.; *Indu Prakásh* (33), 17th Sept., Eng. cols.; *Jám-e-Jamshed* (20), 18th Sept., Eng. cols.

16. "While the jury in the Sitaram Building case were expected by the prosecution, and perhaps a section of the public, to convict Judah Shalom and Sitaram Luxmon, they have convicted the Municipality and the Improvement Trust. This verdict seems to represent native opinion, which, though at first furious against the responsible builders, inclined subsequently towards making others also to a certain extent sharers in the blame. Negligence presupposes knowledge of consequences, but insufficient attention paid to them. What is done out of ignorance cannot be punished as negligence, though we may be inclined to be as angry with the one as with the other. When experts disagree as to the cause of the collapse of a building, it cannot be expected that laymen should have the requisite knowledge to prevent it. A shrewd man of business like Sitaram could not have knowingly wasted his money on a house which was bound to come down even before it was completed. Either tenants should be wise enough not to occupy huge buildings which have not been certified by a competent person as fit for occupation, or Government, through the Municipality and the Improvement Trust, should, as recommended by the jury, ensure a better method of supervision. Though loss of life in this instance has not been avenged by incarceration, the prosecution will have borne more enduring fruit if the jury's recommendation is acted upon." [The *Indu Prakásh* writes:—"The recommendation made by the jury deserves to be carefully considered by the Government, the Municipality and the Improvement Trust. We think public safety will not be ensured unless Government frame and enforce stringent rules to ensure the strength and quality of the timber and other materials used in buildings.......... In short, the greatest possible care should be exercised to prevent such accidents. This is not the first time that we have met with such accidents, but Government have not as yet done anything to ensure the safety of the people in this respect. Let us hope that this will be the last of the series of similar catastrophes that have in recent years occurred in Bombay." The *Jám-e-Jamshed* makes similar remarks.]

Government Resolution on the report of the Sanitary Commissioner, Bombay.

Gujaráti (16), 13th Sept., Eng. cols.

17. "The Government Resolution upon the annual report of the Sanitary Commissioner for the Government of Bombay is conceived somewhat in a resentful spirit. The Sanitary Commissioner has spoken pretty freely in his report on the insanitary conditions prevailing in the mofussil and Government do not seem to have relished his remarks. Government admit that owing to successive and severe outbreaks of plague many local bodies have been burdened with heavy debts. But whilst recognising this, they do not seem to have fully recognised the responsibility that lies upon them and the Supreme Government in the matter. If the Government of India undertake the responsibility of rescuing the people from the dire consequences of famine, it is difficult to understand on what principle they can disown their responsibility in regard to a visitation which is not less disastrous and is besides more persistent. It does not seem to the Governor in Council that with the means at his disposal more could have been done

to further sanitary improvements than has been accomplished during the last seven years. If certain assumptions are granted, that follows as a matter of course. The Sanitary Commissioner is told that schemes of water-supply and drainage must be considered singly on their merits, and all concerned are warned that they should draw up their proposals with due regard to financial possibilities. Government are not at present prepared to hold out any hope of any large measure of aid towards the execution of such schemes. The Bombay Government will never admit that their land revenue system is defective or that their famine administration might have been rendered more prompt and efficient in certain places. In their present report they combat the view of the Sanitary Commissioner that famine conditions had something to do with the prevalence of fever. They are rather disposed to think that it was a cold weather disease! In view of the general tone of the present resolution, the next annual report of the Sanitary Commissioner might fairly be expected to be less outspoken and more complimentary to Government."

Comments on the working of the Forest Depatment in the Thána District.
Arunodaya (89), 13th Sept.

18. If one were to look to the administration of the Forest Department he would be at a loss to know whether forest conservation or increase of revenue is really the object aimed at by the authorities of the Department. A closer inquiry will, however, convince him that neither of these objects is properly secured by the present working of the Department. If we take the example of the Thána District, we shall find that forty or fifty years ago the district boasted of a thickly planted forest area, but the coupe system recently introduced has nearly denuded the district of all forest growth. The authorities of the Department expected that by cutting down the trees in the different coupes in successive years they would secure a renewed forest growth in each coupe that was cleared, and that by the time they reached the last coupe the first coupe would show a full growth of new trees. But this expectation has not been realised in practice. The coupes which were first cleared have shown no signs of a fresh forest growth, the newly planted seedlings and saplings have not taken root and flourished and the area is almost as bare now as it was when the coupes were first cleared. This means that there will, in course of years, be no forest area worth speaking of in the Thána District, nor will Government derive any revenue from the coupes which have once been cleared. House building operations must also become more expensive in consequence of the failure of the local timber supply. It is to be hoped that the attention of Government will be directed to prevent this prospective evil.

Alleged necessity of a systematic study of scientific agriculture in the Presidency.
Gujaráti (16), 13th Sept., Eng. cols.

19. "The memorial which has been addressed to the local Government on the question of promoting the experimental study of economic botany and scientific agriculture is an instructive document which will repay careful perusal. .... The importance of developing the agricultural resources of the people along more scientific and practical lines cannot be gainsaid. The memorialists point out how the Governments of some of the most advanced countries have devoted their resources to the scientific study of agriculture, dissemination of useful agricultural information, establishment of botanical gardens equipped with herbariums and laboratories and the maintenance of experimental stations......... In the Bombay Presidency importance of systematic agricultural, horticultural and botanical studies has been recognised for a long time. But the work has been left to private societies which have received more or less aid from Government. The efforts on the part of Government were for long marked by want of continuity and scientific method as well as by the absence of popular co-operation. Since 1890, however, an officer practically qualified to direct experimental work has been employed by Government. There are two experimental farms near Poona and two in Gujarát, where practical agricultural experiments are carried out by the subordinate staff under the direction of that officer......... The principal defect of the Bombay system is the insufficiency of its

departmental organisation on the scientific side. What is necessary is competent scientific advice and direction, and that can be provided only if botanical and chemical studies which are so essential to the full development of the economic resources of the country are prosecuted on scientific lines. But not one purely scientific worker is employed in this Presidency, and those employed by the Government of India are obviously unable to study systematically the products and processes with which Bombay agriculturists are concerned. The next defect in the Bombay system is that departmental experiments are not supplemented by experiments conducted by private land-owners, and if this could be arranged, the departmental stations which are, moreover, insufficient in number would be in a position to enlarge the scope of their usefulness. The scheme, as set forth in the memorial, is not chimerical. It obviously emanates from the brain of some one connected with the Agricultural Department. If the right kind of men could be found for developing its scientific side, and money could be spared for the establishment and adequate equipment of botanical gardens and laboratories, very fruitful results might be expected in the near future. But if the scheme is allowed to degenerate into routine because of the lack of scientific zeal and talent, the experiment might end in a disastrous failure and an inexcusable waste of public money."

Alleged desire on the part of Government to appropriate the free grazing grounds attached to villages.
Pratod (128), 14th Sept.

20. There are free grazing grounds specially reserved for the cattle of every village from time immemorial. But the British Government wishes to appropriate these lands and to let them out for cultivation. What are the people to do under these circumstances? In a certain village known as Kelve Agar in the Thána District Government, it is said, wish to let 300 acres of land, forming part of the free grazing ground of the village, for cultivation. The people of the village have publicly protested against the proposed step and we await with interest the decision of the authorities in the matter. It does not at all behove Government to seem desirous of obtaining revenue from such petty and insignificant sources.

Protest against the site selected for a proposed Leper Asylum at Thána.
Arunodaya (89), 13th Sept.

21. It is proposed to build a Leper Asylum at Thána out of the benefaction promised by a wealthy *shettia*, but the site chosen for the Asylum is objectionable, inasmuch as the Asylum, if built upon the proposed site, is apt to prove injurious to public health. It is notorious that leprosy is a contagious disease, and it is by no means desirable that an institution for housing lepers should be in close proximity to the town. A petition has been submitted to Government in the matter by certain inhabitants of Thána and it is to be hoped that in deference to the wishes of the petitioners a less objectionable site for the proposed Asylum will eventually be selected. The present site is on the new Navapáda road, which is only a furlong from the Thána Railway Station. The town of Thána is showing signs of expansion in the direction of Navapáda and it is in every way undesirable that the Leper Asylum should be built on the proposed site. Through the folly of the local Municipality, the inhabitants of Thána have already been subjected to a standing nuisance in the shape of the bone factory which is situated quite close to the town, and it is to be hoped that another nuisance in the shape of the proposed Leper Asylum will not be allowed to be created to their standing discomfort.

Legislation.

Official Secrets Bill.
Kaiser-i-Hind (21), 13th Sept., Eng. cols.

22. "The Official Secrets Bill has been universally condemned in the Indian Press, and it was time that the Government withdrew it altogether and re-introduced it in another less objectionable form. It is necessary that the sections objected to should be shorn of their one-sided, tyrannical and absolutely un-English character, unless Lord Curzon's Government contemplates, in the exuberance of its abominably repressive policy, that the administration of the country should, in future, be conducted on the lines of the Government in Russia. At present *the* one redeeming

feature of British Indian rule is the comparative freedom and justice of its administration. But if in future freedom is only to be another name for galling fetters and justice for legalised despotism, the sooner this outward difference between the methods of the Russian and the British Governments is removed the better. At any rate, Indians, then, will labour under no delusion as to the character of the British *raj*. So let the *raj* declare itself without putting on any artificial mask or dissimulating veil. And let also the *raj* declare by *ukase* that the Press will be abolished in India save the section of it which the *raj* may favour or patronize."

Mahrátta (7), 13th Sept.

23. "We can hardly congratulate Government upon its latest manifestation of legislative activity in the shape of the Official Secrets Bill. It certainly does not reflect credit upon any administration that its stock of secrets should increase, and that actual penal legislation should be deemed necessary to prevent their divulgence. As for the people against whom such legislation is aimed, we think it would be an innocent statement to make that a growing desire on their part to acquaint themselves with administrative secrets may be taken as an indication, in a sense, of their political advancement. We do not mean to encourage a general desire on the part of the people to violate any law existing or prospective in regard to official secrets, but we may observe that a policy of extending the scope or strengthening the operation of an Official Secrets Act is bound to stimulate a corresponding desire on the part of the people to pry more than ever into the *purda* of a bureaucratic administration, for, as we all know, the more forbidden the fruit, the greater becomes its charm and attraction....... We can fully appreciate the necessity of the military secrets of a Government being as much safeguarded as possible. But we cannot do the same with regard to the secrets of the civil administration! In fact, it is our firm conviction that the best ordered Government is that which has as few official secrets as possible, for the existence of every such secret is proof positive of a plague spot in the administration. It shows that the interests of the rulers and the ruled are not identical, and that the rulers have evidently a motive for secrecy and a desire to do things behind the backs of the ruled.......... A policy avowedly contemplating a culture of official secrets in the civil departments is, in a country like India, bound to create suspicion in the minds of the people.......... It is hard to see how such a Bill was called for, or how it can be justified by the experience of Government since the passing of the Official Secrets Act of 1889."

Native Opinion (35), 16th Sept., Eng. cols.

24. "The Bill introduced to safeguard official secrets will have far-reaching consequences......... The Official Secrets Act of 1889 has not been found to be wanting. The interests of the State have been sufficiently safe-guarded thereby, and the present Amendment Bill is therefore superfluous. The Bill aims at widening the scope of the original Act and making its provisions more stringent............. The most objectionable feature of the Bill is that the provisions of the Criminal Procedure Code have been done away with in framing it. The Police can arrest any suspected person without a warrant from the Magistrate. Another most rigid provision is that all the offences under the Bill are made non-bailable.......... We wonder how Lord Curzon has allowed such a retrograde Bill to be introduced. A Councillor of autocratic tendencies may try to induce a Viceroy to sound the death-knell of the liberty of the Press, but is it not the clear duty of the responsible head of the administration to weigh his counsel properly and see that no ground is left to the public for complaint? Lord Curzon can easily foresee the disastrous results of the Bill, and people naturally look to him for justice."

Voice of India (14), 19th Sept.

25. "There may be need to make offences under the Official Secrets Act cognizable and non-bailable when they relate to military or naval affairs, but when we remember how vague the provisions of that Act are, we cannot but think that it will be harsh to treat the communication of information relating to civil affairs also on the same footing. The Act of 1889 provides that where a person, by means of his holding or having held an office under His

Majesty, has lawfully or unlawfully either obtained possession of, or control over, any document, sketch, plan or model, or acquired any information, and at any time corruptly or contrary to his official duty communicates or attempts to communicate that document, sketch, plan, model, or information to any person to whom the same ought not, in the interest of the State, or otherwise in the public interests, to be communicated at that time, he shall be guilty of a breach of official trust. A public servant cannot always be expected to know what his 'official duty' and the 'public interest' are, and a law which makes the arrest without warrant of a really innocent person possible must be expected now and then to operate harshly. Apart from this, we do not know if the Honourable Mr. Arundel's Bill contains any provision of which we should make a grievance. The proposal to apply certain sections to civil as well as to military and naval secrets will do no harm to any honest person. As the law stands at present, officials are punishable under the Act even if the information wrongfully divulged by them relates to civil affairs. But the only offence relating to such affairs which private persons can commit now under the Act is wrongfully to obtain information *in* an office or other forbidden place. The sections which are to be extended to civil affairs refer to persons who are 'entrusted in confidence by some officer under His Majesty' with any information, and who 'wilfully and in breach of such confidence communicate the same when, in the interest of the State, it ought not to be communicated.' It seldom happens that newspaper editors are entrusted with any information 'in confidence': they may be entrusted with secrets by a breach of confidence, and hence the application of these provisions to civil affairs, in the same manner as they are applicable to military and naval affairs, is not likely to jeopardise the personal liberty of journalists......... It is a misconception to suppose that under Mr. Arundel's Bill an accused person is presumed to be guilty of wrongful intention until he proves the contrary. Mr. Arundel wishes to avoid the question of intention, and to substitute in its place the question whether the accused person had 'lawful authority or permission' to do the acts referred to in the Bill. If a man is charged with travelling on a railway without a ticket, the burden of proving that he had a ticket is on him. If a man is charged with doing certain things without lawful authority or permission, the burden of proving that he had the authority or permission must be on him. There can be no perpetration of a legal scandal in such a provision."

Kesari (111), 15th Sept.

26. Although the existing Official Secrets Act was passed in 1889 by Lord Lansdowne at a Simla session of the Supreme Legislative Council in defiance of public opinion, not a single offence under the Act has been reported during the last fourteen years! It is, therefore, difficult to understand why the authorities should have taken it into their head to extend the provisions of the existing Act and to make the measure more stringent and comprehensive at the sacrifice of the liberty of the people. It is said by some that the publication in the columns of the *Tribune* of Lahore of the details of the incident *re* the refusal of the Dogras to draw some meat vans must have induced the Government to introduce the present Bill. Others urge, on the other hand that the revelations which have appeared at an inopportune moment in certain Anglo-Indian journals about Lord Curzon's diplomatic overtures in respect of Káshmir and Thibet must be held accountable for the introduction of the Bill. The publication of certain secret circulars *re* the increased employment of Europeans and Eurasians in certain departments of the public service is supposed by a few others to be the origin of the measure. Whatever be the true explanation of the matter, it cannot be denied that the Bill is a fair indication of the increasing secrecy and suspicion which at present characterise the administration. Nobody questions the expediency of guarding naval and military secrets with jealousy, but we fail to see why Government should be so solicitous about the secrecy of matters relating to the civil administration. When it is proclaimed on a thousand occasions that the end and aim of British policy is to promote the welfare of the people, why should the administration be shrouded in an atmosphere of secrecy? Does this not amount to an admission by Government that there is something rotten in their administration. **The Bill entirely reverses the fundamental principle of criminal legislation that an accused person is to be held innocent until the contrary is proved. There is again no clear explanation anywhere in the Bill of what an official secret is. The Bill has already been read for the first time at Simla, but**

Government have fortunately given sufficient time to the public to criticise its provisions before it is taken up for the second reading at Calcutta. We do not know how far public criticism will be successful in modifying its general character. If the Bill becomes law in its present shape, Lord Curzon's *regime* will be considered universally to have surpassed the *regime* of Lord Lytton in point of retrograde and repressive legislation. [Several other papers of the week make adverse comments on the Bill and consider its provisions as calculated to restrict their independence.]

The new Khoti Bill.
Jám-e-Jamshed (20), 17th Sept., Eng. cols.

27. "The Bombay Government has prepared a new Bill to settle the Khoti question. The public could not have forgotten that attempts were made, about three years ago, to settle what Government believe to be the difficulties arising out of the present system of Khoti tenure in a way which the interests most affected did not approve of, and that the Secretary of State ultimately intervened with the result the proposed measure had to be shelved. In the new Bill attempts have been made, in more than one direction, to do away with some of the more objectionable features of the original draft, but it also contains further modifications which might once again raise a storm and prevent its being made acceptable to the parties concerned. It no doubt embodies some novel and ingenious suggestions which, though quite harmless from the official point of view, both the Khoti and the tenant might look upon as little short of positively obnoxious. Before the measure is made acceptable, it will have to undergo considerable modifications, and it remains to be seen how far the authorities are prepared to accept amendments that might be proposed by the unofficial members and the public with a view to safe-guarding interests which are likely to be adversely affected by it."

Kál (107), 18th Sept.

28. In Khoti villages in the Konkan the amount of Government demand for each village is fixed, but the rent recovered by the Khot from his tenants fluctuates with the state of the harvest annually. In good years the Khot takes more from his tenants and in bad years he contents himself with less. This practice is in conformity with the old system of land tenure which prevailed in India in pre-British days, but the British Government have introduced in its stead a system of periodic settlements. It is but natural that they should desire its extension even to Khoti villages so far as the demand of the Khot from his tenants is concerned. Government wish to interfere with the dealings between Khots and their tenants out of philanthropic motives, because they think that the former are unscrupulous in their exactions from their tenants, and are desirous of putting a stop to such a pernicious system. Government had introduced a Khoti Bill with this object some years ago, but it was withdrawn as it provoked a good deal of opposition. But as Government are past masters in the art of skilfully gaining their object without offending any one's susceptibilities, they have now brought forth another Bill in a modified shape. The main principle underlying this new measure is that Government will interfere only in cases where there is an actual complaint from a tenant against the undue exactions of the Khot. The tenants should have, as a matter of fact, no ground for complaint against a system under which the Khot's demand is strictly regulated by the actual outturn of their crops. The British system of periodic settlements would have been an ideal one, if there had been any guarantee about the character of the seasons So long as no such guarantee exists the tenants must not complain if they are asked to pay in proportion to the crop-yield.

Municipalities.

Plague in Broach and the local Municipality.
Broach Mitra (54), 13th Sept.; *Broach Samáchár* (55), 17th Sept.; *Din Mani* (57), 15th Sept.; *Swadesh Bandhu* (76), 16th Sept.

29. Plague is steadily on the increase in Broach and the recent heavy downpour of rain in the city has only served to add to its virulence. The infection is not confined to particular localities, but has spread generally over the whole town. The public mind is in a state of alarm on account of the epidemic, but it is to be regretted that the local Municipality does not shake off its lethargy and take prompt measures for arresting the progress of the disease. It is time that our civic fathers bestirred themselves to do the needful for combating the epidemic. [The *Broach Samáchár*

and the *Din Mani* write in a similar strain. The latter paper suggests that the Broach Municipality should publish a daily return of plague deaths in the city in addition to the general mortality return. The *Swadesh Bandhu* writes :—Plague has broken out afresh in several villages in the Kaira District, but it is to be regretted that the authorities concerned do not appreciate the gravity of the situation and take measures to check the spread of the disease. Past experience shows that medical inspection of incoming passengers and the segregation of the sick are efficacious measures for combating the disease, and we hope that no further time will be lost in adopting these measures throughout the District.]

Alleged laxity in the administration of the Municipalities in the Khándesh District.
Khándesh Chitragupta (112), 13th Sept.

30. The *Khándesh Chitragupta* remarks that mismanagement prevails in the affairs of almost all the Municipalities in the Khándesh District, and that such mismanagement is generally traceable to the want of honesty and efficiency in the Municipal Secretaries. The paper next proceeds to pass an almost sweeping condemnation on the Government officers in the district, who, it says, are ready to commit all sorts of irregularities for illicit gratification or out of pure whim. It despairs of any improvement in the present situation because it remarks that it is so very difficult to secure evidence for substantiating any allegations against officials and Municipal authorities. The people, it concludes, can do nothing under these circumstances but to resign themselves to the situation with philosophic calm.

Alleged shortcomings of the Hyderabad Municipality.
Prabhát (44), 5th Sept., Eng. cols.

31 "One wishes that sanitation had received greater attention at the hands of the Hyderabad Municipality. We can unhesitatingly say that for the last twelve months or so the state of Hyderabad has been very dirty, roads, streets and drains having all been woefully neglected. When the plague is upon us, night-soil is found deposited in many a street. Times out of number have people complained against this nasty practice of the *bhangis*, but with little effect. We put it to those to whom our civic destinies have been entrusted whether such a thing would be possible if they were to take even a tithe of the interest expected from them in the welfare of the town.......... Our sole object is to rouse our city fathers to their sense of duty and move them to atone for their past neglect by doing all in their power now to remove such conditions as are known to make the course of the plague easy.......... The plague hospital is another means by which the virulence of the plague may be mitigated. If the hospital is made attractive in every way, patients are bound to avail themselves of it.......... In these and many other ways the Municipality can minimise the evil, and it is earnestly to be hoped that it will not fail to do its duty at this critical time."

Condition of public roads in Ahmedabad and the local Municipality.
Praja Bandhu (24), 13th Sept., Eng. cols.

32. "We desire to invite the attention of the local Municipal authorities to the present state of the public roads in the city. With the exception of only a few, the roads are, to say the least, in an abominable state at present......... Even the Richey Road, which is the main road leading from the railway station to the Bhadra, is literally covered over with mud. We are not surprised at this, for some of the roads in the City have not been as well metalled as they should have been. This is possibly due to the policy of unwise economy to which the late Municipal President clung with a tenacity worthy of a better cause. It appears that the present head of the Municipality has got a heritage of this policy, but in our opinion the sooner he throws it off the better it will be both for himself and the public at large."

Native States.

The Government of India and rumoured annexation of Kashmir.
Kaiser-i Hind (21), 13th Sept., Eng. cols.

33. "We place little reliance on those deft paragraphs, obviously inspired, which have very recently appeared in the columns of some of our contemporaries, suggesting with sweet child-like innocence that the rumoured annexation of Kashmir is only a myth. Next, it is naively hinted that practically *Kashmir is already British*? This indeed, will be news, at any rate, to the Indian Press

though possibly it may not be so to those in the confidence of the precious Foreign Office. If Kashmir be already a British Province to all intents and purposes, why does not the Government of India at once proclaim that fact *urbi et orbi*, and thus effectually silence those critics who, in spite of diplomatic official *communiques*, still continue to speak of the intentions of the Government of India as regards that province which is deemed by its military advisers to be of the highest strategic importance.......... It should never be forgotten that in the world of diplomacy, Oriental or Occidental, they know too well how to feel the pulse of the public on a delicate question of State. In Continental diplomacy there is the *baloon de essai*, either through a newspaper correspondent, special or ordinary, or through some mouthpiece popularly believed to have intimate relations with the ruling authorities. When something has to be done which it is known will create popular excitement or arouse popular indignation, the diplomats at head-quarters are astute enough to first try this essaying of the diplomatic baloon to find out how the public will take it. If it be found that popular feeling is strong or indignant the baloon is at once withdrawn till some other convenient opportunity or till some other cunning device is considered and made ready for action while the public mind is dormant. The Government, after such a test, bravely comes out and turns the table upon the original authors of the rumour or canard or gossip, by whatever name it is called, by a flat contradiction. Then the original authors eat humble pie in public. In private they all laugh at this humbug, because they know that they were the very instruments employed by the Government to float the baloon. It is, indeed, a most discreditable game, unworthy of the name of a Government. But all the same Governments are human and subject to all the vilest infirmities and vices which are inseparable from humanity. So they are never ashamed to practise the trick on an innocent and unsuspecting public whenever it suits their purpose. This Continental device in diplomacy is perfectly familiar to the Foreign Office of the Government of India. And, despite all the naive explanations now offered through the columns of the officialised press, Anglo-Indian and Indian, it may be reasonably presumed that in the matter of this contemplated annexation of Kashmir, the rumour was in reality the diplomatic *baloon de essai* sent up on high to feel the Indian pulse. But having found out that such a piece of political unrighteousness was strongly resented, it was easy enough to give it a flat contradiction and confound the rumour-tellers. Who these were might be easily inferred. The contradiction is given and the Government poses before the ignorant world as a Government of all that is justice and righteousness! But the smaller and knowing world shakes its head as if to say it is aware of what the horse-play means, who the hypocrites are, and whence the rumours originated. If, as is now alleged, Kashmir lies in the hollow of the Government's hand, why does it not proclaim the fact from the house-tops without the extraneous assistance of irresponsible mouthpieces? Evidently, if we are to assume that the statement is correct, it logically follows that there has been some secret treaty with Kashmir by which the Maharaja has *already* bartered away his province! Is that so?......... It should be remembered in this connection that the contradiction has appeared only in the *Pioneer*, whether with the authority of the Government or without it has never been told. It is, therefore, all the more incumbent on the Government now to declare as openly and unreservedly as it can what the true situation as regards Kashmir is. Is it secretly annexed already? Has the Maharaja been secretly compelled to barter it away outright or lease it in perpetuity as the poor Nizam leased the Berars?"

Vedokta movement in Kolhápur.

Chandrika (156), 16th Sept.

34. The Vedokta movement seems to have reached an acute stage in Kolhápur. From a statement published by the *Samarth*, a Kolhápur organ, it appears that *inâms* amounting in the aggregate to nearly two and a half lakhs of rupees annually have been confiscated by the Hindu *Pádsháh* of Kolhápur on no other ground than that the holders of the said *inâms* refuse to perform vedic ritual in the Maharaja's family. It is manifest from the present state of affairs at Kolhápur that it will not do any longer to ignore this controversy as of no great consequence.

Intelligence extracted from the Press.

Tilak and the Poona Police.
Daily Telegraph (2), 18th Sept.

35. "It may be in the recollection of our readers that, in addition to the sentence of 18 months' imprisonment, Tilak was fined Rs. 1,000. A short while after his conviction and sentence by the Special Magistrate, Tilak was admitted to bail by the Sessions Judge. Mr. Clements, however, issued a warrant for recovering the fine and sent it to the Police authorities for execution. The latter had some doubts as to its legality, and therefore returned it to the Magistrate in order to have the point cleared. Mr. Clements, the Special Magistrate, ordered its execution in spite of the superior Court's orders about Tilak's release on bail, and yesterday the Police went to Tilak's house and showed him the warrant. Tilak objected to pay on the plea of the illegality of the warrant. The Police thereupon attached a drawer which contained Rs. 1,000 in currency notes in the presence of a *punch* and in this manner recovered the amount of the fine. We understand that Tilak intends to move the District Magistrate of Poona against the action of the Police in recovering the amount of the fine."

Celebration of the Ganpati festival in various places in the Presidency.
Kesari (111), 15th Sept.

36. The *Kesari* publishes brief accounts of public Ganpati celebrations held at the following places in and out of the Presidency:—Yevatmal (Berar), Badhvani (Central India), Dehra Dun, Aurangabad, Akola, Sátára, Bassein, Ahmedabad, Baroda, Dwarka, Devas, Dhar, Hyderabad (Deccan), Dongargad, Badnera, Amraoti, Nagpur, &c. *Kirtans*, *puran* readings and lectures are stated to have formed part of the programmes of the various celebrations. In a few cases there were dinners to Brahmins and rewards were given to *melas*. The paper expresses its gratification that the celebrations went off without a hitch at all the places named above, except Aurangabad and Nagpur. At Aurangabad the paper learns that the Police stopped the music with the Ganpati procession on the last day of the festival, and that at Nagpur the local Muhammadans objected to the playing of music in front of their Masjid, and the Police had to escort the procession with loaded guns in order to enable the processionists to pass the Masjid without stopping their music. The paper understands that when the Hindus of Nagpur asked for a similar concession the next day to take the remaining Ganpatis for immersion, it was refused to them and that they have postponed the procession in consequence until such time as they are able to obtain the permission applied for.

S. G. JAYAKAR,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th September 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th September 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay... ...	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Indian Social Reformer ...	Do.	Weekly	K. Natarajan ; Madrasi Bráhman ; 36 ...	500
5	Karáchi Chronicle ...	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52 ...	400
6	Káthiáwár Times ...	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
7	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
8	Oriental Review	Bombay	Do.	R. S. Rustomji	...
9	Phœnix	Karáchi	Bi-weekly ...	Jáfar Fadu ; Muhammadan (Khoja) ; 51 ...	400
10	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
11	Railway Times	Bombay... ...	Weekly	John Alexander Balfour ; Christian ; 41 ..	1,000
12	Sind Gazette	Karáchi	Bi-weekly ...	M. DeP. Webb	500
13	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36 ...	200
14	Voice of India	Bombay... ...	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
15	Deshabhaktă	Baroda	Weekly	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
16	Gujaráti	Bombay... ...	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
17	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
18	Gujarát Punch	Ahmedabad ...	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27 ...	600
19	Hindi Punch	Bombay ...	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44 ...	800
20	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54 ...	3,000
21	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
22	Káthiáwár News... ...	Rájkot	Bi-weekly ...	Jamshedji Frámji ; Pársi ; 41	400
23	Káthiáwár Times ...	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	500
24	Praja Bandhu	Ahmedabad ...	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
25	Rást Goftár	Bombay ...	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
26	Satya Vakta	Do. ...	Fortnightly ...	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
27	Shri Sayáji Vijay ...	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25 ...	4,200
28	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
29	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
30	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
31	Dnyánoday	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
32	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
33	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
34	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
35	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
36	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
37	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
38	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
39	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
40	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
41	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIUM.				
42	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
43	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
44	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
45	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
46	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
47	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Ávte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
48	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
49	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	800
50	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
51	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
52	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
53	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34	4,000
54	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
55	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
56	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
57	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
58	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
59	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
60	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
61	Jain	Do.	Weekly	......	...
62	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
63	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
64	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
65	Mahi Kántha Gazette	Sádra	Do.	......	...
66	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
67	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
68	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
69	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
70	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
71	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
72	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
73	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
74	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
75	Sind Vartaman	Karáchi	Weekly	......	...
76	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
77	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
78	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
79	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu Deccani Brahman); 36.	1,487
	HINDI.				
80	Pandit	Poona	Weekly	Govindrao Gangáram Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
81	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
82	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
83	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
84	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Báláchárya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
85	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
86	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
87	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
88	Rasik Ranjíni	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	200

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
89	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
90	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
91	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
92	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
93	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
94	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
95	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
96	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
97	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
98	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
99	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
100	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
101	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
102	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
103	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
104	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
105	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
106	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
107	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
108	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
109	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
110	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
111	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
112	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
113	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
114	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
115	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha 38.	150
116	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
117	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
118	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
119	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
120	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
121	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
122	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
123	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman): 32	150
124	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
125	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
126	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
127	Prabodh Ratnă	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
128	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
129	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
130	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
131	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
132	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
133	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
134	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
135	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
136	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
137	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
138	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
139	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
140	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
141	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
142	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
143	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
144	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
145	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
146	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
147	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
148	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
149	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
150	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
151	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
152	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
153	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan.	...
154	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrahk; Muhammadan; 49.	1,500
155	Sultán-ul-Akhbár	Do.	Daily	Do. do.	400
	MARA'THI AND KA'NARESE.				
156	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
157	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi and Urdu.				
158	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
159	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	Maráthi and Sanskrit.				
160	Bramhodaya	Kolhápur ...	Fortnightly ...	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	Portuguese-Konkani.				
161	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it do indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Hyderabad Journal ...	Hyderabad ...	Weekly ...	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
3B	Indian Municipal Journal.	Bombay ...	Do. ...	John Wallace, C.E., S. M. Rutnagur ...	1,000
	ANGLO-GUJARA'TI.				
14A	Coronation Advertiser.	Ahmedabad ...	Weekly ...	......	300
	URDU.				
54A	Habibul Akhbár ...	Bombay ...	Weekly ...	......	...

CON 1183 -3

Politics and the Public Administration.

Ministerial crisis in England and the reconstruction of the Cabinet.
Voice of India (14), 26th Sept.

1. "Mr. Chamberlain, who could not be overthrown by a war, has come to grief over the 'dear loaf.' Mr. Balfour's position is not quite intelligible. His compromise has proved too good to satisfy either party. But what exactly his negotiations would cover is a mystery. The Conservatives are tired of Mr. Brodrick; they think he is too weak for them. That seems to be the reason why he is believed to have been selected for the India Office. If he had not committed himself on any Indian question, his docility, out of place perhaps at the War Office, would have answered the needs of his new station, especially when he has a strong Viceroy to deal with in India. But he has gone too far on the question of India's contribution to the military equipment of the Empire to inspire us with the hope that he would safeguard the interests of this country."

Gujaráti (16), 20th Sept., Eng. cols.

2. "Political events in England seem to be hastening towards a crisis, and their course in the next few days will be watched with the keenest interest throughout the Empire. Mr. Chamberlain has resigned. Mr. Ritchie's position in the Cabinet, after the emphatic declaration of his views on Mr. Chamberlain's fiscal policy, had become sufficiently anomalous and inconvenient. But why Lord George Hamilton has resigned is not quite clear. He has been known to be a tenacious placeman and why he was induced to resign is, indeed, a puzzle. His resignation will not cause much regret in India. Hamiltonian ignorance and Hamiltonian optimism have become proverbial expressions in this country, and his latest performance in the matter of military expenditure will not induce even a single tear over his resignation. But the cause for anxiety on the part of our countrymen is in no way removed. India was threatened with a Viceroy in the person of Mr. Brodrick. But now it is said that he will fill the vacancy caused by Lord George Hamilton's resignation! We doubt if the change augurs any improvement so far as India is concerned. Lord Curzon, it is feared, might be called back to England to take some important office and thus strengthen the hands of the Cabinet, which will be weakened by Mr. Chamberlain's resignation. This is not a very pleasant contingency to contemplate."

Indian Social Reformer (4), 20th Sept.

3. "We must confess that Mr. Balfour is displaying an unsuspected reserve of strength and determination. He has taken his own line between the extremists on either side, and is, to day, really as well as nominally the master of the situation in English politics. Mr. Chamberlain has resigned because the Prime Minister is not prepared to force public opinion on the question of preferential treatment for the Colonies. We should have thought that the question of retaliation was a minor matter but for the fact that Mr. Ritchie has thought it necessary to sever his connection with the Ministry on that ground. It is satisfactory to know that there was something on which Lord George Hamilton would not give way, and, so far as India is concerned, the fiscal enquiry ought to be credited with sending the noble lord to his much-needed repose from the task of surrendering Indian interests. But, if Mr. Brodrick is to succeed him—but we shall not indulge in prophecy."

Resignation of Lord George Hamilton, Secretary of State for India.
Mahrátta (7), 20th Sept.

4. "The resignation of Lord George Hamilton must come upon India as an extremely agreeable surprise. His Lordship has been at the helm of Indian affairs continuously for about seven years, but at no moment during that long period could he be said to have enjoyed India's confidence. The people of India had no power over him, but they left no possible opportunity or method unused for suggesting that he had better leave them alone and in more competent hands. In fact, it was often definitely and openly demanded by Indian public opinion that he should resign his post if he could not serve India better than by pandering to the whims and obeying the mandates of a Cabinet unscrupulous in its treatment of this country. But there seemed to be no hope of Lord George Hamilton showing self-respect enough to resign an office, the

duties of which he could not discharge with credit to himself or justice to India. The public opinion against Lord George may be said to have reached its zenith when he allowed himself like a booby to acquiesce in the unscrupulous conspiracy to make India pay a portion of the cost of the South African garrison. And we confess we had completely despaired of getting rid of this mill-stone of a Secretary of State round our neck. But we are indebted to Mr. Chamberlain for having afforded, by his new-fangled scheme of a Tariff Union, an opportunity to Lord George Hamilton to leave the India Office. Any change of hands will probably be a change for the better, unless, of course, Mr. Brodrick succeeds Lord George, or the Conservative party has got in reserve still better specimens of exalted mediocrities or downright political failures. It is discourteous to part without a word of thanks from one with whom India was associated for good or for evil for so long a period; but we can hardly recall to our mind even a single act of beneficial administration or enlightened statesmanship by which we could justify that word of thanks if uttered."

Kesari (111), 22nd Sept.; *Kál* (107), 26th Sept.

5. The most satisfactory feature, so far as India is concerned, of the present ministerial crisis in England is the resignation of Lord George Hamilton, who like an evil planet has ruled autocratically at the India Office for the last seven years and a half! His Lordship not having expressed any definite opinion of his own in connection with the present fiscal controversy, the reason of his resignation is involved in mystery, and many are the surmises indulged in on the subject. Some persons credit His Lordship with being a confirmed Free Trader and think that he must have resigned on that account. Others think that he goes out of the Cabinet with Mr. Chamberlain and will take office again when the latter returns triumphant to the Cabinet. There are those again who connect his resignation with the recent agitation over Mr. Brodrick's scheme to throw the cost of the South African garrison upon India. Howsoever that may be, it goes without saying that the people of India will rejoice at the severance of Lord George Hamilton's official connection with this country and heave a sigh of relief because a veritable mill-stone hanging round their necks has been removed. We are at a loss to find suitable words for bidding good-bye to Lord George. His qualifications can only be described negatively. He possesses no ability, no wisdom, no eloquence, no learning, no foresight, no modesty, no feeling of gratitude and no statesmanship. In fact, he is not possessed of any qualification which can entitle him to be invested with even a limited degree of power. If one wishes to describe his *regime* in one word, one must say that he has proved, like famine and plague, a most deadly scourge to this country. India has no interest in the reconstruction of the Cabinet beyond the appointment of a successor to Lord George Hamilton. The reports so far published on this subject are likely to cause serious uneasiness in this country, and the rejoicings of the Indian people at the resignation of Lord George will perhaps vanish when they hear that Mr. Brodrick, the leader of that gang who recently attempted a raid on the Indian Exchequer with a view to meet a portion of the cost of the South African Contingent, is going to succeed him at the India Office. The Cabinet once inflicted a most incompetent and utterly worthless minister upon us, and he swayed our destinies like an unpropitious planet for the last seven years and a half and now they are again inflicting upon India, which contains three-fourths of the population of the British Empire, another miserable failure of the Ministry, and the most contemptible and despised member of their group. This is certainly not ruling India, whatever else it may be. [The *Kál* makes sarcastic comments on the subject, and observes that Lord George Hamilton need not have resigned simply because he did not succeed in saddling India with the cost of the South African contingent.]

Jám-e-Jamshed (20), 22nd Sept.; *Bombay East Indian* (1), 26th Sept.; *Kaiser-i-Hind* (21), 20th Sept.; *Sánj Vartamán* (74), 19th Sept.; *Samarth* (37), 23rd Sept.

6. The people of India hailed with unbounded gratification the announcement about the resignation of Lord George Hamilton, but their jubilations over the event were somewhat marred by the subsequent report that Lord George would be succeeded at the India Office by Mr. Brodrick. If this latter report be true, the change, so far as India is concerned, will be one from King Log to King

Stork. We have already had a foretaste of Mr. Brodrick's notions of political ethics and his sympathy for the dumb millions of India in his proposal to foist upon this helpless country a portion of the cost of the South African garrison. Besides, he has proved a complete failure as War Minister, and it is not fair that he should be shoved on to the India Office simply because he is not thought worthy to hold any other office of importance in the Cabinet. [The *Bombay East Indian* writes:—"The news of the resignation of Lord George Hamilton will not be received with regret in India. During the eight years he has been Secretary of State for India he has scarcely done a single good turn to this country. On the contrary, he has not been in sympathetic touch with the Indians. His period of office has not been marked by any acts of liberal statesmanship. There is no doubt that he was incapable of viewing the responsibilities of his office in any other than a narrow light. On important questions relating to the welfare of India he displayed an utter want of sympathy, tact and judgment. We cannot easily forget his attitude when the question of saddling India with the cost of entertaining in London the Coronation guests from this country was being discussed, nor his recent attempt to throw on India a portion of the cost of maintaining the garrison in South Africa." The *Kaiser-i-Hind*, the *Sánj Vartamán* and the *Samarth* make similar comments.]

Lord George Hamilton and the proposed establishment of an Indian Bureau of Commerce.

Jám-e-Jamshed (20), 22nd Sept., Eng. cols.; *Bombay Samáchár* (53), 26th Sept.

7. "We shall have to wait for some time before we know the reasons why the Secretary of State for India rejected the proposals made by the Indian Government about the establishment of a Bureau of Commerce. Lord George Hamilton was in many ways a Rip Van Winkle, a Minister who had the peculiar habit of doing queer things and of taking queer views of his obligations and responsibilities; and before leaving his post he has, would it appear, sent forth the fiat that there shall be no such institution in the land as the Bureau of Commerce projected by Lord Curzon. The expense involved would be considerable, he would seem to have argued, and the corresponding advantages not visible. Now as regards the consideration of expense, Lord George Hamilton would seem to have undergone, on the eve of his departure from the India Office, a miraculous constitutional change, for countless instances could be cited to show that the poor Indian rate-payers' money was the last thing about which he cared. Hundreds and thousands of pounds could be squandered upon less necessary objects, but the development of Indian commerce was not a thing for which the spending of a few thousand pounds could be justified! About Lord George's not seeing any visible advantages in the scheme, we might well leave the point to be answered by Lord Curzon himself. The whole civilized world derives advantages from such commercial bureaus, but India's Minister cannot conceive how India could profit by having one of the kind, for does not India differ from every other country in the world! We have, of course, no intention to insinuate anything, but it is a fact that fears were expressed, some time ago, lest the institution of a Commercial Bureau and the publication of information such as is supplied to the public in Europe, America and Japan might lead to the curtailment of the profits of several European houses trading between India and England!" [The *Bombay Samáchár* makes similar comments, but suggests that the Government of India should re-submit their proposals for the consideration of Lord George's successor, who, it observes, may be disposed to consider them favourably.]

Mr. Hyndman on Indian affairs.

Mahrátta (7), 20th Sept.

8. "The strength of Mr. Hyndman's expressions is always objected to by that class of critics who are known as purists. But if the fault of that strength lies anywhere, it is in the thorough honesty of views held by that frank social democrat. Well, the Indian Budget debate in Parliament has once more made Mr. Hyndman speak out, and he speaks out as follows in the *Justice* of 22nd August:—'When we read that Chenghis Khan had seventy thousand skulls of people slaughtered in cold blood piled up outside one of the great cities he had sacked, we shudder at the inhumanity of the savage conqueror; when

we know that at least seventy-five thousand skulls of people deliberately starved to death in cold blood are piled up in India in order merely to pay Lord George Hamilton his salary for the past 15 years, nobody turns a hair. Yet these seventy-five thousand victims, sacrificed to keep an English aristocrat in luxury, represent barely one-half per cent. of the Indians who have died of famine, in consequence of our infamous rule, since Hamilton went to the India Office. Chenghis was a ruffian of genius: Hamilton is a mere political nincompoop. Yet the latter has snugly presided at the holocaust of millions, where the former was content with butchering his thousands. Such is the "Moral and Material Progress of India" under British Government.......... But how comes it that the Indian Budget shows even a nominal surplus?......... The surpluses are created, first, by screwing up all taxation unnecessarily to the very highest possible point; then by increasing the exactions from the cultivators *from 30 to 50 per cent.* in order to cover the so-called "loss by exchange" and maintain the rupee, which is intrinsically worth less than one shilling, at one shilling and four pence; next, by taking all the profits of the railways, which are chiefly Government property, and putting them into the general account; further, by removing for a time the cost of 10,000 men from Indian to the Imperial Exchequer; lastly, by robbing the Nizam, by a cool process of official swindling, of the revenues of the Berars and counting the same to the credit of the British revenue—as gross a piece of rascality as even we in India have ever perpetrated. It is easy in this way to "take up" surpluses and to remit a portion of the shameful salt tax, while taxation is really becoming heavier and the people are getting steadily poorer all the time. In fact, this systematic forgery of financial balances, with wholesale lying as to the general well-being of the people, has been the rule ever since India came under the control of the Crown.'"

The Government of India and the expenditure of the Ecclesiastical Department.
Gujarát Punch (18), 21st Sept.

9. The Government of India spends annually a sum of 40 lakhs of rupees on its Ecclesiastical Establishment, and as everybody knows this sum comes out of the pocket of the poor Indian tax-payer. Is Government justified in using the hard earned money of the rayats with a view to propagate among them the doctrines of an alien faith? A correspondent of the *Amrita Bazar Patrika* has conclusively shown that the object of Government in maintaining the Ecclesiastical Department is to provide snug berths for Europeans of mediocre abilities. But it is iniquitous to do so at the expense of the sons of the soil. Besides, the Ecclesiastical officers who are paid from the Indian Exchequer have failed to produce a wholesome change upon the conduct of British soldiers and officials in India. Thus the expenditure is nothing but a sheer waste, and it is high time that the Indian Treasury were relieved of the burden.

Alleged practice in Sind of selling girls in slavery.
Praja Mitra (69), 19th Sept.

10. The traffic of selling girls and young women in slavery, which had assumed alarming proportions in the Punjáb in 1897, was effectually suppressed by the then Lieutenant-Governor of the Province. But of late it seems to have revived, as several instances of such traffic have come to the knowledge of the Sind Police within the last few months. It is said that the girls kidnapped from the custody of their lawful guardians are brutally treated prior to their sale. There is a certain ascetic in Sind who carries on the trade systematically and gets Rs. 300 on an average for each female sold in slavery. Is it not the duty of the Police to bestir themselves and put a stop to this heartless and illegal traffic?

His Excellency Sir James Monteath.
Rást Goftár (25), 28th Sept., Eng. cols.

11. "The inconveniences arising from an *interregnum* are obvious. The whole State machinery, so far as the conception and execution of important projects are concerned, is, on account of the absence of the permanent head of the administration, in a state of what might be called suspended animation. The temporary head of the administration and his advisers are, as a matter of fact, disin-

clined to inaugurate a new policy or to undertake the execution of some great project, and there is a general inclination to sit still till the *burra saheb* is in and prepared to take the responsibility upon himself. The Bombay Presidency would be supposed by many to be in this strait at present; but it is fortunate in having at the present moment an exceptionally tried and able official—Sir James Monteath—at the helm of its affairs. In most of the essentials of a good and capable ruler, Sir James would, it is a matter of common knowledge, be hard to beat; and he is now very ably assisted by two colleagues, whose energy and devotion to duty, as well as their experience and knowledge of affairs, are recognized by the public. It is clear that Bombay will not suffer in efficient administration either at head-quarters or in the districts until Lord Lamington's arrival."

Improvement of agriculture in the Bombay Presidency.
Kesari (111), 22nd Sept.; *Shubh Suchak* (136), 18th Sept.

12. An influentially signed memorial on the subject of the improvement of agriculture has recently been submitted to the Bombay Government and Sir James Monteath particularly alluded to it in his speech at the Flower Show in this city. We accordingly deem it our duty to discuss the subject at some length. There can be no gainsaying the fact that agriculture forms the principal source of subsistence of the people not only in this Presidency but throughout India; but there is apt to be a difference of opinion as to how to improve agriculture. Attempts have no doubt been made to grow tea, coffee, indigo and other crops in India, but the profits of such crops have been monopolised by Europeans. It is thus clear that if Indian agriculture is to improve, and the Indian rayat to derive benefit from such improvement, it must proceed along different lines. It is also evident that neither the creation of a large Agricultural Department with highly paid European officers at its head, and a staff of European and Native Inspectors and clerks serving under them, nor the establishment of a large botanical garden is calculated to lead to real agricultural improvement. The only improvement that is really needed is what will teach the agriculturist in a practical manner how to make two blades grow where one grows at present and what will secure to him a larger proportion of the produce of his fields for the maintenance of his family than falls to his share now. If any one were to point out the means by which the above result could be attained, he would no doubt be hailed by the Indian rayats as their true benefactor. The example of tea and coffee plantations in India is not useful in this connection, inasmuch as the effect thereof is to reduce Indian labourers to the position of legalised slaves of the European planters. It has been the opinion of European experts that the condition of Indian agriculture cannot admit of substantial inprovement in the immediate future, inasmuch as the methods followed by the Indian cultivators at the present day are, on the whole, well suited to the conditions of the Indian soil and have stood the test of long experience. At any rate, it is clear that the poor and resourceless rayat cannot introduce any improvement in these methods without extraneous aid and guidance. If the Agricultural Department is to be helpful in doing this, it must be manned by practical and sympathetic officers. It will never do to appoint only a few European officers for improving the present condition of agriculture. There must be pratical demonstrations in each taluka of the efficacy and intrinsic superiority of scientific methods of agriculture and the rayats must be taught and persuaded to adopt them. There ought to be a central and well-equipped agricultural school for the Presidency with other elementary schools for imparting agricultural instruction scattered all over its area. The system of primary education which is now in vogue and which is being gradually reformed by the introduction of new subjects, such as drawing, kindergarten, &c., has yet led to no practical results. It may have spread a knowledge of the three R.'s among the sons of agriculturists and increased the ranks of those wishing to enter the clerical line, but it can hardly be said that it has taught the former how to increase the produce of their fields. We have to say with deep regret that Government have not yet adopted any measures for promoting the real welfare of the agriculturists, although they have introduced the system of periodic settlements and enhanced assessments

for the third time in certain places. To illustrate our contention, we shall cite a single instance—that of the growth of long staple cotton in India. India does not produce such cotton at present, but no scientific expert can demonstrate the impossibility of its production in this country. Egypt at one time produced only inferior cotton like that of India, but its quality has been considerably improved of late. We fail to see why nothing of the kind has been done in India. If India is able to produce cotton of a long staple, she can spin and weave cloth of finer counts for herself and need not import it from other countries as at present. But Government do not seem to have made any systematic efforts for the encouragement of the growth of long staple cotton in India. Whether their apathy in this respect is due to the fear that the growth of such cotton will undermine Britain's trade or to any other cause is more than we can say. But this much we can say that the establishment of industries for the manufacture of India's raw products is indispensable for the improvement of Indian agriculture. It will not, therefore, do to confine one's attention to the improvement of crops alone. Other Governments have realised the importance of this point and shaped their agricultural policy accordingly, and if the Indian Government were to imitate their example, they will have discharged an important part of their duty. Sir James Monteath, no doubt, admits that Government do not look to any profits from experimental farms, but any one can see that their policy in respect of irrigational works is decidedly influenced by the consideration whether these works would prove remunerative. Government abolished the Survey Department some twelve years ago and have transferred the expenditure of that department to the Department of Agriculture, but no agricultural improvement worth the name has been brought about nor even inaugurated during all these years. In self-governed countries like Japan there is perfect sympathy between the official class and the agriculturists, and the welfare of the latter is constantly before the minds of the former. We ought to have something like this in India. Government have not yet gone beyond the stage of promises. Sir James Monteath in his speech declared that Government desired to improve this state of things. Let us wait and see what comes out of this declaration. [The *Shubh Suchak* makes somewhat similar comments.]

The Honourable Mr Lely's rejoinder to the Honourable Mr. Mehta's speech in the Legislative Council on the subject of agricultural banks.
Jám-e-Jamshed (20), 25th Sept.

13. The Honourable Mr. Lely's rejoinder to the Honourable Mr. Mehta contains a stirring appeal to educated Indians to co-operate with Government in the work of "building up the India that is to be" instead of being merely a voice crying in the newspapers. Who can deny the justice and propriety of this appeal? For years past the Indian National Congress has been raising a wail over India's poverty, but what practical efforts have its promoters made to ameliorate the condition of the masses? Have the educated classes striven to foster and stimulate industrial enterprise in the country, to disseminate useful knowledge among the agricultural classes and to educate them to a right appreciation of their interests? If the Congress leaders had spent in this direction a tithe of the energy which they spend in demanding increased political rights for the people, their labours would not have been so barren of practical results as they are found to be to-day. The principal shortcoming of the Congress movement is that it makes no attempt to reach the masses. Is it not the duty of the educated classes to exert themselves to more useful and well-directed activity and thus wipe away a just reproach against themselves? We cannot, however, help dissenting from Mr. Lely's observations about official goodwill and sympathy. It would be idle to deny that the Anglo-Indian officer of the present day is intolerant of outside criticism and lacking in genuine sympathy for the people. To cite only one instance, the attitude of the official class in the Gujarát Revenue Enquiry was the very reverse of sympathetic. Here the non-official leaders of the public had come forward to co-operate with Government in a common cause, but it is well-known how they were snubbed for their pains. In fact it is but too true that the official class does not care to come in close and sympathetic touch with the *royats* and the educated classes.

Oriental Review (8), 24th Sept.

14. "It is a pity that the Honourable Mr. Lely has thought it wise to reply to the speech made by the Honourable Mr. Mehta at the last sessions of the Bombay Legislative Council on the subject of village banks. The best and safest course for the Commissioner of the Northern Division was decidedly to have remained silent and slept off the effects of the strong dose administered to him by the redoubtable champion of educated Indians in the cool atmosphere of Kashmere. Mr. Lely's reply is unsatisfactory, evasive and beside the point, while the Honourable Mr. Mehta's speech was pointed, incisive and widely appreciated by the public at large. It has become a fashion with some people to fasten upon the educated people of this country the faults of the Government. They seem to think that the only functions of the Government are to collect taxes, to preserve peace and order, to administer justice and to exploit the country. The people themselves must do the rest. But they forget that the chief source of revenue being the land tax, the State landlord is responsible for the well-being and prosperity of the rayats. When any scheme is put forward before the officials for the amelioration of the condition of the people, they at once shove their responsibility to the shoulders of educated Indians. Mr. Mehta asked very pointedly: 'Are there no liabilities or duties upon Government as landlord except that of simply offering their official good-will?' The officials think they have not. This was the point raised by Mr. Mehta, and Mr. Lely has not successfully answered it."

Kál (107), 25th Sept.

15. The *Times of India* in the course of its comments on the Honourable Mr. Lely's reply to the Honourable P. M. Mehta seizes the occasion to exhort the educated natives to co-operate with Englishmen in doing good to the people of this country, and remarks that the present time is peculiarly favourable for such co-operation, inasmuch as "the calamities the country has been passing through have fallen on both races with equal incidence." Now, the calamities which afflict natives, *viz.*, famine and poverty, are well known. But we wonder what those calamities may be from which Englishmen in India are said to be suffering at present. A European officer in India is started on a salary of Rs. 700 or Rs. 800 and is rapidly promoted to posts carrying a salary of above one thousand rupees. If the rupee goes down in value, he is granted exchange compensation allowance in order that he may recoup himself of the loss due to a sinking rupee. How can there, then, be any hope of active co-operation between natives and Europeans when the two races are so differently circumstanced? The latter are rolling in luxury, while the former pass their days in a state of semi-starvation. The salvation of the country, therefore, depends upon Englishmen alone. The country is subjected to a foreign drain of 90 crores of rupees annually. If this enormous drain were to be stopped, even an ignorant Indian rayat will be able to devise means for the regeneration of his country. Englishmen may be skilled in obstetrics, but are utterly useless to cure India of consumption.

Cases of assaults by Europeans upon natives.

Voice of India (14), 26th Sept.

16. "In the trial of Private Casey the Honourable Mr. Justice Robertson of the Punjab Chief Court opened his charge to the jury with the following observations:—'We must all deeply deplore brutal attacks by the strong on the weak, whether such attacks are made by a British soldier on a native servant, or by a set of native *budmashes* on an inoffensive soldier. But we must still more deplore and deprecate the attempt made by a certain section of the press of this country to represent the British soldier as an exemplar of brutality and to misrepresent the recent orders issued and measures taken in high quarters to prevent collisions between Europeans and natives as a recognition of that fact. . . . . . I think in this connection that it is interesting to note that, although there are, I believe, about 20,000 British troops within the jurisdiction of this Court, during the last ten years only nine cases of offences involving charges of causing death or serious injuries committed by British soldiers upon natives have come before us. I think these few words will assist us in dealing with this case. It must be considered entirely on its

own merits, without fear or favour, bias or prejudice of any kind. What you have to do is simply to decide whether on the evidence before you the prisoner can be found guilty of any of the charges brought against him.' That the case was to be considered entirely on its own merits was very sound instruction, and it would have been none the less sound if the Punjáb Chief Court had to try nine hundred instead of nine cases of the kind referred to by the learned Judge. In so far as the other observations were intended to be ancillary to this main piece of advice, they were perfectly justifiable. When, however, the learned Judge 'deplored and deprecated' the writings of a 'certain section of the press,' he addressed himself to an audience different from that whom it was his immediate function to instruct, and he laid himself open to a reply such as a jury could not give him. His animadversions have driven the 'section of the press' referred to to defend itself; and if in doing so the learned Judge's statements are deprecated and his extra-judicial comment is deplored, it cannot be complained that the press is wanting in the respect due to the dignity of the Bench. Has the British soldier been represented as an 'exemplar of brutality?' Has the press misrepresented Lord Kitchener's order? Is it probable that the authorities would have evinced any anxiety to save the good character of the British army if the press had not repeatedly protested against the frequency with which bad characters infringe the law? If the function of the judiciary is to determine guilt, that of the press is to prevent guilt, if possible, by working upon public opinion. To that extent the press is an ally of the judiciary, and, therefore, when a learned Judge misunderstands the meaning and the motive of the protests against the attacks of the strong on the weak, he may, with due deference to his dignity, be reminded that a judicial censure even on the press, to be effective, must look to both sides of the shield."

Hyderabad Journal (3A), 23rd Sept.; *Prekshak* (30), 22nd Sept.; *Vidya Vilás* (142), 25th Sept.

17. "Mr. Justice Robertson of the Punjáb Chief Court has delivered judgment in the case in which one Private Casey stood charged with causing grievous hurt and culpable homicide to one Jagu, a guard boy at Dalhousie, on the 7th June. The Private has been acquitted both by the jury and the Judge. We do not concern ourselves with the merits of the case, but we must take exception to the language in which the judgment is couched.......... His Lordship's animadversion on the conduct of a certain section of the press, presumably the Indian press, and the generalization about the conduct of the British soldier is more suited to an advocate than a judge. The Native Press has very seldom questioned the justice of the decisions of judicial tribunals in such cases. It has simply pointed out that assaults by Europeans on natives are ever increasing." [The *Preskhak* observes that if soldiers accused of assaulting natives are acquitted in almost every case, the fact affords an indication, not, indeed, of the brutality of soldiers, but rather of the frustration of the ends of justice in British courts of law. The *Vidya Vilás* observes that the jury being influenced by the remarks passed by the Magistrate upon the Native Press, returned a verdict of acquittal.]

The Government of India and the Bain case.
Oriental Review (8), 24th Sept.

18. "The excitement caused by the Bain case had gradually become so acute that Sir Denzil Ibbetson was compelled to make a statement in the Imperial Legislative Council the other day, narrating the circumstances under which Government interfered in the case. From this it would appear that the Government of India felt that it was their duty to protect from injury or ill-treatment persons employed upon the Assam tea gardens under legislation which the Government of India have themselves enacted and the operation of which they are in consequence under a peculiar obligation to safeguard from injustice or abuse. The way in which they set about to get Bain duly punished for his offence may not commend itself to a certain class of people in India, but even the severest critics of Lord Curzon's Government cannot question the motives with which they interfered in the matter. Government cannot but feel it an extremely unpleasant task to interfere in judicial proceedings with a view to force the courts of law in India to do justice to culprits.......... It is at the risk of their popularity among a vast mass of

their countrymen that this duty has always to be performed, and it is due to Lord Curzon's government to say that nothing but an overpowering sense of public duty must be compelling them occasionally to interfere in such matters. There can be no doubt that such interference is liable to enrage members of the dominant race, but if India is to be retained and the fair fame of British justice to be preserved untarnished, it is not easy to see how the Government of the country can shirk an obligation of this nature."

Voice of India (14), 26th Sept.

19. "Lord Curzon has a peculiar knack of turning the tables on his critics. Far from having issued orders that every collision between Europeans and Natives should be reported to the Government of India, his orders have been that such reports should be as few as possible and should not relate to unconfirmed assaults or assaults of a positively insignificant character. It was Lord Elgin's silent sagacity that included, among the matters of importance to be telegraphed to the Government of India, 'all collisions between Europeans of all classes and Natives.' This explanation, given at the meeting of the Viceregal Council, must avert all danger of a 'white mutiny' for the present."

Akhbár-e-Soudagar (52), 21st Sept.; *Bombay Samáchár* (53), 21st Sept.

20. The attitude of the Government of India in the Bain case as disclosed in the frank and dignified statement made in the Imperial Legislative Council by Sir Denzil Ibbetson and the Viceroy is in consonance with the best traditions of British rule in India. The purity of British justice constitutes the glory of British administration in the country, and Lord Curzon's efforts to maintain that purity are deserving of the highest praise. Ever since His Lordship assumed the reins of office he has consistently endeavoured to hold the scales even in administering justice between Europeans and Natives. However much his motives may be maligned by interested Anglo-Indian organs, there is no doubt that his efforts in this direction have enabled him to secure an abiding place in the hearts of the helpless millions of this country. [The *Bombay Samáchár* makes similar comments.]

Recovery by the Poona Police of the fine of Rs. 1,000 from B. G. Tilak.
Poona Observer (10), 21st Sept.

21. "The order of Mr. Clements to the Police to recover the fine of Rs. 1,000 imposed on Tilak is an unexpected development of the Tilak case. The Police, not quite sure that the warrant was legal, had referred back the matter for the Magistrate's re-consideration. Undoubtedly Mr. Clements has satisfied himself that such a recovery can be legally made, hence his reiteration of the order. Mr Tilak's refusal to pay only resulted in the attachment of a drawer containing a thousand rupees in notes. How the Police got scent of this particular drawer is a puzzle to us. At least this prescience on the part of the local Police has saved a good deal of bother to both parties. We believe the recovery of this fine, under the circumstances attending the case, will be a hard legal nut to crack. The decision of the District Magistrate, to whom an application will be made by Tilak, will be awaited with interest." [In its issue of 24th September the paper writes that the application presented on behalf of Tilak to the District Magistrate, Poona, by Mr. Kelkar against the levy of the fine was rejected.]

Hyderabad Journal (3A), 23rd Sept.; *Hindu Punch* (103), 20th Sept.

22. "Whether the decision of Mr. Clements in the Tilak case will be upheld or not is yet to be seen, but his attitude in connection with it is unwarrantable. The latest information to hand is that he insisted on the levy of the fine of Rs. 1,000 imposed on Tilak. It would seem that Mr. Clements did not like Tilak's release on bail, and out of mere chagrin ordered the warrant to be executed. It is doubtful if Mr. Clements is within legal bounds in ordering the execution of a portion of a sentence under appeal. If the Appellate Court holds that Mr. Clements' conclusions are wrong and honourably acquits Tilak, every one will feel that the Magistrate has added insult to injury." [The *Hindu Punch* thinks that Mr. Clements committed a legal mistake in directing the levy of fine from Tilak.]

Poona Observer (10), 26th Sept.

23. "The *Advocate of India* and other dailies improperly report the decision of Mr. Swifte *re* Tilak's fine. The application of Mr. Tilak was for stay of execution as regards the levy of the fine. Mr. Swifte's decision not to take the action prayed for by Tilak was based upon two reasons given by him—(1) he did not know what order the Sessions Judge had made in accepting bail from Mr. Tilak, and (2) how the First Class Magistrate (Mr. Clements) had transgressed that order. If it is a fact that, as alleged by the applicant, stay of execution has been ordered by the Sessions Judge, then the order of Mr. Clements is unlawful; but if he has not done so, then the remedy is to apply to him for such stay of execution, as the District Magistrate is not empowered to act under Section 426 for stay of execution as regards fine. This, as everyone can see, is certainly not tantamount to "The District Magistrate refused Tilak's application," as several papers have put it. It is only a refusal (for definite reasons given) to take the action suggested by the applicant, but at the same time Mr. Swifte points out to the applicant the proper legal way to obtain redress."

The Sitaram Building case.
Indian Social Reformer (4), 20th Sept.

24. "The prosecution of the owner and the builder of what has become famous as the Sitaram Building has failed, and it now remains to consider what is next to be done. Clearly, the present state of irresponsibility cannot be allowed to continue. People go to a house to live and not to die. And some measure of assurance should be vouchsafed to them that their lives are not likely to be cut short at the first fall of a shower or because something drops on the floor. The first person to be made responsible should, of course, be the owner himself.. He gets the rent and must bear the responsibility for the soundness of his building. It ought to be made an unlawful act to erect any building, excepting small houses, without the assistance of qualified professional men specially licensed for the purpose. The terms and conditions of their engagement should always be in writing and should be registered. On the conclusion of each principal stage of the work they should be required to file a written guarantee with the authorities, giving specifications of it. When the building is finished they should be required to furnish an estimate of the probable duration thereof. These rules will, of course, need to be carefully supervised in their operation. The evidence given before the Coroner seemed to show that the Municipal supervision over the Sitaram Building was not exceptionally strict nor exceptionally effective."

Gujaráti (16), 20th Sept., Eng. cols.; *Rást Goftár* (25), 20th Sept., Eng. cols.

25. "It is, indeed, unfortunate that no responsibility could be brought home to either the *maistri* or the owner of the Sitaram Building that collapsed so suddenly, killing five men. But those who had not allowed their judgment to be influenced by extra-judicial considerations were able to foresee that the prosecution with the discordant theories and opinions of experts would not be able to prove the charge of criminal negligence against the accused.......... The subject of regulating the construction of buildings is surrounded with certain inherent difficulties, and we are of opinion that if similar disasters are to be prevented in future, the question will have to be considered in a more dispassionate spirit than has been shown hitherto. For our own part we do not know why, in the case of the Sitaram Building that collapsed so suddenly, if there was any deviation from the prescribed plans, the owner could not have been prevented within twenty-four hours by an injunction from proceeding with his building operations. Again, some stricter supervision by a qualified engineer can surely be made compulsory by law. How far the present building regulations are defective and how they ought to be amended so as to secure public safety is a question for engineering experts to decide. Supervision exercised by the Municipality is under the prevailing system not quite efficient. The same observation applies to the City Improvement Trust. Though we strongly deprecate legislation during a panic, we are at one with those who urge that in a city like Bombay it ought to be possible to prevent the construction of buildings that tumble down like a pack of

cards. Old and shaky houses must no longer be allowed to prolong their existence to the danger of the lives of their inmates, and brand-new houses that come down like a pile of loose stones must become an impossibility in this advanced city." [The *Rást Goftár* makes somewhat similar comments.]

Kesari (111), 22nd Sept.; *Mahrátta* (7), 28th Sept.

26. Our readers no doubt remember the fatal collapse in Bombay of an imposing structure known as the Sitaram Building which resulted in the death of five persons in May last. This was not by any means the first disaster of its kind in that City, but the attitude adopted by the Anglo-Indian journals on similar occasions in the past was one of stern reticence. Nay, some of them even tried to prevent an open inquiry into the causes of some of these disasters. But in the case of the Sitaram Building disaster, which, by the way, resulted in the death of some Europeans, they raised a regular hue and cry and persistently demanded that somebody should be made to suffer punishment for it. The owner of the building and the native *maistri* employed by him were thus placed upon their trial and, after a prolonged Magisterial inquiry and a Sessions trial at the High Court, were acquitted last week. This abortive result of the trial naturally provoked those Anglo-Indian organs who from the outset had clamoured for a searching inquiry into the causes of the collapse of the building! The evidence adduced in the case was flimsy, and even on the subject of the immediate cause of the disaster there was a difference of opinion among experts. The accused could not, therefore, be convicted, and their acquittal under these circumstances need not have produced exasperation in any quarter. Those who clamoured for a criminal prosecution of some person or persons who could in any way be held responsible for the mishap, because some soldiers were killed in the fall of the building, and those who implicitly responded to this clamour, now find themselves in a ridiculous position. Nobody denies the necessity of proper supervision over the construction of imposing edifices in a crowded city like Bombay, but it is, in our opinion, most reprehensible to lose one's head the moment any such structure tumbles down unexpectedly and to demand that somebody or other should be hanged for it. In the case of the recent Madras railway disaster, when an entire train was precipitated into a river owing to the collapse of a bridge and several native women and children lost their lives, most of our Anglo-Indian contemporaries stood by the side of the Railway Company and proclaimed that the Company was in no way responsible for the mishap, and even the Madras Government ultimately declared that the Company was not culpable. Does not this attitude of our Anglo-Indian contemporaries present a strange contrast to their attitude in the Sitaram Building case, and need our shrewd readers be told the secret of such a difference of attitude? [The *Mahrátta* makes somewhat similar comments.]

Plague measures at Dhulia (Khándesh).

Khándesh Vaibhav (113), 18th Sept.; *Aryávart* (90), 19th Sept.

27. Plague is daily increasing in the town of Dhulia. Two-thirds of the town population have deserted their houses of their own accord. The Collector has issued notices for the evacuation of infected dwellings and those in the immediate neighbourhood. In this connection we would like to make a suggestion. Only those houses where plague cases have actually occurred should be sealed by Government officers. If they were to seal each and every vacated dwelling, the responsibility of guarding the property left therein during the owners' absence would devolve upon them. We do not see why they should increase their responsibility unnecessarily. If wholesale evacuation is to be rendered compulsory, we would suggest an increase in the strength of the town police. Persons living outside the town should also be permitted to visit their places of business during the day. It is said that no one will, after Monday next, be allowed to enter his house on any account. We think permission may be granted to house owners for the removal of articles from their vacated houses by day. There is some inconsistency in the wording of the notices issued for the evacuation of infected dwellings. Some persons are ordered to vacate their houses within twelve hours, while others under exactly similar circumstances are allowed a much longer interval within which to vacate their dwellings

Again, evacuation need not, we think, be insisted upon in a wholesale fashion. [The *Arydvart* protests against the removal of plague patients to a hospital against the wishes of their relatives, and suggests that evacuation of houses should not be rashly enforced when people are already appreciating its efficacy as a preventive measure and are leaving their houses voluntarily to avoid plague.]

Imported plague cases in the Poona Cantonment and the necessity of taking precautionary measures to prevent an outbreak of the epidemic.
Poona Observer (10), 24th Sept.

28. "We are officially informed that imported cases of plague brought down from Mhow have been discovered in Love Lane, Poona. We have reason to state that the authorities here are taking every precaution to prevent the spread of the disease, but will they succeed? Beginning with such cases, we shall not be surprised to hear soon that indigenous cases have commenced to occur. We are not sure whether many others have not come into this locality and the city from Mhow, where the epidemic seems to be causing sad havoc. A strict examination of passengers is therefore imperative, but we are very much afraid that laxity in this matter has already done incalculable mischief. In the meanwhile we hear that rat-killing operations have been started, and soldiers and civilians are putting their hand to the plough in this direction. This is satisfactory and we only hope that the work will be continued and that no discouraging circumstance in the shape of an outbreak here may disturb such operations, which to be effective in any degree must be persevered in till the end."

Thefts in Bijápur and the local Police.
Prakáshak (50), 18th Sept., Eng. cols.

29. "It is always pleasant to pay anybody a compliment, particularly so when an occasion to pay a compliment has for long been conspicuous by its absence. The Bijápur Police has never received a compliment for some years past. Bijápur or Dacoitypur—*that* is the question which has been exercising the public mind for some time past. *Pax Britannica* has always been a myth, at least as far as Bijápur is concerned. House-breaking *ad libitum* and dacoity *ad nauseam* have been the order of the day for some time past. The dacoits, it appears, had a particular fondness for bearding the lion in his den. They spared neither the Huzur Deputy Collector, nor the Inspector of Police nor the Chief Constable. When such official big guns received this kind of *indulgence*, nobody need be surprised that Bijápur and his wife thought that they were living under a Reign of Terror. The stupidity, incapacity and c—ty (?) of the Police have become a by-word. The latest audacious robbery committed was at the house of Mr. Modak, a Chief Constable, in the month of May. Mr. Farrell, comparatively a junior, was appointed Chief Constable of Bijápur at the end of that month. He felt the criminal pulse of Bijápur. And we are glad to see that he has at last succeeded in correctly diagnosing the *impassé* that had puzzled the Bijápur Police so long. The midnight robbery at Mr. Modak's house has already been traced. Mr. Ajarekar, the well-known local Pleader, has already resumed acquaintance with his long-lost hosiery. In short, it looks as if the Reign of Terror had been given its *quietus*. All credit to Mr. Farrell. Bijápur owes him a deep debt of gratitude, and hopes that he will keep a watchful eye on his subordinates. The conduct of some of the subordinate local Police has for some time past been scandalously disgraceful. These are the most 'complimentary' expressions that we can use. Mr. Farrell has, we hope, put an end to *unlicensed* robbery. Will he earn the gratitude of the inhabitants of Bijápur by severely putting an end to the *licensed* debauchery and devilry that is at present prevailing in this city?"

Thefts in Ahmedabad.
Jám-e-Jamshed (20), 22nd Sept.

30. The Ahmedabad correspondent of the *Jám-e-Jamshed* writes:—Thefts have of late become very prevalent in Ahmedabad city. A large number of theft cases remain unreported because the people fight shy of the trouble involved in reporting them to the police. On the night of the 17th instant, a daring robbery was committed in the house of Sheth Dipchand Devchand. The Sheth was roughly handled by the dacoits and was compelled, on pain of death, to deliver up the ornaments in his possession. The culprits

have not yet been traced. The robbery in question was committed under the very nose of the police, for there is a police *chowki* only a few yards from the Sheth's house. A similar robbery was committed in a different quarter of the town on the same night.

Alleged preference shown to Muhammadans by the Sub-Judge of Rohri.

Hyderabad Journal (3A), 23rd Sept.

31. "We are surprised to see the Sub-Judge of Rohri advertising in the columns of the *Sindhi* for a Muhammadan petition-writer for his Court. Has the spirit of invidious racial distinction infected the subordinate judiciary also, who, on account of their judicial training, should be above any such favouritism! Or has there been any compulsion from above? We are not against a due proportion of Government posts being given to the Muhammadans, but we do object to the present tendency in the officials of offering places to Muhammadans only, as if the fact of one being a Muhammadan was a qualification in itself."

Legislation.

The new Khoti Bill.

Shri Sayáji Vijaya (38), 19th Sept.; *Sudhárak* (40), 21st Sept.

32. The object of the new Khoti Bill is to deprive the Khots of the right of raising their demand from the tenants. Government wish to impose a limit upon this demand, when there is no limit to their own power of enhancing the lump assessment payable to them by the Khots. The plausible object of the measure is to ameliorate the condition of poverty-stricken tenants, but what Government probably do really desire is to do away with all middle men between themselves and the cultivators of the soil. This object the present Bill, which is sure to be passed into law in the teeth of any amount of opposition from the public, is well calculated to attain. [The *Sudhárak* makes somewhat similar comments and complains that the language of the Bill is somewhat vague and not clear to the ordinary understanding. The paper gives every credit to Government for the sympathy felt by them for the rack-rented peasantry, but thinks it unfair that they should restrict the right of the Khots to raise the rent payable by their tenants without imposing a similar restriction upon their own right of enhancing the lump assessment recoverable from the Khots.]

The Motor Car Bill.

Jám-e-Jamshed (28), 21st Sept., Eng. cols.

33. "The Government of Bombay have evinced praiseworthy energy in grappling with the motor-car problem. The increasing use of the cars in Bombay, and the proportionately increased risk to human life, have compelled the Bombay authorities to undertake legislation for regulating the speed of the vehicles, &c. The draft Bill on the subject will not fail to meet with public approval. Its provisions are neither irksome nor inconvenient to the owners and drivers of the cars, and at the same time are calculated to effectively minimise the risk of rash driving, and afford adequate protection to the public. There is of course no need here to be frightened by the excesses which are being committed by motorists in Europe and America. But even those who are not given to be nervous in such matters might well feel the necessity of the authorities taking due precautions against the drivers of such vehicles exposing the public to needless danger for the gratification of their own vanity or pleasure. The Bombay Government might well be congratulated on the promptitude and care with which they have decided to deal with the matter."

Education.

Lord Curzon and the education of European children in India.

Jám-e-Jamshed (20), 21st Sept., Eng. cols.

34. "Is it not an irony of fate, and a thing possible in India alone, that, while the educated sons of the country should be seeking to better the condition of their down-trodden brethren by appealing to the bounty of foreign philanthropists, the Government of the country should offer to make exceptionally liberal provision for the education of the children of Europeans who form the

most wealthy and intelligent class of the population? Some few days ago we read of American philanthropists providing for the industrial education of the Sudras of Benares, and we are now told that Lord Curzon's Government contemplate the offer of special facilities for the education of the children of European parents in India! The Parsees, the Hindus and the Muhammadans are to make whatever additional provision they like for the education of their children out of their own pockets, but the Europeans earning vast incomes and filling the fattest posts in the public service are to be allowed to throw the whole burden of the education of their children on the Indian tax-payer! .... And yet partiality is not a thing of which the Indian Government is conscious, and which it would be gross injustice and rank blasphemy to charge it with!"

Kesari (111), 22nd Sept.; *Native Opinion* (33), 23rd Sept.

35. The Viceroy in his presidential speech at the Bishop Cotton School at Simla unburdened himself of his views on the problem of the education of European and Eurasian boys and evinced the keen interest taken by himself and the Government of India in the subject. On behalf of the latter, His Lordship promised to European schools increased grants, a more liberal system of scholarships, special facilities as regards the curriculum and departmental examinations, &c. The unconscious admission made by the Viceroy in the course of his fervid speech regarding the special interest and sympathy felt by Government in the matter of the education of European lads is noteworthy. His Lordship advocated an increased expenditure on European schools on the ground that the boys taught therein should turn out manly, spirited, upright and self-respecting youths in later life. Does not the same necessity exist in respect of Indian boys? Are the recommendations of the Universities Commission calculated to bring about the needed reform in Indian schools? Is it not necessary that the latter should be a nursery of national character like European schools? Are not Indian schools at present mere manufactories of spiritless and imperfectly educated young men utterly lacking in ambition and enthusiasm? Is it not necessary to lift them out of their present degraded condition? If Lord Curzon and our rulers will not look at the problem of Indian education from this point of view, is it not the bounden duty of our people to do so? Apart from this, there are two other noteworthy expressions in Lord Curzon's speech. On the one hand, His Lordship called India a foreign land and the Indians an alien people, while, on the other, he exhorted his audience to be free from the petty conventions of a narrow existence and to imbibe noble and generous ideas. We will not cavil at being called aliens, but then our rulers must be prepared to admit that an alien rule, however well-intentioned it may be, is in many respects productive of undesirable results simply because it is alien. The character of an administration does not depend so much upon the motives of the administrators as upon a thorough identity of interests between the ruling class and the subject race. [The *Native Opinion* writes:—It would look ungrateful to charge Government with the neglect of native education at a time when they have announced an increased annual grant towards primary education. But taking into consideration the generally stingy policy followed by Government in such matters, we cannot help remarking that by giving special grants and facilities to European schools which are denied to native schools they lay themselves open to the charge of making racial distinctions in the field of education.]

Railways.

Alleged grievances of passengers at Sukkur station (North-Western Railway.)

Phœnix (9), 16th Sept.

36. "We notice that complaints are made against the laxity of the staff at the Sukkur station of the North-Western Railway. Passengers are entitled to all attention possible from the Railway staff, especially from the ticket-collectors, so that they may not be unduly detained. We learn that about the beginning of the month many respectable passengers, including females, by the up local night train were unduly detained owing to the late arrival of the ticket-collector at the gate of

exit. It is really very hard, considering the heat of Sukkur, to keep female passengers waiting during the day at the gate for any length of time, and even more so during night. Cannot the North-Western Railway authorities look into the case and stop this constant laxity on the part of the station staff?"

Municipalities.

Alleged insanitary condition of Ahmedabad City.
Praja Bandhu (24), 20th Sept.

37. During the last few weeks the mortality figures for the City of Ahmedabad have been showing a steady increase. Plague having completely disappeared from the city, this sudden increase has naturally filled the public mind with grave anxiety. The upward tendency in the death-rate is, in all likelihood, due to the prevalence of malaria owing to the deplorably insanitary condition of the city. Every lane and street in Ahmedabad City is literally buried under a heap of refuse and filth and even some of the main roads are in a dreadfully filthy condition. In fact, the present condition of the city is extremely favourable for a fresh and virulent outbreak of plague. It behoves the Municipal authorities to shake off their lethargy and take timely measures for averting such a disaster.

Native States.

The Vedokta controversy and the Shankaracharya's *Matha* at Kolhápur.
Brahmodaya (160), 19th Sept.; *Samarth* (37), 23rd Sept.

38. The *Brahmodaya* traces the past history of the *matha* of Shri Shankaracharya of Kolhápur, and observes:—The *matha* has a long and untarnished history behind it which extends over a thousand years. During all this period the holy representatives of the *matha* have commanded the highest respect not only from the general Hindu public, but even from high officers of alien Governments. Endowments of land have, from time to time, been settled upon the *matha* in the past by Subedars and other representatives of Muhammadan courts. Such grants are, of course, impossible in these days, when even Viceroys and Governors are powerless to make them. By the way, let those who loudly sing the praises of the British Government bear this fact in mind. There has been no confiscation or attachment of the property of the *matha* in the past, and the conduct of the Kolhápur Durbar towards the present Shri Shankaracharya in ordering such confiscation is simply unprecedented in the history of the *matha*. [The *Samarth*, writing generally on the confiscations of *inams* by the Maharaja of Kolhápur in connection with the Vedokta movement, observes that His Highness is entirely guided in this matter by certain irresponsible advisers who happen to have gained his ear completely at present.]

Alleged hardships of the Baroda rayats.
Praja Bandhu (24), 20th Sept., Eng. cols.

39. "It is our unpleasant duty to-day to once more adversely criticise the administration of His Highness the Gaekwar. We understand from our contemporary the *Sayáji Vijay* that, with the object of recovering from the cultivators the arrears of land revenue for the past three or four years, their huts, cattle, utensils and even their beds and grinding stones are being sold off by the Revenue officials of the Baroda State. Now, it is well known that the people of the Baroda State were almost in the same miserable condition as those of the neighbouring British districts during the last great famine and the subsequent years of scarcity. The tales of woe disclosed during the Gujarát Revenue Inquiry are still ringing in our ears, and it is therefore easy to realize the wretched condition of the Baroda rayats, when, as is alleged by our Baroda contemporary, they are receiving treatment similar to that meted out by the underlings of the Revenue Department to British rayats. Unfortunately at the present juncture His Highness the Maharaja is away from his territory enjoying himself in the valley of Kashmir.......... No one grudges his holiday to His Highness, but it must be said that the trumpet-call of duty ought to make a Chief desist from

seeking pleasure. We understand that His Highness is expected to return shortly to Baroda, and we hope that he will immediately put a stop to this hard-hearted conduct of his subordinates and pass general orders about remission of all famine arrears. The matter is, in our opinion, too serious to be trifled with any longer."

Intelligence extracted from the Press.

Alleged insult offered by a European to the Hindu god Ganpati and the alleged consequence thereof.
Kesari (111), 22nd Sept.

40. A Bombay correspondent writes to the *Kesari*:—A high European Medical Officer, staying at Watson's Hotel, bought an idol of Ganpati and installed it in his room on the first day of the last Ganpati festival. He worshipped it in Hindu style and made an offering before it of meat and drink, thereby offering an insult to the Hindu god and indirectly to the Hindu community. The gentleman then put away the idol in a box and went on a journey. After ten or twelve days the English dailies contained an announcement of his death. He had thus to atone with his life for having offended a god held in esteem by the Hindus!

Alleged instance of Police *zoolum* at Ahmedabad.
Jain (61), 20th Sept.

41. The *Jain* cites the following instance of alleged oppression by the Police at Ahmedabad:—On the 25th ultimo a Police officer arrested two Hindu women on suspicion of being implicated in a case of robbery and subjected them to cruel torture with a view to extort a confession from them. The poor women after being released from Police custody waited on the District Magistrate, Ahmedabad, who asked them to produce a certificate from the Civil Surgeon showing that there were marks of violence on their body. On the certificate being duly produced, the District Magistrate referred the case to the District Superintendent of Police for inquiry. The Police officer in question has been suspended and a searching investigation into his conduct is proceeding.

Proposed settlement by arbitration of the dispute in the Udwada Fire Temple case.
Sânj Vartamán (74), 22nd Sept.

42. It has been decided to settle by arbitration the dispute between Mr. N. M. Wadia and the Parsi Anjuman of Udwada which gave rise to what is known as the Udwada Fire Temple case, the appeal in which was recently decided by the Bombay High Court. Mr. Wadia at one time intended to appeal against the High Court's decision to the Privy Council, but he has now abandoned the idea, and it has been decided with the consent of both parties to refer the matter to arbitration, each side being allowed to nominate an arbitrator on its behalf from amongst the men of light and leading in the Parsi community. It is the earnest wish of every member of the community that the unseemly dispute may be amicably settled without recourse being had to further litigation.

The Jain Conference.
Voice of India (14), 26th Sept.

43. "The new leaven has begun to work among the Jains as among other communities. The second Shvetambara Jain Conference was held in Bombay under the presidency of Rai Badridas Kalikadasji Bahadur, a leading Jain of Calcutta, the first Conference having been held last year at Fulod in Rájputána. About five thousand Jains, including two hundred ladies, attended the meetings. The proceedings lasted for four days and were conducted with much enthusiasm. The papers read and resolutions passed at the Conference traversed extensive ground. To resist the invasion of anti-Jain practices in the Jain community and to develop their religion on the lines on which it started is one of the objects of the Conference. When a British Viceroy is so very solicitous about the preservation of architectural remains, we must expect a Jain Conference to give a leading place in its programme to the repair of the temples and the preserva-

tion of literary manuscripts. It is a sign of the times that the Conference recommends the reform of certain social customs, such as early marriage, bride-purchase, ruinous expenditure on certain ceremonial occasions, breast-beating at funerals, &c. It is to be hoped that the enthusiasm with which the Conference has started will endure in respect of the social part of the programme. The delegates of the Conference were welcomed at a social gathering by the local Social Reform Association—and very appropriately, not merely because the two movements have certain common aims, but also because the Jains were among the earliest reformers in India.......... The Conference was well managed and reflects the greatest credit on the tact and organising power of the local gentlemen who were responsible for the arrangements."

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th September 1903.

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[No. ~~39~~ 40 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd October 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintăman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Brăhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrăm Desăi; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindăs Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadăshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCANIM.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

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	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Bráhman); 40.	...
69	Navsári Prakásh	Navsári	Do.	Rustamji Jámáspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Bráhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	75
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	200

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	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Mahárashtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	330
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

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	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARÁTHI AND KÁNARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARÁTHI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

The British Government and the Balkan crisis.
Bombay Punch Bahádur (158), 28th Sept.

1. The misfortunes brought upon themselves by the Christian population of Macedonia have evoked the warm sympathy of the British Government. Of course, nothing is more natural than that a Christian Government should sympathise with the sufferings of a Christian people, but we cannot help observing that such sympathy in the present case is improper and misplaced. It is the Macedonian Christians themselves who are responsible for the present disturbed state of that province. They massacred many Turks, pulled down their houses and even demolished a mosque. Surely, if any party deserve sympathy under these circumstances, it is the Turks and not the Christians. The crimes committed by the latter were entirely unprovoked, while the former have been led into excesses only in self-defence.

Mr. Brodrick and the Secretaryship of State for India.
Mahrátta (9), 27th Sept.

2. "The place of Lord George Hamilton will probably be taken by Mr. St. John Brodrick, and India is wondering whether the change would not be for the worse. Lord George Hamilton had many faults, but by a long tenure of office he had latterly acquired some useful knowledge of Indian affairs. Mr. Brodrick lacks even that knowledge. Lord George further knew the limitations of his own ability and never initiated any measures of reform. But Mr. Brodrick may not yet be out of his reforming mood, and the question is whether he has not in him some energy left unused which he may try to spend in reforming the Indian administration in the same brilliant manner and with the same conspicuous success which he displayed in re-organising the War Office! But whatever the new Secretary of State may or may not actually do, all India is filled with despair at the prospect of the helm of Indian affairs being entrusted to one whose beneficent statesmanship is as negligible a quantity as his ability and who but lately displayed himself in unenviable colours in connection with the South African garrison scheme. The Indian public feels neither interested nor concerned in the inner working of the British Cabinet system. But it has a right to demand that its interests should not be trifled with for the convenience of the Cabinet in the way they are evidently being trifled with, that is to say, by being made over to an inexperienced mediocrity who has been tried in several posts one after another and who has failed equally in discharging the duties of all of them."

Resignation of Lord George Hamilton.
Kaiser-i-Hind (24), 27th Sept., Eng. cols.

3. "During his long term of office in Downing Street, Lord George Hamilton ever remained unteachable. He learnt nothing, and had he even remained at the India Office for a life-time he might have remained as much of an ignorant man about India and her people as when he first assumed the reins of office. He seems to us by constitution to be incapable of improving himself by the mere lapse of years. All that he can do is to read or recite on important occasions, such as a budget or other debate, the speech which a permanent official might prepare for him beforehand, a speech forgotten no sooner than it is delivered. Even his rudimentary arithmetic is so deficient that for the life of him he is never able to distinguish between rupees, tens of rupees and Indian pounds. His charming unconsciousness in this matter makes even a Mrs. Malaprop blush. .... But what about the irreparable mischief which His Lordship's eight years' administration inflicted on unhappy India? What about his unworthy policy of retrogression and repression? And yet this man will continue in the obscurity of his private life to enjoy from the revenues of India, which he ruined, a pension of £2,000 for his life! May not a year's pension be spent on collecting all the criticism which every shade of public opinion in India and England has made on his eight years' administration and present it in a handsomely bound volume to His Lordship to read, mark and inwardly digest during

the remainder of his life? And may not a copy of such criticism be deposited in the India Office and the British Museum? The volume might contain the following dedication:—

DEDICATED

By the Public Opinion of India and England
To Lord George Hamilton,
Late Secretary of State for India,
Who Resigned his office,

After Eight years of Unparalleled Incompetence, Unwept, Unhonoured and Unsung!"

Resignation of Lord George Hamilton and the desirability of educating English public opinion on Indian matters.
Prakáshak (53), 25th Sept., Eng. cols.

4. "Lord George Hamilton has resigned. The question is—will it be a repetition of Æsop's famous fable about King Log? Will it be a case of falling from the frying-pan into the fire? It is long since British sovereigns were robbed of the Divine Right of Kings, but unfortunately that right has filtered into that arbitrator of India's destinies—the Secretary of State. King Log (Lord George Hamilton) has disappeared. Will the next man be King Stork—that is the question......... Let India take care that King Stork does not appear on the scene.......... A general election looms large on the political horizon in England. Now is the time to educate English public opinion on matters Indian. Our Grand Old Man is on the spot. Let us gird up our loins and help him. An Indian Congress in England has been talked of for a decade; but it has been the most magnificent castle in the air that we have seen. John Bull has to be awakened. It is India's business to din her grievances into his ears and to remind him of his obligations to her.......... We have been fighting from a distance long enough. Let us now beard the lion in his own den. Let the long-talked-of Congress be held in London. Lord George Hamilton's resignation in itself is not of much importance; but the present political atmosphere in England is favourable to India's cause. The iron is hot—let us strike before it gets cold."

Is a policy of Free Trade suited to the present circumstances of India?
Indian Social Reformer (6), 27th Sept.

5. "We have great respect for Mr. B. J. Padshah, but we cannot help thinking that in regard to the Indian fiscal question he is altogether on the wrong track. As regards Mr. Padshah's tirade on the Indian Protectionist in the current number of the *Indian Textile Journal*, all that need be said is that vehemence is out of place in the consideration of a question which can only be solved by calm and patient statesmanship.......... In our opinion, the Indian Free Trader's mistake lies in understanding by the term 'consumers' the consumers only of imported commodities. The English Free Trader is right in doing so, because practically the whole population is a consumer of imported commodities, whether wheat or the raw material of manufactures. In India, as we have pointed out more than once, the consumers of imported commodities are the wealthier minority of the population. Still, we can have no interest in making things more costly even to this class, but for the fact that to some extent, at any rate, the incidence of Indian taxation on the poorest classes is rendered less burdensome thereby. Why is the consumer of salt, of jawar, of bajra less a consumer than the wearer of Manchester goods and the drinker of Scotch whisky? On salt we have a duty which still amounts to several hundred per cent. of the cost of production. So long as the Budget has to be balanced by a heavy duty on such a commodity as salt, it is idle to talk of the loss caused to the consumer of imported commodities on account of a different fiscal policy, if it comes to be adopted. If Mr. Padshah wants an authority for that proposition, we refer him to the remarks of the late Prof. Fawcett, a more advanced Free Trader than J. S. Mill himself, on the reduction of the duty on cotton-goods in 1879, in his second paper in the volume on Indian Finance."

The Secretary of State for India and the proposed establishment of an Indian Bureau of Commerce.
Rást Goftár (28), 27th Sept., Eng. cols.

6. "It is to be hoped that there is no truth in what the *Pioneer* has learnt about the decision of the Secretary of State in the matter of the proposed Commercial Bureau .... The decision, if the *Pioneer's* information is correct, will have surprised many in this country; and it will be a matter for grave disappointment to all that so experienced a statesman as Lord George Hamilton has failed to take a correct estimate of the potentialities of such a Bureau. From the little that was known of Lord Curzon's scheme, it might have been expected that the Secretary of State for India would give a cordial and whole-hearted support to it.......... There might have been, indeed, some points of detail which needed amendment; but we fail to understand how a scheme which was proposed to him after such mature consideration by a Viceroy like Lord Curzon could have been found unworthy of support and as likely to cost much good money without corresponding visible advantages! But we had better not despair. His successor might think better of it."

Disapproval by Lord George Hamilton of the proposals for enhancing the pay of the Viceroy and the pensions of Members of Council.
Voice of India (16), 3rd Oct.; *Jám-e-Jamshed* (23), 1st Oct., Eng. cols.

7. "An Indian official secret has leaked out in England, and a contemporary learns from there that certain proposals were submitted by the Government of India for enhancing the pay of the Viceroy and the pensions of Members of Council, but they have not been accepted by the Secretary of State. It would certainly be wise to take the public into confidence as to the reasons which led the Government to make the proposals, which do not look very altruistic. The labourer is worthy of his hire: Lord Curzon has certainly worked very hard, and if the Secretary of State had proposed a personal grant to him, as he proposed an extension of office, few would have grudged His Excellency the unique distinction. But the good-natured Viceroy evidently wished to earn the gratitude of his successors for a benefit which he had personally earned for himself. We are not sorry that Lord George Hamilton did not appreciate that rare sentiment. Indeed, if Lord Curzon did not acquiesce in Lord George's charity in favour of a garrison to be maintained beyond the Indian waters, why should the latter sanction a charity beginning very much nearer home? At the last Budget meeting the Viceroy very solemnly pointed out how the work of the Government of India had increased in consequence especially of Britain's foreign relations in Asia. That is true; for why should the Indian Viceroy be asked to sweat on the Persian Gulf, forsaking the cool heights of Simla? There is not an inch of ground on the Persian Gulf, which is within his jurisdiction. If Lord Curzon's successors are also to be worked in this fashion, they may be entitled to an extra allowance. But it should be paid by the British Exchequer." [The *Jám-e-Jamshed* makes somewhat similar comments.]

Alleged evils wrought by the official class in India.
Kaiser-i-Hind (24), 27th Sept., Eng. cols.

8. "India for some years past is having weak Viceroys in succession. With a notable exception here and there, they are all so many waxen tools in the hands of the bureaucracy. Viceregal authority, on the whole, is waning, while the authority of the official classes is waxing more powerful. These are consolidating their power more and more, no doubt, with the aid of the merchants and the planters. And it is superfluous to say that the administration of weak Viceroys like Lords Lansdowne and Elgin gives them the needed opportunity to achieve the object. Not even the strongest Viceroy, be he ever so able and capable, can resist the encroachments of the Civil Service on the one side and the persistent demands of the European merchants and planters—mostly of Bengal—on the other. The two have closely united themselves for purposes of defence and offence. They have formed themselves into a class of modern Prætorians, minus the military element of the original tribe. They seem to think they can bully the Government when they like and carry everything before them. And woe be to that Viceroy who thwarts their will. He is doomed. He is persecuted in their organs and his life is made miserable. He is denounced as most unpopular. Thus conscious of their strength these monopolists of place and power disregard Indian public opinion and cast to the wind

all legitimate Indian demands. All the tall talk about India for Indians is mere fiction and hypocrisy. No wonder that, under such circumstances, the gulf between the rulers and the ruled is widening. It is destined to inflict the greatest injury on England in the course of time. The Government has not only lost touch with the people but also with the art of ruling with wisdom, justice and sympathy a subject race with an ancient civilisation and with ideals which are certainly in conflict with its own. Instead of taking that 'higher and better view' of its responsibility, to which the late Lord Salisbury referred in his memorable utterance of 1875, it is taking a most narrow and unstatesmanlike view, and in the bargain undergoing the process of demoralisation so powerfully wrought by the neo-Prætorians. Hence we say that it is these classes who are the real enemies of Great Britain and will one day bring that old and historical country to rack and ruin......... In short, the truly benevolent and missionary character of British civilisation in India is fast disappearing. In its place is coming to the front most disagreeably a civilisation and a spirit which we refrain from characterising in the terms it deserves. The gospel of justice and sympathy is being painfully substituted by the shibboleth of injustice and antipathy, and all the concomitant evils which they bring in their train."

Alleged similarity between the condition of the people of India and that of the Negroes in the United States.
Kál (110), 2nd Oct.

9. Be the present as unpromising as it may, there are some men in this country who are still inclined to take an optimistic view of the future. There may be wisdom in optimism, but to hope for a bright prospect for India from her present plight is utter nonsense. When these optimists are told that Indians have no political status at present, they argue that much good can be secured by following non-political pursuits. If one reminds them of the heavy pressure of the alien yoke under which the Indians labour at present, the optimists answer that Indians enjoy at least the boon of religious toleration. The fatal mistake of these optimistic dreamers lies in their failure to appreciate the potent mischief wrought by the alien rule of a modern civilised nation, which leaves the outward structure of the subject nation altogether untouched while it preys upon its inner vital springs. The picture of the Negro races in the United States drawn by Mr. W. Boyce finds a parallel in the present condition of the natives of India. There, as in this country, a young nigger must flatter his rulers and quietly pocket the affronts cast upon him by them. Both are obliged to connive at flagrant acts of injustice on the part of their respective rulers. It is the very essence of subjection to kill all virtue in a subject race and to keep it in a condition of physical and moral degradation. Mr. Alfred Webb, in reviewing Mr. Boyce's book, takes a similar view and observes in a prophetic vein that if the results of British rule in India are so disastrous, then "it must end in some catastrophe and complication such as the world has seldom seen." He exhorts Great Britain to change her present policy in governing India, if she wishes to avoid the coming catastrophe. We, too, hold that India has no future before her unless, of course, the British nation elects to change materially the character of its rule in this country.

Lord Curzon's approaching visit to the Persian Gulf.
Jám-e-Jamshed (23), 29th Sept., Eng. cols.

10. "The *Times* and other British newspapers are inclined to attach the greatest weight to the forthcoming visit of the Viceroy to the Persian Gulf......... Let us hope that as the result of the visit and the adoption of a more vigorous policy in the Middle East, India will not be called upon to contribute more largely towards the furtherance of Britain's Imperial designs in that quarter. England has hitherto not hesitated to impose the cost of her conquests, moral and physical, either directly or indirectly, on poor India, arguing, every time she interferes in Eastern affairs, that she does so only on account of this country."

Reflections suggested by the announcement of the Viceroy's visit to the Persian Gulf.
Kál (110), 2nd Oct.

11. The Viceroy is going to visit the Persian Gulf. The exact object of the visit is not known, but it is surmised that it is to be undertaken for the purpose of maintaining the British ascendancy over the States adjoining the coast of the Persian Gulf. Perhaps, it is intended to counterbalance the influence of Russia at the Court of the Shah, but time alone will show whether this latter

surmise is correct. Persia now finds herself overshadowed externally by two such auspicious planets as Russia on one side and Great Britain on the other. The internal administration of the country, too, is not reported to be satisfactory. The country is divided into two rival sects—the Shias and the Sunnis. The religious heads of the former recently addressed a menacing letter to the Shah, warning His Majesty against the admission of foreigners into the country. The Shah's reply to this communication was that financial difficulties alone compelled him to raise loans from foreigners, and that his visit to Europe was undertaken only for the improvement of his health. Some Indian princes, too, are similarly fond of raising loans from foreigners, and of visiting foreign countries for the benefit of their health. But in India there are unfortunately no religious heads of communities powerful enough to remonstrate with their erring rulers. The intrusion of foreigners with their capital is not desirable in any country, and it is but natural that it should evoke a protest from the people of every country exposed to the evil of foreign exploitation. But, alas ! nowhere else can the protest be made so effectively as in Persia !

Bombay Samáchár (56), 29th Sept.

12. It is understood in well-informed circles that the Viceroy's visit to the Persian Gulf is but a prelude to a project for increasing the military strength of Great Britain there. We do not wish here to discuss the expediency of such increase, but we must sound a note of warning to our countrymen that signs are not wanting to show that the British Government in England intends to throw the cost of the increase in question upon India. Rightly speaking, the project is conceived in the interests of the Empire as a whole, and it is inequitable that the cost thereof should be borne solely by the poor Indian tax-payer. It behoves our public leaders to be on the alert and to lose no time in protesting against the fresh financial injustice which is about to be inflicted upon India.

Has the reduction in the Salt duty really benefited the masses ?

Rást Goftár (28), 27th Sept.

13. A sufficiently long interval has elapsed since the announcement of the reduction in the salt duty to enable the public to judge of the effects of that measure on the consumption of salt among the masses. Certain figures lately placed before Parliament did indeed tend to show an increase in the consumption of salt as compared with previous years. But a careful examination reveals that the increase in question is due rather to the advent of more prosperous times generally than to the paltry reduction in the salt duty, which does not tend to perceptibly lower the retail price of salt. A consumer who buys large quantities of salt may, no doubt, get it cheaper than before, but the ordinary rayat who cannot afford to buy more than a pie worth or so of that commodity for his daily consumption finds that he is not much better off for the reduction. Why does not Government abolish the tax altogether and substitute instead a tax, say, on marriages ?

Destruction of life in India caused by wild beasts and snakes and the Arms Act.

Sudhárak (43), 28th Sept.; *Arunodaya* (92), 27th Sept.

14. It is a pity that the people of India should not be allowed to use arms in spite of the alarming number of men and cattle that fall a prey every year to wild beasts and snakes. Nay, there has been a steady decline in the number of arms licenses issued during the quinquennium ending 1902, the number of such licenses issued in the first year of the quinquennium exceeding by 18,448 that of the last year ! Though the number of new licenses issued every year is nearly the same, precautions are taken to cancel the licenses granted in previous years. The great loss of life that is annually caused by wild beasts will be prevented if people are allowed to carry arms. The prohibition against the use of arms at a time when the fate of the empire was trembling in the balance was justifiable. But such prohibition is no longer necessary now, when peace and loyalty prevail throughout the land. The Arms Act casts an unmerited slur on the loyalty of the Indians, who are ever ready to stand by their rulers in times of distress. If we were to make proper representations in the matter to the authorities, we are likely to succeed in gaining our object during the *regime* of our present sagacious Viceroy, but we have apparently so much forgotten the

use of arms that no one cares to give the subject a serious consideration. [The *Arunodaya* deplores the mortality caused among men and cattle by wild beasts and snakes during the year 1902.]

Disapproval of the proposals of the Madras Congress Committee to make certain changes in the constitution of the Indian National Congress.

Kathiáwár Times (8), 1st Oct.; *Bombay Samáchár* (56), 28th Sept.

15. "We learn that one of the most important modifications in the constitution of the Congress proposed by the Madras Congress Committee is with reference to the restricting of the number of delegates that attend the yearly sessions of the Congress. The Committee is of opinion that the number of delegates attending the Congress should not exceed three hundred and fifty, one hundred of whom should be returned by the province where the Congress is held in any year, while Bengal should send seventy, Bombay and Madras fifty each, the United Provinces thirty, the Punjáb twenty and the Central Provinces and Burma fifteen each. When we come to consider this important modification in the Congress constitution, we hardly think that the proposed restriction of the number of delegates is calculated to win the approval of the patriotic and educated classes of the natives of India. .... We may say that the persons desirous of attending the Congress from the province where the gathering is held always form the majority of the delegates and render material aid to the funds of the Congress. We therefore hope that the Congress Committee of Madras would reconsider its present proposal." [The *Bombay Samáchár* makes similar comments, and adds :—The Committee also intend to curtail the number of questions to be discussed by the Congress, which in its opinion should take up only questions of Imperial importance, and leave all Provincial questions severely alone. This course would, in our opinion, be ill advised and impolitic. It would be very difficult to draw a sharp line of demarcation between Provincial and Imperial questions, and we can easily point to a number of Provincial questions which either directly or indirectly affect the interests of the country at large and have thus an Imperial aspect.]

The Government of India and the Bain case.

Kaiser-i-Hind (24), 27th Sept., Eng. cols.; *Shri Sayáji Vijay* (41), 26th Sept.

16. "It seems that the Government of India had acted most wisely and in the interests of impartial justice by calling for the records of the Bain case and taking the opinion of the Advocate-General thereon.......... It is a question for lawyers to say whether the sequel of the case as finally disposed by Mr. Justice Sale involved a miscarriage of justice. What we are more concerned with is the sound and fury which have again characterised the non-official European element in Calcutta in reference to this case. The agitation set on foot seems to us to be a second edition, though of a mild character, of what was witnessed during the course of the proceedings in the Supreme Legislative Council on the Ilbert Bill.......There is a Parliamentary blue-book, a ponderous tome indeed, which those desirous of learning the true history of that Bill, and the indignant and denunciatory agitation which followed it for months together, might read with profit. The European element in all important centres of the country, save Bombay, demonstrated to the hilt that whatever the Englishman's own self-love and conceit may be he was after all made of ordinary clay, that when scratched on the back he only proved himself no other than the primitive Tartar, and that all his boasted varnish of civilisation showed that he was no better than the uncivilised person whom he looked down upon 'with pride in his port and defiance in his eyes.' Indeed, such was the strange doctrine propounded that he claimed to be above the ordinary law of the land! He could defy the governing authorities and even capture and deport, if he chose, the Viceroy himself! But we have no desire to rake up the history of that agitation which has come to be known as the 'White Mutiny.' It is, however, a matter of profound regret that there should be a mild edition of that agitation at this hour in Calcutta, and that a fresh attempt should be made to bully the Government. This only shows that a strong Government such as we have got to-day is not strong enough to curb and restrain the powerful non-official European element. Is it possible to conceive that a day may come when the Government may abdicate

its functions in favour of this new oligarchy of Commerce and Planting?" [The *Shri Sayáji Vijay* writes:—The agitation set up by some Anglo-Indians in connection with the Bain case and the language of fierce invective and vituperation they are indulging in writing about the action of Government in the case show of what stuff their loyalty is made. If any one deserves compensation, it is not Mr. Bain, but the wife and children of the poor deceased cooly. But our Anglo-Indian contemporaries think nothing about loyalty or fairplay where considerations of self and pelf are brought in.]

Mahrátta (9), 27th Sept.; *Native Opinion* (38), 27th Sept.

17. "On Friday before last a statement was made in the Legislative Council at Simla by Sir Denzil Ibbetson on the case of King Emperor *vs.* Bain. The statement was made with the avowed purpose of removing public misapprehension alleged to be caused by certain facts relating to the case and being within the knowledge of the Government alone. But on reading the statement over and over again we fail to discover therein any new facts which were supposed to be within the knowledge of the Government alone and were not actually known to the public already. No doubt, Sir Denzil Ibbetson gave a careful summary of the proceedings in the departmental treatment of the case, with dates and quotations, till the final disposal of it by Mr. Justice Sale, but the statement, as it is or even with the supplementary speech by Lord Curzon himself, strikes one as leaving something unsaid which marks a perceptible void, and which betokens a conscious reservation put upon themselves by the Government even when feeling called upon to speak out. What the executive Government, through Sir Denzil and the Viceroy himself, have said amounts to this, that they had no hand in any way in bringing about the present preposterous result of the Bain case. But what they left unsaid was that Mr. Justice Sale was egregiously wrong in the method of disposing of the case which he had selected. Perhaps they could not openly criticise the action of a judicial officer of theirs acting in a judicial capacity; but with the present half-hearted exposure of their mind on the subject they have only intensified the vague doubts which the public had as to the propriety of the conduct of Mr. Justice Sale. The statement no doubt makes it amply clear that Government had done everything in their power to get justice done in the Bain case by advising the Commissioner of Assam to apply for an enhancement of Bain's sentence of six months' simple imprisonment. But, on the other hand, the public wonders whether there is no way in which the Government can make the learned High Court Judge feel their displeasure at his unceremonious frustration of the entire object with a vengeance with which the application for an enhancement of sentence was made to the High Court." [The *Native Opinion* makes somewhat similar comments.]

The Calcutta Chamber of Commerce and the Bain case.

Voice of India (16), 3rd Oct.

18. "The Calcutta Chamber of Commerce is reported to have submitted a representation to the Government of India deprecating its interference in cases where European offenders charged with serious injury caused to natives are inadequately punished or discharged by a miscarriage of justice. Lord Elgin's Government considered that collisions between Europeans and natives were occurrences of sufficient importance to be brought to the notice of the Government of India. And Lord Elgin was right, for nothing causes deeper misunderstanding between the rulers and the ruled, and shakes the confidence of the people in the desire and power of the Government to protect the weak against the strong, more than repeated miscarriages of justice, especially in cases tried by a jury. A question which may be asked with greater plausibility is, why the Local Governments should not be trusted to do the needful, and why the Government of India should interfere. The obvious answer is that Local Governments have not in the past shown themselves capable of looking at the problem from the standpoint of the Government of India, which feels a greater responsibility in matters affecting the relations between the rulers and the ruled. Taking the latest case which is the occasion of the Calcutta Chamber's representation, it will be seen that the accused was found guilty of having caused hurt to the absconding cooly, that the death of the cooly was alleged to have been caused by that hurt, that the Chief Commissioner of Assam admitted that the offence demanded a severer

sentence than that which had been passed, and yet he was disinclined to apply for its enhancement 'on general grounds of expediency !' When such are the views of 'expediency' entertained by a Local Government, the Government of India was perfectly justified in correcting the notions of the Chief Commissioner and telling him that even the coolies of Assam have a better right to protection. And what has happened in Assam may happen elsewhere. The Local Governments are apt to consider it more expedient to tolerate miscarriage of justice than to irritate the feelings of influential communities."

Rást Goftár (28), 27th Sept.

19. "We agree with the Bengal Chamber of Commerce that racial animosities are likely to be fostered by the Government interfering in judicial proceedings in cases between Europeans and natives. But can Government, indeed, help interfering when it sees that on account of the vagaries of a jury there has been a miscarriage of justice?......... The stability of British rule in India rests on the assurance of even-handed justice, and it can be easily imagined how disastrous would be the consequences of the impression, if it were ever allowed to gain ground among the people, that the days when English courts of law dealt even-handed justice have gone by, and that henceforth there are to be two standards of justice—one for the European and another for the native. None can be more afraid than ourselves of the consequences of repeated interference by Government in judicial proceedings of this kind, but we cannot but feel that a temporary resentment among a handful of Europeans for enforcing justice would be the lesser evil compared with a deep-seated conviction among 300 millions of ignorant, half-fanatical natives that, with success and growth of power and empire, the moral conscience of Englishmen had become blurred, and that they had given the go-by to those great virtues which in the past distinguished them above other European nations." [In its vernacular columns the paper, after expressing similar sentiments, exhorts Indian publicists in all parts of the country to make demonstrations approving of the Viceroy's action in the Bain case by way of a counter-blast to the agitation of the European community of Calcutta.]

Cases of assault between Europeans and Natives.

Deshi Mitra (59), 1st Oct.

20. Europeans in this country formerly used now and then to assault natives with a view to teach them better manners or to quicken the intelligence of the more dull-witted amongst them. The times have now changed and, dreadful to relate, the blacks have latterly been taking the law into their own hands and committing assaults upon unoffending Europeans. Two such cases have occurred recently. At Dehra Dun a gang of coolies struck work and violently assaulted a European planter. A similar assault was committed upon a planter at Anamli. The Europeans must now beware and take active steps to bring the natives to their senses.

A case of assault by a European military officer on a native at Kashi.

Deshi Mitra (59), 1st Oct.

21. A European military officer of the Royal Scots Fusiliers was charged the other day before the Cantonment Magistrate, Káshi, with inflicting a wound with a knife on a Muhammadan guard. The accused admitted the offence, but pleaded that he had received provocation from the complainant. The Magistrate, taking a sober and considerate view of the case, sentenced the European to two weeks' imprisonment. Who can say that this heavy punishment is not commensurate with the gravity of the offence?

A case of assault by a European military officer on a native at Mian Mir.

Bombay Panch Bahádur (158), 28th Sept.

22. When the Indian press cries out against the oppression practised upon natives by Europeans, the Government takes affront and charges it with sedition. But surely one cannot help crying out when one's heart is bleeding. It would seem that the law in India, which is so well contrived to bring native offenders to book, enables European accused to go off scot-free. These reflections occur to our mind in consequence of a case which recently occurred at Mian Mir. A native of that place was wrongfully detained and violently assaulted by a European military officer. On the case coming for trial before the Magistrate of Mian Mir, the European accused was fined Rs. 100, out of which the Court awarded

Rs. 25 to the complainant. Comment on this is superfluous. Can the paltry sum of Rs. 25 really compensate the native for the wrong done to him by the European?

Abolition of the competitive examination for the Bombay Provincial Service.

Hitechhu (63), 1st Oct.; *Gujarát Mitra* (20), 27th Sept.

23. It seems that as an outcome of the deliberations of the Simla Conference it has been decided to discontinue the competitive examination for admission to the Bombay Provincial Service. The step is sure to meet with public disapproval, for it closes one of the few avenues which had hitherto remained open to educated natives, who aspire to enter the higher ranks of the public service. We had expected from Lord Curzon a more liberal attitude towards the aspirations of educated Indians, but who can deny after this that the country is for the Europeans, and not for the children of the soil. [The *Gujarát Mitra* expresses similar sentiments.]

Mr. Lely's rejoinder to Mr. Mehta on the subject of village banks.

Gujaráti (19), 27th Sept., Eng. cols.

24. "Mr. Lely has penned a letter to the *Times* from distant Kashmir on the duty of educated Indians—presumably of the Indians of our Presidency. It is an answer to Mr. P. M. Mehta, or rather a further vindication of Mr. Lely's views of the actual doings and failures of the educated classes of our Presidency. It is a matter for surprise that Englishmen even of such ability, large experience and sympathy as Mr. Lely should not clearly understand the difficulties of the educated classes and show a juster appreciation of their efforts for ameliorating the condition of the uneducated masses. .... Mr. Lely's manner is not so disconcerting in expression as in the quiet assumption of the infallibility of his conclusions. He apparently makes the following a question of questions, or at least puts it quite on a par with the most vital questions that affect the masses. He asks 'What, *e.g.*, could more strengthen their (of educated men) position and more vindicate their claim to recognition in the inner and vital growths of the country than if some who are landholders—there are many such—or some who have influence with landholders were to take up this matter of village banks, not by trying to form a bank of sawkars as suggested by some, but by getting a few villagers to co-operate and by setting forth to Government the difficulties they meet with.' We confess that we fail to see in the adoption of this suggestion the talisman that will save our uneducated agricultural and labouring population from the utter misery into which they find themselves. Village banks, if properly conducted and largely utilized all over the country, will effect some economy and afford some provision for the poor people. But until the annual drain from India to England is curtailed, until industries are helped on, until we have power to control taxation, the existing evils will grow, and it is not Indians that will suffer only, but England also must suffer in the long run. Do cultured Englishmen, with an atom of impartiality in them, really believe that educated natives know less of the miseries of their uneducated brethren than civilians do? .... Is the official class, weighed down as it is by official shackles and limited to do good only on defined lines and within circumscribed areas, capable of telling us where the shoe pinches and how it ought to be mended? The Civil Service was really a superior service in old days when cultured and well informed Indians were so few. But the numbers the Indian Universities are turning out every year make the difference between European officials and educated Indians thinner and thinner every day. Local knowledge and better appreciation and assimilation of modes of thought and administration on the part of educated Indians have, in spite of the practical boycotting of able Indians in higher administrative spheres of work, made Indians much better fitted to take care of themselves. Not that Englishmen have gone down, but Indians have greatly advanced. Yes, educated Indians—by which term we understand Mr. Lely to mean B.A.'s and LL.B.'s—have not opened village banks or asked landholders to open village banks. But why so? There are not a few able Deputy Collectors—whom Mr. Lely knows—who will give Mr. Lely the requisite answer. It is only a very partial remedy for the gigantic evil and it is little use tinkering with it on a small scale. It is ridiculous to try to stop a deluge with a finger! .... Surely, the New English School, the Nutan Marathi Vidyalaya, the Fergusson College are sufficient indications of the self-sacrifice

of educated men in the Deccan. The charge brought by Mr. Lely that they do not do anything, and 'that their best friends would like to see them do something,' is a groundless charge."

Praja Bandhu (27), 27th Sept., Eng. cols.

25. "We are not among the uncharitable few who according to Mr. Lely unfairly assume that the goodwill of the Government signifies words without deeds. But surely it is allowable to expect the goodwill of the Government to bear fruit some day. People may be pardoned for being uncharitable, if they see the goodwill of the Government towards the ryot makes them pass in hot haste an Act which has the obvious effect of impairing the ryot's credit. The educated classes in this country perform the function of criticising the acts of the Government, and they naturally supported the idea of instituting village banks, but we fail to see how it follows that whilst the Government are still *considering* the project, the educated classes ought to have put their hand to the work.......... Surely it is unfair to expect them to take up and solve a problem which the Executive Government with its vast resources and vaunted knowldge is still 'considering.' We may assure Mr. Lely that as a body the educated men on this side of India are always very glad to receive suggestions from every quarter. No educated man would reject criticism because it is unpalatable or fail to turn it to account at the earliest opportunity.......... But the value of criticism, even when it is most candid, depends on the way it is offered and the tone assumed by the critic. Even the most well-meant criticism is likely to fall on deaf ears when the critic assumes a patronizing tone and speaks as from a high pedestal of unapproachable superiority. The selection of the site for the local Government High School was purely a local question between the donor and the officials, and Mr. Lely knows that the educated men were not even made aware of the difference of opinion which existed on that question. Even those who prize highly the sanitary advantages mentioned by Mr. Lely must admit that to locate a High School about two miles away from the abodes of the scholars in the hope that a tramway would soon be constructed to diminish the distance would not be acting with wisdom. If the idea had been adopted, the school would certainly have lost more than half of its pupils. We may accept Mr. Lely's view that by constantly girding at officials, the educated classes are likely to lose most, but we decline to subscribe to his view that educated India holds the more candid of them as enemies. The imputation is wholly unfounded. Of course, educated men cannot readily join the chorus of flatterers, place-seekers or title-hunters who are ever ready with an address for every official from the Governor downwards to the Native Assistant Collector. They are prepared in their own way to co-operate with the officers of Government in movements that make for the public good. This co-operation is subject to many drawbacks, some imposed by their peculiar position and some by the atmosphere that dominates the mofussil world. It cannot be too often repeated that the District officials have not yet begun to recognize that the educated Indian has his own ideas, and that he need not be considered 'disloyal' or seditious because he ventures to assert his rights or to differ from the European officials."

Voice of India (16), 26th Sept.

26. "The Honourable Mr. Lely's reply to the Honourable Mr. Mehta has come in less than the interval of a year. If educated Indians have any "enemies"—which we very much doubt—Mr. Lely is certainly not one of them. Lord Curzon said the other day that even Job, the most patient of men, occasionally succumbed to the fallacy of supposing that the friend who points out one's failings is an enemy. If that is the way how Anglo-Indians receive advice from His Excellency the Viceroy, what wonder is it that Mr. Mehta should regard the candour of his friend as somewhat too excessive? But these honourable gentlemen cannot be allowed to settle between themselves what the duty of educated Indians is. Mr. Lely's official career is drawing to a close, and he asks in all seriousness whether educated men are to be 'a voice crying in the newspapers and occasionally in ephemeral electioneering meetings in England, signifying nothing, or are they to be statesmen accepting the situation and making themselves by political sense and knowledge indispensable co-operators in the work of building up the India that is to be.' There is no doubt about

the answer which educated India would give to this question. We have had only some doubt as to the potency of good-humoured chaff at the expense of B.A.'s and LL.B.'s. When it is remembered that 'they have no forerunners in India, nor parallels elsewhere to guide them,' it will be seen that their need is something more helpful than either chaff or general criticism, however well meant this may be. 'The worst thing that you can do to a nation is to flatter it,' said the late Mr. Gladstone. The best thing is to help it."

Subodha Patrika (42), 27th Sept., Eng. cols.

27. "There is surely a ring of earnestness and sincerity in the Honourable Mr. Lely's letter which appeared in the *Times of India* as an answer to some statements made by the Honourable Mr. Mehta at the last meeting of the Legislative Council in connection with agricultural banks. Mr. Lely does not mean his letter to be merely a rejoinder to Mr. Mehta, but to serve as an appeal to educated Indians to co-operate with Government in bettering the condition of the country, and as such it is full of warm sympathy for the people of India. We wish we had more officers of the type of the Commissioner of the Northern Division. But we regret to say that such officers are an exception to the traditions of red-tapeism here. Such paternal care as the present state of the country demands, does not flow from Government as freely as it should. The case of the Students' Brotherhood is an instance in point. That institution was started in 1890 by Professor N. G. Welinker to impart moral instruction to students of the upper forms in High Schools and of Colleges through Sunday classes. The classes are at present conducted by the Honourable Mr. Justice Chandavarkar and Professor Welinker. The Managing Committee wants to open another class for boys of the lower classes of High Schools, and as it is not in a position to have a suitable hall for the purpose, the Director of Public Instruction was applied to for the use of a room of the Government Schools in Bombay. As the instruction that is to be given is purely ethical, and the class is to meet only on Sundays in the morning, there is conceivably nothing in the way of a sympathetic official granting that request. But Mr. Giles, never even caring to inform himself further about the institution, gave the stereotyped reply in the negative."

Gujarati (19), 27th Sept.

28. We are afraid we cannot set any value on the professions of sympathy and goodwill towards the people made by Mr. Lely on behalf of his brother officials. Can Mr. Lely conscientiously declare that the official class does not cherish unfriendly feelings towards the struggle of educated natives for gaining increased political rights? Have the officials ever evinced even passive sympathy towards the Congress, let alone active help? If not, they had better not pompously pose as the true friends of the people. It is but too true that as a class the officials are intoxicated by the pride of power and authority, and look askance at any attempts that tend even in a remote degree to interfere with their vested interests. In the circumstances, is it to be wondered at that educated natives should come to think that official criticism of their acts is not prompted by honest and disinterested motives, but is tainted with a spirit of malignant hostility against the subject race.

Mr. R. M. Patel's suggestion to Government to introduce a system of registering account-books.
Voice of India (16), 3rd Oct.

29. "Mr. Patel, Chief Judge, Presidency Small Causes Court, has made an important proposal to Government, and its practicability, in some form or other, has been recognised by the latter by referring it for opinion to various gentlemen entitled to be consulted. If, as Mr. Patel says, 'in innumerable instances fictitious claims are successfully made out and established' by the production of account-books in which leaves containing false entries can be easily inserted, the wonder is that it does not seem to have occurred to any one to put an end to such legal spoliation before. The Evidence Act enacts that entries in books of account kept in the regular course of business are relevant, but the weight to be attached to such evidence is left entirely to the Judge; and, therefore, an admission of the successful establishment of false claims on a large scale would have cast a reflection on the shrewdness and sagacity of the judiciary. Mr. Patel, however, has not been prevented by any such false sentiment from making the admission; and he has done well, because he has a

practical proposal to make. He has found that in Austria there is a system of registering account-books, and proposes the introduction of a similar system here. We do not know how many account-books are kept in the Bombay Presidency: 'legion' would be an inadequate term to convey an idea of their number. The registration of all these books will certainly not entail a loss on Government; it may, on the contrary, be a source of gain, as if it were a new tax on commercial and pecuniary dealings—indeed, on most kinds of business, for even the conductors of newspapers must keep account-books, though they seldom elect to resort to a court of law for the recovery of their dues. Respectable firms, whose account-books are above suspicion, may feel the registration to be a needless form of vexation, but the law cannot be a respecter of persons. Suppose a beginning is made in the direction indicated by Mr. Patel and registration is made optional, will the measure be futile? Will not the risk of the entries being discredited in the absence of registration, and the additional probative value that they would gain, induce Marwaris and other men of business to avail themselves of the option?"

Jám-e-Jamshed (23), 1st Oct., Eng. cols.; *Sánj Vartamán* (77), 1st Oct.; *Akhbár-i-Soudágar* (55), 1st Oct.

30. "Mr. R. M. Patel has done a public service in urging upon Government the necessity of taking steps with a view to prevent fraudulent book-keeping in Bombay. We do not, however, approve of his suggestion about introducing a system of registering account-books for remedying the evil. Such compulsory registration is likely to cause serious inconvenience to the trading classes generally. Besides it is inequitable to subject respectable tradesmen to needless vexation for the wrong-doings of their less scrupulous brethren. The evil, however, to which Mr. Patel has drawn the attention of Government has assumed alarming proportions and needs to be put down though by less drastic measures." [The *Sánj Vartamán* makes similar comments. The *Akhbár-i-Soudágar*, on the other hand, considers that Mr. Patel's suggestion is well calculated to check the evil which it seeks to remedy.]

The Tilak case.
Gujarát Punch (21), 28th Sept., Eng. cols.

31. "The homely adage 'misfortunes never come singly but in battalions' will bear application in the case of poor Tilak. As the reader is well aware, the appeal against the judgment of Mr. Clements—alleged to be the nephew of Mr. Justice Aston—is admitted and is pending before Mr. Lucas, Sessions Judge of Poona. The admission of the appeal seems to have mortified and filled the Special Magistrate with shame and humiliation. That can perhaps be regarded as the only possible justification of the recent raid upon Tilak's house under the Special Magistrate's orders. As the appeal was pending Tilak was told that he had not to pay the Special Magistrate's fine till it was decided; but contrary to the rules of the Criminal Procedure Code and to all sense of justice and decorum the Special Magistrate, apprehending lest the British Government would be the poorer by the loss of the interest on Rs. 1,000 in the interval, or by the loss of the principal if Tilak were to run away like a coward on the conviction being confirmed, issued a warrant of distress, whereupon the hungry vultures of the Police, animated by a desire to seek the favour of the Englishman, pounced upon Tilak in his house and without any hesitation or delay picked up a bundle of Rs. 1,000 in currency notes from his drawer and went away. The wonder of wonders is the attitude of the Government as betrayed by this vexatious proceeding. The warrant sent by Mr. Clements to the police was returned by the latter on the ground of alleged illegality, but Mr. Clements sent it back again with an order for its immediate execution. Again, the appeal to the District Magistrate against this irregular levy of fine has been rejected. This we regret to have to say is nothing but a scandal which, in our opinion, it is necessary to nip in the bud in the interests not only of justice but of the prestige of the British Government. In their enthusiasm to vindicate their action, the members of the Bombay Government appear to have lost their heads. Can they not manage to turn back and measure their position; or is it that they wish the Viceroy to interfere demi-officially to avoid any further spread of the already growing discontent and dissatisfaction throughout the Presidency—the result of this unfortunate and ill-considered persecution?"

Vritta Sár (149), 28th Sept.; *Jagadádarsha* (107), 27th Sept.

32. We reported last week that the fine of Rs. 1,000 was levied from Tilak by the Poona Police. An application was made to the District Magistrate protesting against the levy of the fine, but that officer refused to grant the application. Mr. Kelkar, pleader for Tilak, has applied for a copy of the District Magistrate's order. From what has happened there is reason to suppose that the atmosphere in higher quarters is still tainted. Tilak's future seems to have been sealed! That people should begin to hold such topsy-turvy opinion of British justice is not at all a good sign, because the confidence of the rayats in their rulers is the mainstay of the Administration. [The *Jagadádarsha* writes:—The District Magistrate has upheld Mr. Clements' action. As they are pieces of the same filthy substance they cannot be expected to emit good odour.]

Alleged undue increase in the total amount of the Income-Tax for the town of Belgaum.

Belgaum Samáchár (95), 28th Sept.

33. The coronation boon, by which the minimum limit of taxable income was raised from Rs. 500 to Rs. 1,000, has not proved an unmixed blessing in practice because of the arbitrary manner in which incomes are often assessed since the extension of the boon. It is patent that plague and famine have hampered the operations of trade and slackened business generally. The effect of this must necessarily be to reduce the incomes of traders and business men. But in spite of this we find that in the town of Belgaum the Income-Tax has this year been increased by Rs. 3,000. We fail to see how this increase can be justified in face of the seriously depressing effect of such calamities as plague and famine upon business. We hope the increased assessment of the tax will be lowered to its proper limit by the Income Tax authorities in disposing of appeals that may be filed before them by the tax-payers.

Plague measures at Dhulia and a few suggestions to the local authorities.

Khándesh Vaibhav (116), 25th Sept.

34. As the town of Dhulia is now deserted by the people on account of plague, we would request the Collector to increase the strength of the town police in order to guard the property left in the town and also to keep watch over the health camps in its neighbourhood. Another matter to which we should like to draw his attention is the use of a plot of ground in close proximity to the Málegaon road for burying Muhammadan bodies. There is a health camp in the immediate neighbourhood, and in the interests of public health it is not advisable to allow dead bodies to be buried very near it.

A suggestion to prevent the spread of plague in Ahmedabad.

Praja Bandhu (72), 27th Sept.

35. Plague is playing havoc in Broach, Baroda, Visánagar and other places in the vicinity of Ahmedabad, and there is every reason to apprehend a fresh outbreak of the epidemic in Ahmedabad itself unless the authorities concerned take vigorous measures to avert the impending calamity. No doubt incoming passengers are subjected to a medical examination at the Ahmedabad Railway Station and suspected cases are sent to the hospital. But this precaution by itself is not sufficient to keep the city free from plague. What is most urgently wanted is to keep new arrivals under strict surveillance for about ten days. We hope the authorities will see their way to adopt this measure before it is too late.

Dacoities at Thána and the alleged inability of the local Police to trace the culprits concerned therein.

Arunodaya (92), 27th Sept.

36. A new gang of dacoits seems to have been formed at Thána. Last week they broke into the house of a local Police officer and committed a dacoity there. While the police are engaged in investigating the case, a school-master's house in the bazar has been successfully raided by the dacoits. The Police are doubtless trying hard to trace the culprits but without any signs of success so far. Does not this reflect on their efficiency?

Prevalence of gambling at Broach.

Broach Mitra (57), 27th Sept.

37. We wish to draw the attention of the local Police to the widespread prevalence of gambling in Broach. The evil in certain parts of the town, such as Bávárhén, is allowed practically to prevail unchecked. Vejálpur, which has lately been deserted by the people owing to plague, has also become a favourite *rendezvous* of gamblers.

It is incumbent on the Police authorities to take vigorous steps to check the evil which has ruined many happy homes in Broach.

Legislation.

The Madras Municipal Bill.
Prakáshak (53), 25th Sept., Eng. cols.

38. "Like Banquo's ghost in Macbeth, it appears that the shade of the late Sir Alexander Mackenzie cannot rest and is hovering over the gubernatorial residence at Madras. Nay! by some inscrutable sympathy of feeling it appears to have entered the body of Lord Ampthill and made him indulge in Madras in a Municipal 'war dance' like the one Sir Alexander revelled in at Calcutta in the year 1898. It is barely five years since the Municipality of the City of Palaces was gagged. It appears that the Municipality of the capital of the benighted Presidency is to be overtaken by a similar fate. The Government of Lord Ampthill has taken up the legislative hammer and means to smash up local self-government in Madras. It is a wonder how Bombay has so long escaped a similar doom. Lord Curzon's activity has undoubtedly been phenomenal. But we beg His Lordship's leave to compare it with the iniquitous activity of a certain angel that gloried in having sown the seed of evil in the garden of Eden. Rhetorical flourishes, diplomatic fireworks, imperial pronouncements elastic like the India-rubber, a restless mania to put his finger into every pie—these are the characteristics that have distinguished his *regime* in India. The Land Act of Bombay blossomed forth in the Council of Lord Northcote; but it surely must have found a subterranean passage from Simla to Malabar Hill. We think we shall be perfectly justified in asserting the same thing about the new Madras Bill. Scrape off the misleading and dazzling crusts off Lord Curzon's policy and below would be found the keynote to His Lordship's policy in this country—retrogression, subversion, mutilation and decapitation.......... The Indians may shrug their shoulders, shout in impotent rage, but Lord Curzon is sure to have his own way, backed up as he is by a servile Council, an India Office that can be led by the nose and a majority in the Commons whose criminal apathy towards the interests of India has become a chronic disorder. Poor Madras! She has our full sympathy. We are sure our Madras friends will not remain idle. This monstrous Municipal Bill will, no doubt, be the chief plank in the political platform of the next Congress. But it is the duty of the rest of India, as much as of Madras, to raise its voice against the impolitic, ungenerous and unscrupulous throttling of local self-government in Madras. If Lord Curzon's 'extension' is to be characterised by such samples of political iniquity, we are sure the whole of India would wish Lord Curzon to be at Timbuctoo rather than on the serene heights of Simla."

The New Khoti Bill.
Dnyán Prakásh (35), 1st Oct.; *Mumbai Vaibhav* (120), 1st Oct.; *Sánj Vartamán* (77), 30th Sept.; *Satya Shodhak* (135), 27th Sept.

39. The new Khoti Bill, if passed into law, is sure to prove injurious to the interests of the Khots, especially where the assessment is below $\frac{1}{6}$th of the gross produce. In such cases the Bill contemplates that the Khot can demand from his tenants only three or two multiples of the assessment according as his crop share amounts to a half or one-third of the gross produce. The tenant will, in all such cases, insist on commuting the rent recoverable in kind by the Khot into a cash rent under the provisions of the new measure, because the transaction will be profitable to him. A greater portion of the Khoti land in the Ratnágiri district is *varkas* and the assessment on such land is much less than $\frac{1}{6}$th of the gross produce. As the Khot can, under the proposed measure, be compelled, in such cases, to accept a cash rent equivalent to twice the assessment, he would be a great loser. Again, Section 13 of the present Khoti Act, under which the Khot can get assistance from the Revenue Courts for recovering his dues, is omitted from the present Bill, and the Khot can, therefore, seek relief only under Section 87 of the Land Revenue Code. But he will not be sure of getting relief under the latter section, because the section lays down that assistance is not to be given in cases of a complicated nature. Another defect of the Bill is that too much power is given to the recording officer as regards cancelling or correcting the entries in the register of rights, and that an appeal in the matter lies only to His Excellency the Governor in Council, and not to the Civil Courts. We would suggest that due

provision should be made in the Bill to safeguard the rights of Khots, and that their dues should have priority over all other charges on Khoti land. [The ***Mumbai Vaibhav*** **makes similar comments. The** ***Sánj Vartamán*** writes:—We are afraid the Bill in its present form is not likely to be acceptable to the Khots, upon whom some of its provisions are calculated to operate with undue harshness. The *Satya Shodhak* observes:—The proposed measure, if passed into law in its present shape, is sure to strain the relations between the Khots and their tenants and to keep them constantly at loggerheads with one another. The public of this district intend to submit a memorial to Government on the subject, and a meeting of the Khots' Association is to be convened shortly at Ratnágiri and a public meeting is also to be held at Chiplún to consider the provisions of the Bill. We exhort the tenants of the Khots also to consider carefully the provisions of the new Bill and to see whether they are calculated to promote their interests.]

Mahrátta (9), 27th Sept.

40. "As one goes deeper into the statement of objects and reasons published under the signature of Sir James Monteath as the Member in charge of the Khoti Bill, one finds that the language used therein is misleading to a certain extent. For while judging by the opening paragraph of the statement, one might think that the chief object of the new Bill is to settle the alleged dispute between the Khot and his tenant with regard to the appraisement of the crop-share rent, the proposed modifications of the Khoti Act of 1880 have actually gone far beyond the needs of the case. Thus, for instance, the conclusive character given to the decisions of the recording officers, the application of certain provisions of the Indian Forest Act to the Khoti villages, &c., are not at all justified when viewed in the light of the difficulties for the solution of which an amendment of the Khoti Act was said to have been undertaken. But leaving aside these minor points, we have no hesitation in saying that even on the subject of the appraisement of the crop-share rent the Bill will not be acceptable to the parties concerned. For, while the draft of the Select Committee on the Bill of 1898 made it virtually compulsory for all the Khots to submit to a commutation of produce rents into cash rents under any circumstances and whether the tenants themselves liked it or not, the present Bill recedes in that respect by only one degree of unreasonableness, and makes it compulsory for the Khots to submit to such commutation only when the tenants want it. Practically, therefore, the capacity of the new Bill for doing injustice to the Khots is limited not by a decision on the equities of the case in favour of the Khots, but by the sweet will of the tenants alone.......... But we have to see whether Government have a right to compel the Khots to submit to a commutation of crop-share into cash rents in those cases in which the Khoti tenants may prove to be either ignorant or perverse enough to demand such commutation. We have also to inquire whether the tenants have a right, inherent or acquired, to demand that commutation, so that Government may be justified in resorting to legislation for its enforcement. We believe that Government are not justified in resorting to such a legislation unless such a right existed in themselves or the tenants of Khots....... To take these questions in order. We see, first, that the Khot's rights against the Khoti tenant is a recognised right to take a certain proportion of the gross produce of the Khoti land leased to the tenant, whatever the kind of the crop may be in a given year. The amount of the Khot's share, therefore, may vary and be more or less according to the actual yield or gross produce of the land. But the commutation of the crop-share into a cash rent must be necessarily made with reference to the state of the land and of the yield of the crop therein in one particular year, either actual or ideal, and consequently the actual value which the Khot will receive for his share will generally fail to coincide with the value which he is entitled to receive under his right to appraisement. The variation in the right of the Khot thus caused besides being in itself wrong in view of law is also fraught with inequitable results to the Khots. Legally speaking, Government have no valid right to enforce upon the Khots such a variation in their right to receive rent from the Khoti tenants. One illegality breeds another, and so we find that the amendment of the Khoti Act in this respect will necessitate a modification of the Land Revenue Code in order that the

object of Government of compelling the Khots to submit to an interference with their rights may be indirectly accomplished....... The system of appraisement is hundreds of years old and is the established custom of the Konkan Districts, of which the Khoti tenure is a peculiar feature. Next, we must consider that this custom, besides being embodied in a solemn enactment of the Legislature, has been upheld by the Civil Courts. Strangely enough, Government themselves in the capacity of the Khots of the khalsa Khoti villages have been realising their rent by the appraisement system, the rent being equivalent to half of the gross produce. The records of the Government in the Konkan Districts, especially the progress reports about the working of the Khoti system, bear out the contention that the Khot's appraisements have been as a rule fair and moderate. In 1876, by their Resolution No. 2474, dated 24th April, the Bombay Government, after mature deliberation, adopted the appraisement system, and Section 40 of the Khoti Act of 1880 puts the stamp of legislative approval upon it. The value and the significance of the deliberation with which Government finally upheld the appraisement system will be appreciated, when it is remembered that when about a hundred suits were filed against the Government, a Commission was appointed which recommended the upholding of the appraisement system, and that on Government accepting the Commission's report the suits were withdrawn. Looking at the matter from the point of view of the rights of the Khoti tenants, the Resolution of 1876 declares that the demand for a fixed cash rent system falls outside the scope of the privileges which the tenants can fairly claim with reference to their existing rights and those of the Khots; and similarly even formal decrees were passed by Civil Courts in which the alleged right of the Khoti tenant to a fixed cash rent system was negatived. In 1889, the then Governor, Lord Reay, solemnly declared to a deputation of the Khots that 'the deliberations of Government on the Khoti question, whatever turn they might take, would certainly not lead to any interference with the Khoti Act itself'."

Kesari (114), 29th Sept.

41. The Bombay Government have brought forward a Bill to modify the Khoti Act of 1880, which was passed by Government after consultation with the Khots. We wish to-day to examine the policy underlying the proposed measure. We have discussed the question of the Khots' rights in the past, but will slightly refer to it here before discussing the present Bill. The Khots originally settled in waste and unoccupied tracts in the Konkan and brought with them a peasant population for cultivating the land of their newly populated villages. They were the dominant landlords of these villages and could give the village lands for cultivation to any one on any terms they chose. They generally reserved to themselves the right of taking a certain share of the produce, either in cash or in kind. When the survey was introduced into the Konkan, the question of maintaining or taking away the rights claimed by the Khots came up for settlement before Government. The Khots fought for their ancient rights and even filed suits against Government. A Commission was then appointed, and the Khoti Act of 1880 was passed, in which the right of the Khots to recover either a certain share of the produce or a fixed makta, as the case may be, was explicitly recognised. The Government of the day not only approved of the Act as a settlement of the Khoti question, but even regarded it as beneficial to the tenants of the Khots. But after twenty years they changed their mind and wished to amend the Act. The officers of Government, being accustomed throughout the Presidency to cash payments of land revenue, thought it troublesome to have to settle the vexed disputes that often arose between the Khots and their tenants over the question of crop appraisements and they wished to do away with the appraisement system altogether and to commute crop-shares into cash rents. They accordingly submitted reports to Government embodying their views on the subject, and the present Bill is the outcome of these reports. Another reason which induced Government to modify the Khoti Act of 1880 was the difficulty experienced by them in recovering the enhanced assessments from the Khots in the Devgad Taluka. Here, while the Khots were called upon to meet an increased demand from Government, the Khots in their turn were not allowed to increase their demand from their tenants. In many cases, as the Khots were actually required to pay more to Government than they could recover from their

tenants, they relinquished their villages, which were placed under attachment by Government. There was a public outcry against this act of injustice, but Government did nothing to remedy it till 1898, though they themselves recovered from the tenants in attached Khoti villages the full amount of the enhanced assessment. This was justice, indeed! The two reasons mentioned above, *viz.*, the reports of Government officers and the difficulty experienced in the Devgad Taluka, induced Government to propose a modification of the Khoti Act of 1880. They had brought forward a Bill in 1898 in which the commutation of crop-shares into cash rents was made compulsory. But the measure evoked loud opposition at the time and was ultimately withdrawn. The present Bill leaves the commutation of crop-shares into cash rents to the option of the tenants. Now, Government can have no right to disturb an arrangement, which was agreed to by the Khots in 1880, without their consent; nor can the tenants claim any right to have the arrangement disturbed at their sweet will. The present Bill further takes away from the Khots the right to apply for assistance from the Collector for the recovery of their fixed makta or crop-shares from the tenants. In other words, the Khots are indirectly to be coerced into consenting to a system of cash rents in place of fixed makta or crop-shares. Again, Government have a right to enhance the lump assessments recoverable from the Khots, but the latter have no right to increase their demand from their tenants beyond a certain excess over the assessment. This means that the Khots are to forego their ancient rights and status as Khots and will be gradually reduced to the position of Patels and Kulkarnis in Ghaut districts. The present measure thus involves a breach of a solemn pledge given by Government to the Khots in 1880 that they would not interfere with their rights. It is the thin end of the wedge which will slowly but surely destroy all the rights of the Khots, and it is therefore the duty of the latter to safeguard their interests by timely action. We mean to revert to the subject when the Bill is read for the first time and the Select Committee submits its report thereon.

Education.

Lord Curzon on the question of European education in India.
Hindu Panch (106), 27th Sept.; *Shri Sayáji Vijay* (41), 26th Sept.

42. We congratulate "Curse on" (Curzon) on his utterances in favour of improving the education of European boys. We, however, regret that his sympathy for the natives is not equally keen. The wonderful part of the affair is that the education of European boys is sought to be improved with the help of money collected from the half-starved Indian *rayat*. There might have been some justification for making increased grants from the Government Exchequer to promote the object, if the wealthy members of the European community at Bombay, Calcutta, Madras and other places had been called upon to contribute their mite towards it. Lavish grants from the general tax-payers' money to improve and develop the education of European boys without calling upon the European community to bear a fair share of the burden can never commend themselves to the public. [The *Shri Sayáji Vijay* remarks that the intensely tropical climate of India seems to have injuriously affected Lord Curzon's sense of justice, which was his distinguishing characteristic at the outset of his Indian career, but which, in the opinion of the paper, seems to show signs of decadence at present.]

The Bombay University Senate and the M.B., B.S. Degree.
Sánj Vartamán (77), 1st Oct.; *Bombay Samáchár* (56), 2nd Oct.; *Akhbár-i-Soudágar* (55), 2nd Oct.

43. The Bombay University Senate has taken a wise step in instituting a new medical degree to be entitled the degree of M.B., B.S. The decision will be welcomed by aspirants to a medical career, inasmuch as it will enable them to obtain a degree, instead of a mere diploma as was hitherto the case, as the hall-mark of their professional attainments. We hope Government will be prepared to throw open to holders of the new degree suitable medical posts, which have been hitherto monopolised by the members of the Indian Medical Service. [The *Bombay Samáchár* and the *Akhbár-i-Soudágar* make similar comments.]

Sir James Monteath's speech at the Anjuman-i-Islam prize distribution, Bombay.

Voice of India (16), 3rd Oct.; *Jám-e-Jamshed* (23), 2nd Oct.

44. "There are two points for investigation with which those who are interested in the welfare of the Mussulman community may busy themselves in the speeches delivered—one by H. E. Sir James Monteath and the other by the Honourable Mr. Justice Tyabji at the local Anjuman-i-Islam......... Sir James said something which one does not often hear, when, instead of ascribing the backwardness of the community mainly to its addiction to an early religious education, he observed that 'what lies at the root is the want of strength of character, the absence of prudence and readiness to ignore all future consequences for the sake of an immediate unpleasantness.' Here is much food for reflection. Sir James practically says that while the remedy for the evil may be educational, its cause is moral. The thought may be unpleasant, but history repeats to us in the loudest tones that when a nation deteriorates the cause must be sought for first in its moral condition. If Sir James did not say a pleasant thing, he said something very shrewd. Mr. Justice Tyabji thought that it was a matter for consideration whether 'in the making of appointments for public offices the claims of even the educated and enlightened Muhammadans were always fully considered.' When a High Court Judge makes such a statement in the presence of a Governor, it can hardly be said that the time has not come for investigating the question. We have an impression that European officers are generally in favour of encouraging backward classes, and the result of the investigation is not likely to go against them." [The *Jám-e-Jamshed* warmly commends the spirit in which Sir James Monteath exhorted the Muhammadans to work out their salvation by their own unaided efforts instead of expecting special favours from Government. The paper also considers that Mr. Justice Tyabji was justified in complaining that the claims of educated Muhammadans were not always fully considered by Government in filling appointments in their gift, and hopes that Government will not fail to take steps to remove this grievance of the Muhammadan community.]

A suggestion to confer the vacant post of Kanarese Teacher in the Dhárwár Training College on some competent Kanarese scholar from Mysore.

Loka Bandhu (38), 27th Sept.

45. The *Loka Bandhu* learns that the post of Kanarese Teacher held by a Kanarese scholar from Mysore in the Training College at Dhárwár has recently fallen vacant, and that it is under contemplation to bestow it on some one in the Southern Division. The paper thinks that a competent Kanarese scholar should be imported from Mysore to fill the place, as it is not possible to find one fully qualified for the post in the Southern Division of this Presidency and as such local selections have turned out utter failures in the past.

Railways.

Inconvenience caused to passengers at the Castle Rock Railway Station (S. M. Railway) on account of the examination of their luggage by Customs officials of the British Government.

Kesari (114), 29th Sept.

46. A correspondent writes to the *Kesari* :—Castle Rock is a station on the frontier of British and Portuguese India, where the luggage of passengers entering Portuguese territory from British jurisdiction is examined by the British Customs authorities, and if any new articles of clothing or jewellery are found, duty is levied in respect thereof. It is true, of course, that no duty is levied when a Customs pass is produced, but a pass signed by village officers is ignored. The regulations of the Portuguese Government are more convenient in this respect. Passengers often miss their trains in consequence of the vexatious examination of their luggage by the British Customs authorities.

Municipalities.

Alleged shortcomings of the Municipal administration at Ahmedabad.
Nyayadarshak (71), 1st Oct.

47. We wish to draw the attention of the public of Ahmedabad to the present deplorable condition of the local Municipal Administration. Rao Bahadur Motilal, President of the Municipality, seems to care only for the personal interests of the Municipal Secretary, who, in his turn, being dependent on Government for his pension, generally acts in subservience to the wishes of the official class. The Municipal Councillors, too, fail to watch the interests of the city properly. Not a few of them betray an inordinate desire to curry favour with Government officials. Some whose occupation brings them frequently in contact with Government officers are afraid of giving an independent vote on civic questions lest they might thereby incur the displeasure of Government. In truth, the present unsatisfactory state of affairs is due to a lack of genuine public spirit in the city. It rests with the people themselves to raise the tone of civic life in Ahmedabad.

Native States.

Reported recommendation of the Viceroy to His Highness the Nizam to employ Eurasians in the State service.
Jám-e-Jamshed (23), 28th Sept.

48. The Hyderabad (Deccan) correspondent of the *Jám-e-Jamshed* writes:—It is understood that the Viceroy has addressed a confidential communication to the Nizam, recommending His Highness to give preference as far as possible to Eurasians in filling appointments in the State service. It is not known how far the report is true, but we cannot help saying that the recommendation is certainly superfluous, as the Eurasian element is already largely preponderant both in the higher and lower grades of His Highness the Nizam's service.

The Vedokta movement at Kolhápur.
Samarth (40), 30th Sept., Eng. cols.

49. "We understand His Highness the Maharaja of Kolhápur has been pleased, in consultation with the Government of Bombay, to enlarge the powers of the Chiefs of Vishálgad, Ichalkaranji and Kágal in criminal matters.......... We are, however, unable to account for the exclusion of the Chief of Bávda from this act of favour.......... We have never heard any complaints against the efficiency and impartiality of the Chief's Court or of that of his Karbhari. It is a matter of history that the services rendered by the ancestors of the Chief of Bávda to the Kolhápur *gadi* were conspicuous, and as far as loyalty towards the person of His Highness the Maharaja goes, the present Chief of Bavda stands second to none. Under these circumstances, he has, we think, every reason to suppose that he is made to undergo an unmerited humiliation in the eyes of the people by the invidious distinction made amongst Feudatory Chiefs, who were until now treated on terms of equality.......... The public may be excused if at this juncture they connect the invidious distinction with the marriage of the Chief's daughter with the son of Shrimant Appasaheb Rajopadhaya, who has fallen a victim to the recent Vedokta controversy."

Affairs in the Aundh State (Sátára).
Shri Sháhu (139), 30th Sept.

50. A correspondent of the *Shri Sháhu* writes:—Until the current year the management of the *khangi* estate of the Chief of Aundh rested with the State Karbhari, but as the latter was not able to repay any portion of the private debts of the Chief from the savings of the *khangi*, the management of the estate was, with the consent of the Political Agent, transferred to the Chief. The Karbhari not liking this arrangement tries to put obstacles in the Chief's way in managing the

khangi. He is also said to have instigated the Chief's son Nanasaheb to leave Aundh and take up his residence at Poona against the wishes of his mother. The Chief and the Karbhari being thus at variance with each other, it is the duty of the latter not to remain at his post any longer. No good can evidently be expected from a Karbhari who is not on good terms with the Chief. I hope Mr. Jacob Bapuji will, therefore, resign his present appointment and revert to British service.

M. A. BAIG,

Oriental Translator to Government.

Office of the Oriental Translator to Government,

Secretariat, Bombay, 4th October 1903.

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[No. 41 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th October 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sonár); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
48	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Ávte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
56	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	[illegible]500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brahman); 40.	...
69	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brahman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri ...	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár ...	Belgaum... ...	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay ...	Monthly ...	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum ...	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur ...	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán ...	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár ...	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur ...	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur ...	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona... ...	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay... ...	Monthly ...	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta ...	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav ...	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla ...	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Mahárashtra Vritta ...	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav ...	Bombay... ...	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	1,250
122	Nagar Samáchár	Ahmednagar ...	Do.	Narsappa Abanna; Hindu (Fulmali); 45 ...	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar ...	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan ...	Pandharpur ...	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálabhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamíd Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Reconstruction of the Cabinet by Mr. Balfour.
Voice of India (16), 10th Oct.; *Jám-e-Jamshed* (23), 8th Oct., Eng. cols.

1. "After a delay which made his best friends impatient, and perhaps not without much negotiation, Mr. Balfour has succeeded in reforming his Cabinet. While Mr. Joseph Chamberlain has seceded from the Prime Minister, his son remains loyal and is rewarded with the important office of Chancellor of the Exchequer. Mr. Brodrick is appointed to the India Office. We hope he will bring a fresh and open mind to his decisions on Indian questions, although, as we remarked when the news of his impending appointment reached this country, he has committed himself on the subject of India's military expenditure in a way which will make it difficult for him to do justice to the interests under his charge, if unfortunately that question, albeit in some other form, should again be raised. In the absence of any explanation why Lord George Hamilton should have resigned, it was surmised that he had joined Mr. Chamberlain. It turns out, however, that he resigned because he thought that not only Mr. Chamberlain's but even Mr. Balfour's as yet negative policy of not adhering to free trade must be hurtful to the commercial and industrial interests of this country. The motive does him credit, and his very resignation may be taken to be an assurance that according to his lights he will always stand up on behalf of the people of this far-off land with which he was long connected. Mr. Balfour has conciliated public opinion by the appointment of several 'young men.' When everyone is dissatisfied with one thing or another, no one knowing precisely how things are to be set right, you must either have a dictator—and that is not easy in a country where even Mr. Chamberlain could not be one—or you must make the best of the dubious light afforded by public opinion." [The *Jám-e-Jamshed* writes:—"That Mr. Brodrick has been made Secretary of State for India will, of course, cause great disappointment both in this country and in the more well-informed quarters in England, where it is slowly but steadily coming to be recognised that, under a succession of gilded mediocrities as Secretaries of State, India has been imperceptibly going from bad to worse. It was certainly to be wished that some other statesman had been selected for the post. But then Mr. Brodrick might as well make up his mind to succeed here, though he has failed at the War Office. And this will not be difficult if he would only take care not to sacrifice his judgment to that of the so-called experts and remember that England has repeatedly promised that India is to be for the Indians in the first instance."]

Necessity of an independent fiscal policy for India.
East and West (3) for Oct.

2. "Mr. Chamberlain's agitation on fiscal reform has done one useful service to India: it has enabled us to reiterate the question now with greater force than ever—why India should not have a fiscal policy of her own as the Colonies have theirs, and why our policy should be subordinated to the interests of British manufacturers? While reducing the salt duty in March last, Sir Edward Law referred to the possibility of raising it once more if the demands on the Exchequer should unfortunately increase. But we may ask why we should have recourse to such a retrograde measure, and why we should not increase the duty on imported cotton fabrics without imposing a countervailing excise duty on Indian manufactures. We hope, indeed, that no occasion may arise to ask ourselves whether the remitted duty should be re-imposed or the low import duties should be enhanced. It is not our wish, nor does it conduce to our interest, that England's prosperity should in any degree diminish or that her power should be weakened. India will be proud to be instrumental, as in the past, so in the future, in advancing the material prosperity of Great Britain, and loyally to reciprocate the sentiment which shoots like a thread of gold through our Magna Charta. 'In their prosperity lies our strength.' But so long as there are persons who will support a motion such as Mr. Shackleton brought forward during the Indian Budget debate in Parliament, for example, we cannot rest in the assurance that our prosperity will always be felt to be the principal care in quarters where it ought to be so regarded."

Disapproval by Lord George Hamilton of the proposal for enhancing the pay of the Viceroy and the pensions of Members of Council.

Native Opinion (38), 4th Oct.; *Sudhárak* (43), 5th Oct., Eng. cols.

3. The salaries of exalted functionaries under the British Indian Government were fixed at a time when there was very little communication between this country and England, and are on that account extravagant. Even the members of the British Cabinet do not get such high salaries. In spite of this fact, Lord Curzon had submitted a proposal to the Secretary of State for India recommending an increase in the pay of the Viceroy and the pensions of the Members of Council, but the Secretary of State refused to entertain the proposal. We are as much surprised at Lord George Hamilton's decision as at Lord Curzon's proposal. Properly speaking, Lord Curzon should have proposed a reduction in the salaries of the above posts in order to relieve the strain on the Indian Exchequer. But the economy usually practised by the Government of India consists in abolishing a dozen petty posts like those of *chaprasis* and creating a new one with a high salary attached thereto. Lord Curzon's proposal was quite in keeping with this practice and shows how far His Lordship's sympathies are with the people of this country. [The *Sudhárak* makes similar comments.]

Kesari (114), 6th Oct.

4. That the Indian rayats are a poor, famine-stricken and over-taxed lot, and that they pass their days in a state of semi-starvation even in favourable seasons and actually starve in times of famine, is a well known fact. We hear of the 'seven wonders of the world,' but the wonders of the Indian administration surpass them. India is the poorest country in the world, but the salaries of her benign rulers and the cost of the administration generally exceed the salaries of the ministers and the cost of the administration respectively in the wealthiest and most prosperous countries on earth. The Indian Viceroy gets a salary of Rs. 20,000, Provincial Governors draw Rs. 10,000 each and Members of the Supreme and Provincial Councils each draw Rs. 7,500 and Rs. 5,000, respectively, besides drawing a fat pension in England! The Viceroy gets, over and above his salary, an allowance and all his actual expenses. In spite of this Lord Curzon had sent up a proposal to the Secretary of State for an increase of his pay and of the pensions of the Members of the Supreme Council, but the Secretary of State, we are told, vetoed the proposal. If the ministers in England can serve on Rs. 5,000 a year, we fail to see why a salary of Rs. 20,000 per mensem should not suffice for a Viceroy. Besides, it is, in our opinion, an indication of a most miserly disposition that a wealthy and liberal-minded peer like Lord Curzon, who is credited with generous instincts, should haggle about his pay. Does such an act behove far-sighted and sagacious rulers, whose solicitude for the welfare of the subject people is proclaimed universally and who contend that the poverty and indebtedness of the Indian rayat are due to his own extravagance? It may be contended that the limits of the British Indian Empire have been extended, and that the duties of the Viceroy's office have become more arduous and responsible in consequence, but at whose desire and for whom were the limits extended? What Indian ever recommended the annexation of Gilgit or Burma, or the pursuit of a forward policy in Beluchistan, Sikkim and the Persian Gulf? All this has been done by Englishmen and for the sake of extending British supremacy and the British Empire. If a grasping policy in this direction has added to the responsibilities of the administration and renders any increase of the Viceroy's pay necessary, should not such increase be borne by England or the Empire? But who heeds such considerations? The Indian population being dumb and nerveless all such things are tolerated. However that may be, Lord George Hamilton has, for the present at least, rejected the proposal about the increase of pay and pensions. This decision is, of course, beneficial to India, but the incident doubtless reflects seriously upon the Viceroy's nobility of motive.

Reflections suggested by the advent of the Dasara day.

Kesari (114), 6th Oct.

5. A correspondent of the *Kesari* contributes some verses to that paper on the subject of the Dasara holiday, of which the following is the purport:—When the Dasara holiday comes round, there are dainties prepared in every household, but there is no enthusiasm and the mind is plunged in deep sorrow. It harks back to the history of our ancestors and is pleased with the picture of the festival as observed in those days. The

festival at the present day, on the contrary, gives rise to sad thoughts in the mind. The nation's virtues have disappeared and it is plunged in darkness. Vices are everywhere in evidence, and the emblems of gaiety produce only a sickening impression. We exchange symbols in a mechanical manner, while our ancestors left their homes, distinguished themselves by their valour in the battlefield and returned triumphant therefrom to receive honour at the hands of their women-folk. The nation is now deeply afflicted with misfortunes and is like a rotten grape. Like a lion, deprived of his teeth and claws, it has been reduced to servitude and resembles a frog caught by a snake but still aspiring to catch flies. We have lost our religion, our prosperity and our industries. Want of faith has ruined us completely ?

The Wahabi movement in Arabia and India.
Kál (110), 9th Oct.

6. Among some Asiatic peoples the suicidal practice of first admitting foreigners into their country, of entering their service and of ultimately striking the death-knell of national independence seems to have come into vogue. There can, of course, be no happiness to the people of such countries as long as they do not give up the above practice. How can God bless the descendants of those who allow foreigners to hang their kings, slaughter their wives and children and throttle their trade and industries? Hell has no worse tortures than fall to the lot of servile peoples who themselves render aid in the work of their national ruin by accepting service under foreign masters. Such men are traitors to their country and are deservedly brought to rack and ruin. It is fortunate that there are some Muhammadan countries where this dread epidemic of treachery to the cause of one's country has not yet spread itself. The people of such countries do not hold Europeans in much awe, because they had once conquered the latter. Arabia, which is the centre of the activities of such people, boasts of a sect called Wahabis, whose propaganda is widespread. The doctrines of the Wahabis are queer. They hold, for instance, that in a country like India loyalty to a foreign Government is not binding upon the people, and that the latter would be justified in rising against their rulers simply because they are foreigners. It is said that the Wahabis have been secretly at work in India for several decades past. At present, the Muhammadans, whether in Asia, Europe or Africa, are fired with the ambition of emancipating themselves from alien subjection. If this ambition were to show signs of fruition, the Wahabis in India, too, will rise to assert their independence. A European Civilian gives the above account of the Wahabi movement, and it must, therefore, be reliable. The indifference of Indian Muhammadans to movements like the Indian National Congress, their reluctance to go in for English education and their general dejection and sullenness of mind might possibly be the outcome of their Wahabi proclivities. Whether Wahabiism is a desirable propaganda for the people of India to adopt is, of course, a different question, but if the Muhammadans desire its spread in this country, they should carefully refrain from wounding the feelings of their Hindu brethren. Existence of discord between the two communities might be advantageous to the British, but it certainly cannot be helpful to the cause of the Wahabis. Unfortunately, dissensions between the two communities have arisen afresh at Nagpur. But let Muhammadans bear in mind that Wahabiism in India without the support of the other Indian communities will never be successful. Those who are being crushed under a foreign yoke are bound some day to adopt the opinions of the Wahabis. Self-preservation is an inherent instinct in man, and Wahabiism is but another name for it. It is this instinct which is impelling the Macedonians to fight against Turkey. The annual income of a Macedonian peasant is said to be £10, but he still complains of the poverty to which he has been reduced by the oppression of the Turks. The average daily income of the Indian rayat is only 6 pice and students of Indian economics are wrangling over the question whether it is slightly more or less than this. Granting for a moment that it is even double of this, will it give any solace to the Indian rayat when he realizes that he cannot boast of bountiful crops, that large droves of his cattle have disappeared, and that his children are driven through starvation to seek the refuge of Christian orphanages? Can such a state of things be a source of comfort to the peasant or a source of self-congratulation to his rulers ? If the Macedonian peasant whose daily income amounts to 7 annas becomes a Wahabi, should not one whose income is only one-fourth of this turn out a Wahabi also?

Alleged pride and insolence of the ruling race in India.
Kaiser-i-Hind (23), 4th Oct., Eng. cols.

7. "At the Indian Club dinner at Calcutta, Mr. Bhupendranath Bose ruefully referred in the following words to the widening of the gulf between the governing classes and the governed. 'Whatever may be the causes, it cannot be disputed that the Indian of to-day with all his education and culture and accomplishments is further off from the rulers of India than were his forbears with their quaint and archaic ways. He does not get the trust which he feels is his due and he naturally feels sullen and disappointed. It is unfortunate that our English rulers seem to think that they know more of our country and people than we do overselves, and it is high time that we disabuse them of such a belief.' This is too true. And the Honourable Sir James Monteath and the Honourable Mr. Lely may take this remark to heart. But the real fact lies in what is called the insolence of office and the arrogance of the ruling race. Their conceit is overweening and their insolence is unbounded. But these infatuated men in authority are unconscious that such pride and insolence are only the precursors of national destruction....... The bureaucracy of the land seem to fancy otherwise. Well, we have only to wait for time, for time is the greatest solvent and we have great faith in it." [Elsewhere the paper quotes with approval the remarks made by the *Bengali* on Mr. Lely's reply to Mr. Mehta and observes :— The official classes are too stolid or too incompetent to discover yet that education brings with it a profound sense of self-respect, and that no self-respecting Indian, be he high or low, will ever stoop to truckle to the Moloch of officialism set up by the rulers of the land in our midst.]

Attitude of Government in respect of collisions between Natives and Europeans.
East and West (3) for Oct.

8. "It is not uncommon for justice to miscarry in cases tried by juries. But when most of the jurors belong to the same race as the accused person, what would otherwise pass unnoticed excites feelings far from conducive to cordiality between the races that Providence has brought together in India. Hence it was wise on the part of Lord Elgin to have ordered that among matters of importance to be telegraphed to the Government of India by officers under Local Governments should be included collisions between Europeans and natives. If the matter is of sufficient importance to report to the Government of India, it seems to follow that that Government should be entitled to interfere when a Local Government fails in its duty. It may, however, be admitted that the Government of India should not interfere too often. The urgency of each case must depend upon its own circumstances, but surely where the injury which is brought home to an accused person has resulted in loss of life, the Government, if it errs, should err on the side of interference rather than on the side of acquiescence. In what is known as the Bain case the Government of India is denounced for having ordered an appeal against the acquittal of the accused on the graver charges, when the Local Government was unwilling to do so. But then two Judges of the Calcutta High Court thought fit to order a re-trial of the case. It is because the Judge who was to have held the trial adopted a strange procedure and discharged the accused that it is found so easy to condemn the conduct of Government."

Alleged leniency shown in sentencing European accused in India found guilty of the murder of natives.
Native Opinion (38), 4th Oct. ; *Arunodaya* (92), 4th Oct.

9. In the course of an article entitled "Murders of natives by white men," the *Native Opinion* writes :—When some European soldiers outraged a Burmese woman, Lord Curzon ordered a strict inquiry to be made into the case and degraded the regiment to which the soldiers belonged, and for this act he was highly praised. The Commander-in-Chief, too, issued a circular whereby a soldier leaving cantonment limits without permission was to be punished severely by his Commanding Officer. But unfortunately for us, these efforts to prevent crimes by Europeans have not had such effect as they were expected to have. While on the one hand, the Viceroy and the Commander-in-Chief profess great sympathy towards the subject race and display much solicitude for their well-being, the Courts of justice present a very different spectacle on the other. It seems that in a scuffle between the strong and the weak the former is not liable to any penalty even if he causes the death of the latter by his act. The benevolent intentions of Government are thus nullified and misgivings about British justice are

engendered in the minds of the people. If the officials were by their conduct to prevent the growth of such misgivings it would be beneficial to both sides and tend to increase the loyalty of the subjects to Government. [The *Arunodaya* writes:—In Ceylon, two natives were recently tried on a charge of murdering a European planter and sentenced to death on the verdict of the jury. We do not know the details of the case, but it reminds us of various cases in India in which European accused found guilty of the murder of natives escape with only a moderate term of imprisonment such as one or two months and when one thinks of these cases, one's mind is naturally filled with pain and astonishment.]

The Calcutta Chamber of Commerce and the Bain case.
Sudhárak (43), 5th Oct., Eng. cols.

10. "Since Mr. Justice Sale of the Calcutta High Court adopted the strange procedure of acquitting Mr. Bain, there has been an unprecedented agitation in the Anglo-Indian community. They complain that the British Government in India have been unnecessarily interfering in cases of violence by Europeans against natives. Influential bodies like the Calcutta Chamber of Commerce are reported to have sent memorials to the Viceroy on the subject. The cases in which European offenders against poor defenceless natives are tried before a jury of their own race and lightly let off are so numerous that it was but incumbent upon the Government of India to inquire into the Bain case. Local Governments might be left to deal with such cases, it is true, but as happened in the present case Local Governments sometimes do think it necessary to connive at such cases on grounds of expediency. If the Government of India err at all in calling for a report on every such case, they certainly err on the safe side. No one can rightly complain that the special notice taken of such cases has in any way affected the course of justice—so far as justice goes in these matters. The cases are really tried by the juries, and the judges have to accept their verdicts. It remains to be seen whether the Indian Government is so weak as to be threatened into a deliberate neglect of their duty by what, to all appearances, is a 'white mutiny'."

A money-lender and his victim.
Dnyánodaya (34), 1st Oct., Eng. cols.

11. "In the *Indian Standard* Dr. Geo. Taylor of Ahmedabad tells a story of a poor farmer whom he was able to help. A money-lender made an agreement with the farmer to till his land for one-third of the produce. When the harvest came the money-lender took away the whole of the crop to sell, saying that he would be able to get a higher price for it. The farmer on going for his share was told that instead of any amount being due to him, there had been a loss on the transaction, and that he must bear one-third of the loss. The money-lender therefore demanded of the poor man Rs. 20. The man not being able to pay, the matter rested for a while, and then at the end of two years the money-lender took him to Court for the recovery of Rs. 36, to which he had increased the original amount of Rs. 20 by exorbitant interest. Luckily, Dr. Taylor was able to give evidence that disclosed the fraud, and the Judge dismissed the suit, ordering the costs to be borne by the plaintiff. The land is full of such wicked money-lenders. Small loans are enormously increased by exorbitant interest, and the ignorant man who has signed bonds which he could not read is ruined. We do not think Government has interested itself enough to protect the poor against such extortion."

Destruction of life in India caused by wild beasts and snakes and the Indian Arms Act.
Arunodaya (92), 4th Oct.; *Shubh Suchak* (140), 2nd Oct.

12. If Government think that the enormous mortality due to wild beasts and snakes in India can be effectively checked by a system of rewards for the destruction of wild beasts and reptiles, they are mistaken. The system of rewards fails to achieve its object because the people possess no arms and many are ignorant even of the existence of such rewards. In the meantime the heavy toll of victims to the fury of wild beasts continues to be claimed annually. Licenses for carrying arms are not granted on a liberal scale. New licenses are not issued and the old ones are gradually cancelled. It is no wonder if the rewards for the destruction of wild beasts are, under the circumstances, never claimed for the most part. In view of the frightful mortality from this source which is recorded every year, we hope that our benign Government will adopt a more liberal policy in granting arms licenses to their loyal subjects. [The *Shubh Suchak* makes similar comments.]

Proposed changes in the constitution of the Indian National Congress.
Voice of India (16), 10th Oct.

13. "It does not contribute to the intellectual or moral strength of the Congress to mass together large numbers of men who gather merely to witness the show. Such is the remarkable admission which occurs in a circular letter addressed by the Secretaries of the Madras Congress Committee to other Committees. It appears that attempts have been made since 1887 to give the Congress a constitution, but without avail. The recommendations of the Madras Committee are neither extravagant nor radical: they are to the effect that two Assistant Secretaries on a salary of Rs. 200 per mensem each should be appointed to do the work of the Congress throughout the year, and that a limited number of delegates should be sent from each province. This number is fixed on a liberal scale, giving a total of 250, excluding the 100 extra delegates whom the province in which the sitting is held should be empowered to return. This reform of the existing procedure will, it is expected, obviate the necessity of erecting a costly pandal and minimise the difficulty and expense of securing other accommodation and thus leave more time for real political study and work. But what about the visitors? We thought that the pandal was necessary more for visitors than for delegates. Perhaps the reduction of their number will be no less conducive to the intellectual and moral growth of the Congress than fewer delegates and smaller pandals."

Subjects to be discussed by the next Indian National Congress.
Jám-e-Jamshed (23), 5th Oct., Eng. cols.

14. "Have the leaders of the Congress movement at last awakened to the folly of trying to flog dead horses into activity? The Madras Committee, at any rate, would appear to have seen the necessity of working on more rational lines, it being decided that only a small programme of subjects should be drawn up, and that the item thereof should be discussed in a more business-like way than has found favour in the past. Under the present system, owing to the multitude of subjects and the perfunctory character of the speeches, the reports of the Congress have very little educative value; and hence the Committee have proposed that only a select number of subjects should be taken up for discussion. It has been suggested that henceforth the Committee in the province in which the Congress is to be held should settle and circulate subjects for discussion in July each year, and that, if necessary, the sitting of the Congress should last four days, instead of three. Considering the poor results of so many past years of work, the suggestion should commend itself to the Congress leaders in the various provinces. For the present year the Madras Committee have selected five subjects, among which the expansion of the Indian Legislative Councils takes the first place. It will not be a graceful thing, we know, to begin by quarrelling with those who are anxious to mend. But, then, we are not quite sure if, considering the present circumstances, the Congress can do more than merely express a pious hope for the expansion of the Councils. It is, therefore, really hard to understand what useful purpose could be served by giving so much prominence to the question. The second item, namely, the consideration of the disabilities of Indian emigrants in British colonies and foreign countries, is undoubtedly of more pressing importance, and we should have liked to see more prominence attached to it than to the first question, which, at best, will be but of academic interest for some years to come. The next question relates to the increase in the military burdens of the Empire. It forms another old plank in the Congress platform, but since it has been selected for discussion, we hope that criticisms on the subject will be of a constructive character. Rules for enlistment of public servants and the recommendations of the Police and Universities Commissions form the fourth and the fifth items of the programme. The importance of these items is not to be denied, and we trust that those who will be entrusted with the resolutions relating thereto will spare no effort to put their case as strongly, ably and moderately as possible."

Alleged backwardness of the Muhammadans in political movements.
Bombay Punch Bahádur (158), 5th Oct.

15. The Hindus have taken full advantage of the freedom granted to them by the British Government. The Muhammadans on the other hand have, as the result of Western education, learnt only to practise the virtue of loyalty. They attach again a peculiar meaning to the term "loyalty" and understand by it a blind and unreasoning acceptance of all acts of Gov-

ernment whether beneficial or otherwise. They look upon the Hindus as disloyal and seditious simply because they endeavour to lay their grievances before Government. The late Sir Sayad Ahmed moved heaven and earth to belittle the Congress. But the Hindus are not shaken from their purpose by such denunciation and remain as staunch Congressmen as ever. They consider the promotion of the welfare of their countrymen as the end and aim of their existence. For instance, the Honourable Mr. Gokhale is said to have resolved either to make a tour through the country to collect a fund for the Congress or to go to England and seek entrance into Parliament with a view to interest that body in the grievances of the Indians. The Parsis have already obtained admission into Parliament. From the Muhammadans nothing can be expected because they only know how to wait and grumble.

Mr. Lely's rejoinder to Mr. Mehta on the duties of educated natives.
Kesari (114), 6th Oct.

16. Last year the Honourable Mr. Lely made certain allegations of apathy against educated natives in his Council speech, and this year the Honourable Mr. Mehta replied to those allegations in his speech during the Provincial Budget Debate. He showed therein that the charges brought by Mr. Lely against the educated class were hollow and baseless. The Honourable Mr. Lely sent a reply to Mr. Mehta's speech through the *Times of India*, in which he explains his position more fully and exhorts educated natives to co-operate with the officials and to assume the permanence of British rule in India as an unalterable fact like the Ganges or the Himálayas. This is Mr. Lely's generous advice to educated natives. But the futility of it is palpable to any one. English education has taught us many things, and among these we have learnt the causes of our national degradation, of the lack of leaders and of a feeling of nationality among us, and of our conquest by aliens not by surpassing strength but by superior stratagem. Nay, many of us are absorbed in the thought of removing these causes and of devising remedies for ameliorating our present condition. These signs of activity among the educated class may strike the authorities as symptoms of sedition, but the Bishop of Bombay regards them on the contrary as indications of a national awakening. Let us, however, examine a little critically Mr. Lely's advice to the natives to look upon British rule in India as a permanent fact. What does the expression 'British rule in India' mean? Does it mean the present policy of our rulers in governing this country, under which thousands of Englishmen are growing fat upon the country's resources and which dwarfs and stunts the growth of native talent and enterprise and the development of indigenous trade? If this is Mr. Lely's idea of British rule, we can unhesitatingly assure him that it is impossible for this kind of British rule in India to endure for ever. English education has awakened new aspirations in the minds of natives. Thay have begun to look upon the present policy of our rulers as unjust, and it is their ambition to be of service to their country, provided their rulers give them the necessary facilities. They know that the goal they have set before them will not be reached in five or ten years, but they are endeavouring to get some of the difficulties in the way removed by means of public agitation. If British statesmen have any real duty to perform in India, it consists in helping the natives to reach this goal. The ideal of British rule does not, of course, lie in reducing the people of India to the condition of slaves and sending English lads to rule over them. On the contrary, it lies in elevating natives and rendering them fit for self-government. It is saddening to think that natives still lack the spirit of stern independence which ought to characterise them. Many of them betray signs of servility and acquiescence in the official will. The spirit of resolution and self-sacrifice is not growing among them with vigour, but we feel sanguine that in course of time we shall witness a healthy and wholesome improvement in this respect, and have genuine and self-respecting patriots among us who will not consent to serve in a menial capacity the alien intruders who have monopolised all wealth and power in the country, but will insist upon having from them their fair share of both. This is bound to be the inevitable result of the spread of English education among us. Temporarily, the prospect may seem gloomy, but the sun is surely behind the clouds, and when it emerges the dark clouds will melt away before it. If this fact be borne in mind by our rulers in their treatment of educated natives, it would be advantageous to both alike. The permanence of British rule can only thus be secured, and by naught else.

Comments on Colonel Yate's Darbar speech at Quetta.

Kál (110), 9th Oct.

17. A Darbar was recently held at Quetta where Colonel Yate, Agent to the Governor-General, delivered a speech to the Khans of Beloochistan. He had two complaints to make against them. He regretted, first, that they did not supply transport camels to the British Government for service in Somaliland, though they were requisitioned to do so. It is well known that some of the Native Chiefs in India made offers of their troops, horses and camels for service in Somaliland as soon as intelligence of the outbreak of hostilities in that region reached their ears. But the Beloochi Khans ignored an explicit request made to them for the supply of transport camels! What is the use of such animals unless they are employed directly or indirectly in the work of human slaughter? Every object in creation is intended to be placed at the service of civilised people for extirpating all barbarous races off the face of the earth. This principle does not seem to have been impressed upon the minds of the Beloochi Khans as firmly as it is upon the minds of Native Chiefs. Another complaint made by Colonel Yate against the Beloochis was that they did not readily enlist as sepoys in the Indian army of His Majesty. This, too, is a serious defect of the Beloochis. They should have realised that the holy object of Providence is that the uncivilised portion of mankind should be massacred in battle by civilised people, and that the former should therefore fulfil this Providential design by shouldering rifles and firing them upon their fellow-countrymen. This object they can achieve by enlisting in the British army, and they will at the same time pave the way for the conquest of their country by the British. The Beloochis do not yet value the blessings of civilisation and prefer their old-fashioned monarchy to an alien yoke. Colonel Yate, however, requested the Beloochi Khans to persuade their tribesmen to join the British army, and it is hoped that by and by the Beloochis will fight against the independence of their native land and help to bring it under foreign sway.

Proceedings of the last meeting of the Bombay Legislative Council.

Voice of India (16), 10th Oct.

18. "When a Governor speaks on a legislative measure, his tone is generally one of exposition; when a Member of Council introduces it, his manner is apt to be one of advocacy. Was it some such bias that made us feel, while reading His Excellency Sir James Monteath's lucid and dignified statement introducing the Khoti Bill in the Legislative Council last Saturday, that we were reading the speech of an acting Governor? We trow not. The merits of the speech have an objective reality, due perhaps to Sir James' temporary elevation, but none the less indubitable. The main object of the Bill, it was explained, is to afford protection to such tenants as wish for it and need it against demands which, under the crop-share system, may be oppressive or absolutely ruinous. In a former issue we stated how the Bill proposes to relieve the hardship of some of the Khots, who have to pay a higher assessment than the rent they receive; they will be allowed a clear profit of 25 per cent. of the assessment and local cess combined; and this principle will be applied retrospectively by refunding a portion of the taxes paid by the tenants during the period when the Khots began to relinquish the lands and the tenants to manage them. This is present generosity, though it goes merely to wipe out a past hardship. The Honourable Mr. Parekh contended that, as the cost of collection in some cases came up to 20 per cent. of the revenue, 25 per cent. left too small a margin of profit, and that any arrangement which did not leave the Khots as much profit as the assessment could not be equitable. This contention was in accordance with the well-known principle on which the Government shares the profits of land with landlords, and it is difficult to see how it is met by Sir James' reply that the minimum is fixed only in cases where the rent is less than the assessment. Why should not the assessment be reduced in such cases, and why should they be treated as exceptional? If the cases are few, the Government can all the more afford to make the concession. Non-official criticism of the two Bills introduced in Council was also to a large extent directed against the power proposed to be given to the executive. The Honourable Members contended that the Khoti Bill deprived Civil Courts of the powers already

possessed by them of adjudicating upon questions relating to the nature of certain tenancies; while His Excellency Sir James Monteath maintained that the Bill did not go 'far beyond the existing Act.' But if there was a change, Sir James was prepared to defend it on the ground that decisions by Civil Courts took more time and meant more expense. In one district it would appear there was a period when there was a dispute between every Khot and every tenant, and if these disputes had not been settled by a summary procedure they would not have been settled at all! If so, we can only hope it was not a typical district. But an equally great evil, in Sir James' opinion, was the 'fees paid to lawyers who discuss cases at very great length.' Lawyers, we suppose, would be the very first persons to curtail their arguments if their clients could be persuaded that brevity was the soul of cogency. But so long as Indian lawyers cannot be paid on the reputed Chinese system of paying a doctor—the longer the treatment the smaller the fee—to gag lawyers would be to gag their clients. Instead of betraying his impatience with lawyers, we should have liked Sir James to tell us whether the tenants are generally able to defend their rights without legal advice. But perhaps the temptation to give his reply in the form in which he gave it was too strong in view of the personality of the gentlemen who expressed their jealousy of executive aggrandisement. The delay, which in defending this Bill was ascribed to Courts of law, was in the case of the Motor Car Bill ascribed to the legislature. But suppose the Act lays down certain rules and invests the Local Government with power to modify them in case of emergency pending the amendment of the Act, will the Legislature be serving against the principles of sound legislation or cause inconvenience to Government or to the public?"

Bombay Samáchár (56), 7th Oct.

19. The proceedings of the last meeting of the Bombay Legislative Council were hardly calculated to evoke public satisfaction. In the first place, there was no necessity whatsoever to convene a meeting of the Council during an *interregnum*, inasmuch as the business before the Council was not at all of an urgent character. The replies to the interpellations by Honourable Members were as usual unsatisfactory and evasive. Of the two measures introduced in the Council, the Khoti Bill seems to be based on erroneous principles and fails to render sufficient justice to the interests of Khots. The Motor Car Bill in its present form is not only useless for practical purposes, but is fraught with danger to public safety. The measure leaves the regulation of speed entirely in the hands of the executive. Such a procedure is objectionable in principle, for it is not expedient that the legislature should surrender its legitimate functions to the executive. We hope the Select Committee will defer the submission of their report till the arrival of the new Governor, who appears to have made a special study of the motor car question.

Mahrátta (9), 4th Oct.

20. "The meeting of the Bombay Legislative Council which was held in the Council Hall yesterday gave a comparatively early opportunity to the members of the Council to pump out information from Government on its administrative measures and policy. The Honourable Mr. Setalvad seems to have been in possession of information to the effect that whereas the Educational Code makes it compulsory on Government to employ only trained persons as teachers, and whereas trained teachers are entitled to a minimum pay of Rs. 7, Government have tolerated cases in which pupil-teachers were made to do the work of trained teachers. A supply of pupil-teachers is sure to be unfailing, and what Mr. Setalvad fears is that this system of employing pupil-teachers would be a permanent one. His questions on the subject of the want of efficiency and adequacy of the teaching staff and apparatus in some of the Colleges failed to hit the mark. As regards the medical inspection at Kalyán, Government declared that the state of plague renders its continuation necessary. 'The state of plague' is a vague expression; and the actual facts about this 'state of plague' on the Bombay and Poona side of Kalyán show that no generalisation can be drawn from it so as to justify the continuance of the medical examination at that station. The question asked by the Honourable Mr. Parekh regarding the income tax assessments

in 1902-1903 in the Northern Division is significant; and it shows that what has taken place in the Sirsi Taluka of the Southern Division, as was conclusively proved by us a few days ago, threatens to take place in many other talukas as well. An inquiry into the matter has been promised and may prove interesting. The new District Municipal Act as well as the Act of 1884 does not prevent Government from allowing the minimum number of elected councillors in Municipalities to be exceeded if they like. Mr. Parekh wanted to point out that this minimum has been seldom exceeded in practice, and to inquire whether Government were not going to bestow the franchise more liberally. In reply, Government refused to make a declaration of general policy, but promised to consider individual cases if put before them. Government shut up Mr. Parekh according to their wont in the matter of the Land Revenue Policy in Gujarát by declining to make any inquiries. The Honourable Mr. Dixit inquired whether Government would not mind increasing the emoluments of Public Prosecutors and Government Pleaders, but was told that there were many more urgent needs to be first dealt with. We think for once we agree with Government in this matter."

Jám-e-Jamshed (23), 5th Oct; *Bombay Samáchár* (56), 10th Oct.

21. The Honourable Mr. Parekh at the last meeting of the local Legislative Council interpellated Government upon the manner of recovering arrears of land revenue in the Broach District. The reply of Government to the Honourable Member was utterly disappointing. It only shows with what unreasonable tenacity Government still cling to the exploded theory of contumacy on the part of cultivators in withholding payment of Government dues. The reply of Government to another interpellation by Mr. Parekh *anent* the adoption of coercive measures for the recovery of revenue in the Broach and the Surat Districts was equally unsatisfactory. As the complaint, however, has been made by a publicist of Mr. Parekh's reputation, we hope Government will not fail to make a searching departmental inquiry into it. [The *Bombay Samáchár* expresses dissatisfaction with the Government's reply to the Honourable Mr. Setalwad's interpellation about the construction of a railway from Ahmedabad to Dholka. The paper is surprised at the professed ignorance of Government about the grievance in question, and reminds the authorities that the question has been off and on before the public for the last fifteen years, and that only a few months ago the public had addressed a memorial to the Commissioner, Northern Division, calling attention to the hardships of the people owing to the want of a well-built road between Dholka and Ahmedabad.]

Adverse comments upon the appointment of an Assistant Judge at Sátára.
Prakshak (39), 6th Oct.

22. The last issue of the *Bombay Government Gazette* announces the appointment of a new Assistant Judge at Sátára. As the District Court has not much work left in arrears, there was no necessity of an Assistant Judge for our district. Moreover, persons generally appointed to the post of Assistant Judge have, as a rule, no previous experience of the work of Civil Courts and are yet invested with appellate powers within a short time after their appointment. The latest appointment does not form an exception to this rule. We hope Government will kindly reconsider the appointment.

Grievances of the people of Sholápur and an appeal to His Excellency Sir James Monteath to redress them.
Kalpataru (111), 4th Oct.

23. Tours of a Governor like His Excellency Sir James Monteath, who has filled high offices in this Presidency and knows the people thereof intimately, are likely, in our opinion, to produce good results. As His Excellency is to visit our town shortly, we take the opportunity of placing before him a few local grievances in the hope that they will be redressed:—(1) The trade of Sholápur has suffered to a considerable extent because Hotgi, and not Sholápur itself, is the junction station of the G. I. P. and S. M. Railways. The local traders are put to much inconvenience and expense because of the necessity of loading and unloading their goods in transport at only a short distance from Sholápur. If Sholápur be made a junction station instead, local trade will receive an impetus and the S. M. Railway authorities, too, will find the arrangement profitable; (2) the

nullahs round the city are a source of danger, especially in the rains, when shocking fatalities sometimes result. The condition of the main roads leading to Sholápur with one or two exceptions is also far from satisfactory, and the District Local Board has no funds to put them in a proper state of repair. It will be desirable if Government undertake the expense of repairing the roads and constructing culverts where necessary; (3) at the time of the next revision survey the assessments on land should be lowered in view of the poverty of the people and of the soil; (4) practical instruction in agriculture should be imparted to the rayats, not in experimental farms but on their own fields.

Mr. R. M. Patel's suggestion to Government to introduce a system of registering account-books.
Gujarati (19), 4th Oct., Eng. cols.; *Rást Goftár* (28), 4th Oct.

24. "Mr. Patel's proposal strikes one as being a simple one. But there are in our judgment, very grave objections to the universal enforcement of any such compulsory system in India. It is well known that among native traders and business men accounts for the preceding year are made up and fresh accounts for the new year opened at the time of the Divali, and to compel thousands of traders and shopkeepers to dance attendance at the Registry Office at a time when they would be busy with their accounts would be productive of intolerable hardship and inconvenience. Besides, we do not think the proposed scheme would lessen the chances of fraud to any material extent. Even with the Austrian system in force what is there to prevent shopkeepers, if they are inclined to be dishonest, to have a double or triple set of books to enable them to make such entries as they desire? Besides, even if a lead seal were substituted for the wax-seal, what is a trader, however honest and respectable, to do if the 'silk string' is eaten up by rats or white ants or cut by a child? Are such account books to be held inadmissible in evidence because the string has been thus tampered with.......... The Bombay Government have forwarded Mr. Patel's letter to certain officials, both executive and judicial, to the Chambers of Commerce, the Bombay Incorporated Law Society and the Pleaders' Association. It will strike most people as not a little extraordinary that no body of native traders and merchants who are most deeply interested in the subject have been asked by Government to give their opinion on the subject." [The *Rást Goftár* writes with approval of Mr. Patel's proposal, but adds:—It remains to be seen how far it will be found practicable by the Government and by those by whose advice it is likely to be guided in the matter.]

Alleged leniency shown by Judicial officers to habitual offenders in the Punjáb and in certain districts of the Bombay Presidency.
Native Opinion (38), 4th Oct.

25. Sir Charles Rivaz, in reviewing the latest Report on the Judicial Administration in the Punjáb, severely remarks that the undue leniency shown even to habitual offenders accounts for the people's want of faith in the administration of justice in the Punjáb, and that such a course is likely to bring the Judicial Administration into contempt. Even in our Presidency some districts are gradually drifting into a condition similar to that of the Punjáb. It would be well if Government were to take severe notice of those officials who thus try to lower the prestige of Government.

Effects of the new Land Revenue Act upon some rayats of Sangameshvar Táluka (Ratnágiri).
Bakul (94), 4th Oct.

26. Under the heading "Harassment caused by the new Land Revenue Act" the *Bakul* writes:—Certain revenue defaulters in the Sangameshvar Taluka (Ratnágiri) were recently served with notices by the local revenue authorities to show cause why their lands should not be declared forfeited in consequence of the non-payment of the land revenue due thereon. The defaulters thereupon tendered the amounts due from them, but were informed that these could not be accepted without an order from the Collector.

The Bombay Government and land revenue arrears in the Presidency.
Gujarát Mitra (20), 4th Oct.

27. It is India's greatest misfortune that her rulers tenaciously adhere to their pet theory of the prosperity of the masses in the country. The latest exemplification of such attitude is furnished by a recent Resolution of the Bombay Government sanctioning remission of arrears for 1899—1902 in all districts in the Presidency

except Násik, Surat and Broach. We are utterly at a loss to comprehend what led Government to make an invidious distinction calculated to operate harshly upon the rayats of these three districts. If the concession has been withheld from the latter on valid grounds, the public surely have a right to know them.

Alleged severity of the measures adopted in Mándvi Taluka, Surat, for recovering arrears of land revenue.
Gujarát Mitra (20), 4th Oct.

28. We beg to draw the attention of Government to the harsh measures resorted to by revenue officials in recovering land assessment in Mándvi Taluka (Surat). Complaints are being made in the taluka about distraint of holdings and moveable property for default in payment of revenue, and some occupancies are said to have been confiscated. The taluka having suffered terribly from famine during the last three years, the agriculturists there deserve lenient and sympathetic treatment from Government. Of course, nobody asks that contumacious defaulters should be allowed to escape the payment of their dues, but it is certainly incumbent on the revenue authorities, before ordering recovery of arrears from agriculturists, to make careful and independent inquiries into their individual condition and their ability to meet the revenue demand.

Alleged unsatisfactory administration of certain talukdari villages by Mr. Bhimbhai Kirparam, Talukdari Settlement Officer.
Káthiáwádno Himáyati (67), 4th October.

29. We beg to draw the attention of Government to the unsatisfactory administration of the forty talukdari villages of Chuval in the Viramgám Sub-Division of Ahmedabad District which have been placed under the management of Mr. Bhimbhai Kirparam, Talukdari Settlement Officer. The management of these villages is practically in the hands of a nominee of Mr. Bhimbhai, Mr. Chunilal Parbhudas, Deputy Japti Manager, against whose administration no end of complaints are being made by the public. It is really unwise to entrust the management of so many talukdari villages to a petty official whose salary does not exceed Rs. 40 per mensem. It is said that the creditors of the talukdars are not paid their dues properly, and that harassing impediments are thrown in the way of such of them as wish to recover their dues under a decree from a Civil Court. Apparently Mr. Bhimbhai entertains the belief that being an officer of high position, he can with impunity defy the orders even of judicial tribunals.

Plague measures for the City of Bombay.
Jám-e-Jamshed (23), 9th Oct., Eng. cols.

30. "The public have undoubtedly a right to know, both from the Municipality and the Government, what steps they have taken, or are prepared to take, in view of the experiences of the last season, to arrest the progress of the disease and to minimize its effects when it again overtakes the city. Have they matured a rational plan to combat the disease, or is again a policy of indecision and doubtful measures to be pursued, and the city left to its fate? Lord George Hamilton was, a few months ago, pleased to say in the House of Commons that there was no need of a further Commission, as the report of the last Plague Commission was a standard authority on the subject of plague prevention, and the policy of the Indian Government had been based upon it. Now, if anything has been conclusively demonstrated in regard to plague, it is the utter futility of the measures laid down by the Commission and the complete failure of the policy based on their recommendations. We are far from suggesting that, because that policy has so completely failed, we should resort once again to measures which did no good before. We still remain as convinced as ever that any plague policy which is to be successful will have to be based on popular acceptance, and that no measures will give satisfactory results which are not the outcome of the joint deliberations and combined wisdom of Government officials and the representatives of the people. We do not certainly anticipate that, as soon as these will put their heads together, plague will fly and disease and death will be things of the past. But we have still sufficient faith in the wisdom of our civic elders to feel that well-organized efforts on their part will go far towards lessening the ravages of the epidemic."

Frequency of thefts at Belgaum and a request to the local Police.
Chikitsak (100), 7th Oct.

31. **The annoyance caused by certain Muhammadan mendicants to poor, ignorant women sitting in the local bazar at Belgaum to vend their wares on the market day had stopped temporarily in consequence of the order of Mr. Lallubhai, Deputy Collector, on the subject, but these sturdy beggars have, it seems, begun to ply their trade once more and to harass innocent persons. We hope the Police will look to this and promptly put a stop to the nuisance. There is also another matter which claims their attention. As many persons have deserted their houses in the town and gone to reside elsewhere on account of plague, thefts have become frequent, evacuated dwellings being successfully broken into by thieves. It is the duty of the Police to guard the property left in the town and to prevent theft by the exercise of extra vigilance.**

Comments on the Honourable Mr. Muir-Mackenzie's speech at the prize distribution of the Poona Gayan Samaj.
Mahrátta (9), 4th Oct.

32. "The Honourable Mr. Muir-Mackenzie in his speech on the occasion of the prize distribution held by the local Gayan Samaj remarked that the Samaj had provided a common meeting ground for the musically inclined of both societies. 'In this way,' said he, 'they would come to understand and appreciate each other more and more and in time they would perhaps end, who knows, by sitting and eating together at one table?' It may be noticed that even in the enthusiasm of a musical moment Mr. Muir-Mackenzie's fancy could not soar so high as to suggest that inter-marriages, too, would take place between Europeans and natives. European enthusiasm stops at the point of danger to the purity of blood. But some of our native enthusiasts are so far wanting in self-respect that there is no point at which they will stop in their dream of a *fusion* between Europeans and natives of India. We may give an instance. In his 'Reminiscences of the Deccan College,' a paper read on 23rd March last, Mr. G. J. Agashe expressly said that he hoped the day would not be far distant when 'marriages between Hindu women and gentlemen of European extraction' would be acceptable on either side! By the bye, it may be noted that marriages between Hindu gentlemen and European ladies did not even strike Mr. Agashe's fancy. Perhaps he well knew what the consequences would be of such a suggestion. Side by side with this we shall quote the following which appeared in the *Bengal Times* in June 1885 long after the excitement over the Ilbert Bill had died out, and which Sir Henry Cotton quotes in his 'New India.' Says the *Bengal Times*:—'We would effectually dispose of every Bengali scoundrel who dared to aspire to an Englishwoman for a wife, while any English woman who married a native should, in our opinion, be publicly exhibited as a shameless abandoned woman, a reproach to her sex and a disgrace to her nation.' May we ask why we should not say the same thing of a native gentleman who marries a European woman?"

Unsatisfactory condition of the Sátára-Rahimatpur road and a request to the authorities of the Public Works Department to improve it.
Prekshak (39), 6th Aug., Eng. cols.

33. "A correspondent of ours from Rahimatpur informs us of the bad condition of the road leading from Sátára to Rahimatpur and further on to Pandharpur. The correspondent is, however, misinformed when he takes the District Local Board to task for the present condition of the road. We note here for his information that the road is an Imperial one and directly under the charge and supervision of the Public Works Department. As to the shameful condition of the road, we fully agree with our correspondent and request the authorities to take immediate notice of the same.... ..... We do not think it would be impertinent on our part if we were to inquire for how many years past this road has had not the benefit of the personal inspection of the Executive Engineer or of his immediate assistant. Public Works are intended to serve public convenience, and we do not think that the word 'public' does not include native public. It may be that European officers or military men have not to use this road often. But that does not justify its utter disregard and the want of supervision over it. We shall, no doubt, be transgressing the limits of fair criticism if we were to remark that the Executive

Engineer could have better utilised the money he is spending on the levelling of the road near his bungalow if he had spent it on the improvement of the Satara-Pandharpur road."

Alleged ill-treatment of Diwan Vatanmal, Assistant Engineer, by Mr. Mountford, District Magistrate, Lárkhána (Sind).
Prabhát (47), 12th Sept., Eng. cols.

34. "Some time ago we heard that Diwan Vatanmal, Assistant Engineer, had been maltreated by Mr. Mountford, District Magistrate, Lárkhána. But we gave no credence to the report. We thought that an officer in the position of a District Magistrate could not be guilty of such conduct. It turns out, however, that we were wrong in our surmise. The Suddur Court has passed an order quashing the proceedings instituted under Section 133 of the Criminal Procedure Code against Diwan Vatanmal by Mr. Mountford. In the opinion of the Suddur Court Mr. Mountford exceeded his authority and acted in contravention of law in the matter. If Mr. Mountford could handle a man holding the office of an Assistant Engineer so roughly, what must be his treatment of humbler folk? The conduct of Mr. Mountford calls for severe notice on the part of Government, and they will not, we hope, fail to do their part."

Alleged corruption among subordinate officials employed on the Jámráo Canal (Sind).
Al-Haq (46), 26th Sept., Eng. cols.; *Hyderabad Journal* (4), 30th Sept.

35. "Government have spent crores of rupees on the Jámráo Canal in order to increase the resources of the province and provide food for thousands, but it is a pity that such a large and important canal is practically left to be managed by such petty servants as Darogas and Abdars who harass and blackmail the poor zamindars. The beneficent intentions of the *sarkar* are thus nullified by the selfishness and greed of the myrmidons of the Engineering Department. We say this on the strength of a letter we have received in Sindhi from a Hindu zamindar and which, though written in a crude style, we have already published *in extenso* believing that it really voices the genuine grievances of the zamindars. We translate the letter below:—'The Darogas, Abdars and Amins on the Jámráo Canal are giving us water by rotation. The work of looking after the wants of the fields and regulating the supply of water is in the hands of Punjabis who levy blackmail and still refuse to supply water until they get more money. Now, Sir, what are we to do? We had thought we were going to reap good fruit from the Jámráo Canal, but to our utter disappointment our good fortune has changed into bad. If, in our despair, we threaten the Abdar with a complaint to higher authority, he inflicts speedy vengeance upon us by breaking the mouth of the pipe and letting the water on to our field and then prosecuting us for infringement of the regulations for the supply of water. What, then, are we to do? There is especially one Abdar at mile 12 of Dergan Mianji by name Aidass who has ruined many zamindars. There is hardly any supervision over these petty employés. The higher officers at mile 84 are also covetous and stop the supply of water for days together. Kindly bring this serious matter to the notice of Government so that the eyes of these subordinates may be opened. If nothing is done, we shall have to give back our land to Government. The poor zamindars cannot even obtain sound advice without payment in advance. So far as we are concerned, the British Government does not seem to exist. The petty officers are all-in-all'." [The *Hyderabad Journal* writes:—"If what our contemporary the *Al-Haq* says is true, we think it is high time the authorities enquired into the conduct of the subordinates employed on the Jámráo Canal. That the zamindar should be able to get water only on payment of a bribe, and even then be deprived of it because his neighbour has greased the palm of the Daroga better, is scandalous. We join our contemporary in his prayer for the redress of this grievance."]

The Encumbered Estates Department in Sind and the Sind Zamindars.
Al Haq (46), 19th Sept., Eng. cols.

36. "We have more than once complained of the very heavy expenditure of the Department and the undue influence which non-European employés are often allowed to exercise in the management of the Estates. Though no apparent action has been taken, we are not without hope that the matter is receiving the close attention of Government. By way of emphasising our contention we will

put before the authorities a specific and concrete example of the ruinous state of things now prevailing in the Department. A few years ago a certain Zamindar sought the protection of the Department. His debts were compounded for Rs. 113. And yet after six or seven years' waiting, when he asked for details of receipts and expenditure, he was told in letter No. 1301, dated 5th September 1903, that there was a debt of Rs. 486 against his estate! Is not this a very sad commentary on the relief and protection which the Department is supposed to afford to embarrassed zamindars? Is it not monstrous that whereas the original debt was so insignificant, six years' management by the Department has only resulted in a considerable augmentation of the same, and what is all this chiefly due to? It is the expenditure on the establishment that is the cause of turning 'protection' into 'ruination.' There is a subtle connection between this condition of things and the existence in the Department of men of racial antipathies. Unhappy Zamindars! what is intended for their advantage only leads to their ruin."

Disapproval of the appointment of a Police Inspector to the post of a Mukhtiarkar in Sind.

Hyderabad Journal (4), 16th Sept.

37. "In the matter of filling up responsible administrative posts generally—those of Mukhtiarkars in particular—the local Government has, in recent times, shown a colossal genius for blundering. But the farce seems to have been very neatly rounded off by the recent pitchforking of an Inspector of Police—highly capable *as such*—into the onerous situation of a Mukhtiarkar. It is nothing more or less than putting a square man into a round hole. The climax will, however, be reached, if the Mukhtiarkar-elect is posted to the very district in which he has served as a Police officer for more than a couple of decades."

Complaint against a Police official concerned in a Police investigation at Shikárpur (Sind).

Al-Haq (46), 26th Sept., Eng. cols.

38. "A trusted correspondent at Shikárpur sends us an account of a Police 'investigation' from which we are obliged to conclude that certain Police officers of that town have still need to learn the first rudiments of law. We also suspect complicity on the part of some of them in certain doings we shall presently mention. For about a month the residents of Atta Mahomed's *mohla* were disturbed every night by stones being thrown into their houses. They set spies to catch the culprits. At last, on the 5th September, the spies discovered two men in a deserted part of the neighbouring burial-ground. One of the men had a Police uniform on, though he was not a policeman; the other wore white clothes. Both were identified and taken before the Town Inspector. The latter sent for Jamadar Ghulam Nabi and dismissed the complainants saying that the latter would look into the matter. The result of the Jamadar's inquiry was that the two men who had been caught were let off, and the Police Constable Gulam Husen whose uniform was on the person of one of them was arrested. These proceedings are surely very unsatisfactory and rather suspicious. Clearly, the man wearing the Police uniform was liable to prosecution under Section 170 of the Indian Penal Code for personating a public servant, and the man who accompanied him was liable under Section 109. It passes our comprehension how the Police Jamadar could let off the two men against whom there was sufficient evidence. We earnestly bespeak the vigilant Police Superintendent's attention to the matter. The Jamadar's conduct seems to call for severe notice."

Legislation.

The New Khoti Bill.

Kesari (114), 6th Oct.

39. The speech made by the Honourable Sir James Monteath at the first reading of the Bill shows that the provisions of the measure will be less stringent than they are at present. It seems to be admitted by Government that the principle about the gross produce being six times the assessment is true only on an average and cannot be applied to each and every case. But they still adhere to their opinion that the rent payable by the tenant to the Khot should, as far as possible, be fixed in cash. In explaining the delay in doing justice to the Khots in the Devgad Taluka, Sir James Monteath stated that Government were making inquiries into the alleged excessive enhancements of assessment

by the survey authorities, and that as the result of such enquiries Government found that the enhancements were in some cases, at any rate, really excessive and that a reduction thereof was under contemplation. He also declared that the concession to the Khots about raising the amount of the *makta* up to 1¼th of the assessment would be allowed to have a retrospective effect, and that the Khots would be allowed to get an excess of 25 per cent. over the assessment either by the lowering of the assessment or by allowing the *makta* to be raised to the requisite amount where the Khot does not at present realise the above margin of profit. But nothing definite can be said about the matter until the Select Committee has submitted its report. The Khots should, therefore, lose no time in laying their views on the subject before the Select Committee. The Bill is at present so shaped that the principle of leaving an excess of 25 per cent. over the assessment to the Khot will at some future date be made applicable even to cases where the Khots receive fixed crop-shares or *maktas* at present. It was on this account that we gave a warning to the Khots in our last article on the subject not to allow this threatened invasion of their rights, which looks like a thin end of the wedge at present. Sir James Monteath's speech leaves this point unexplained.

Satya Shodhak (135), 4th Oct.

40. In commenting on the new Khoti Bill, the *Satya Shodhak* writes :—In the new Bill it is proposed to repeal Section 13 of the old Act, which entitled the Khots to seek assistance from the revenue authorities for recovering arrears and rents from defaulting tenants. This will limit the remedy of the Khots for the recovery of their dues to Section 87 of the Bombay Land Revenue Code. This section lays down, however, that assistance may be either refused altogether in all complicated cases or at most granted up to the amount of the assessment. This will naturally have the effect of increasing litigation between the Khots and their tenants. Section 18 of the Bill again vests excessive power in the recording officer, against whose decision an appeal will lie not to the Civil Court, but to the Governor in Council. The period for filing an appeal is also far too short, and the cost of it will in many cases be prohibitive. [Elsewhere the paper writes that a meeting of the Khots was held at Chiplun on 28th September, at which resolutions were passed requesting the Bombay Government to distribute Maráthi copies of the Khoti Bill to the Khots before its first reading, and postponing such reading till the memorial of the Khots on the measure reaches the hands of Government.]

Education.

A circular said to have been issued by the Head Master of the Bijápur High School.

Prakashak (53), 2nd Oct.

41. The Head Master of the local Government High School is said to have issued a circular to the Head Masters of Primary Schools in the city desiring them to persuade the boys of their respective schools to join the Government High School after the completion of their vernacular course for further prosecution of their studies. Now, the efficiency of an educational institution in the best recommendation for attracting scholars to it, and resort to canvassing to secure that object is an indirect admission of the inefficiency of the institution. There are many towns in the Presidency where Government High Schools are brought into competition with private educational institutions, but nowhere except at Bijápur is a circular of the kind referred to above ever heard of. We daresay the time spent upon issuing such circulars will be better utilised in elevating the tone and efficiency of the school.

Municipalities.

Comments on the general administration of Indian Municipalities.

Kál (110), 9th Oct.

42. A correspondent of the *Kál* writes :—Of all the rulers that have ruled India in the past, none can compare in the benignity of their rule with our British rulers. A native, under preceding Governments, could, at the most, rise to the position of Divan, but who ever dreamt in those days of the bestowal of the right of local self-government upon the people. We have been nevertheless enjoying this

right for many years past under the Britith rule and have been managing our local affairs, but a careful observer will not fail to see that even in granting the boon of self-government our rulers have secured a commercial advantage for themselves. It is well known that village Municipalities are under the control of European officers, and that in the case of the urban municipalities there are Europeans employed in Municipal service. Thus, though the management of local affairs is nominally in the hands of the people, one effect of local self-government has been to pour money into the pockets of European traders. European officers entrusted with the control of the affairs of Municipalities find all sorts of pretexts for indenting articles from England, such as cement, water pipes, disinfecting powders, &c. All these articles are expensive and not very durable or efficacious. But the wonderful part of the affair is that our Native Municipal Councillors do not utter a word of protest against this wasteful system of ordering out costly and flimsy articles from England.

Desirability of granting the elective franchise to the Municipality of Lárkhána (Sind).

Sindhi (48), 12th Sept., Eng. cols.

43. "Lárkhána with its ten subordinate talukas has grown into a District Town. But the Municipality remains yet in its primeval form, that is, a village Municipality constituted by nomination, and not by election. It is easy to realize that the system of nomination by the Commissioner at the instance of the Collector cannot secure any independence in the Councillors. There is a natural selfishness lurking in the human breast; and few souls can be found who would sacrifice their material elevation to the general good of their countrymen according to the dictates of their own conscience. If the nominees feel their position subject to the whims of the officers, they have naturally to regulate their conduct accordingly. Therefore, when the town has been considered fit to be elevated to the dignity of the capital of a district, it is but fair in the interests of the town that the constitution of its municipality should be elective. The elected members would feel themselves secure and would safeguard the due interests of the people. In the town can be found a number of educated men who can afford to defend the interests of the people, and a Collector of Mr. Mountford's wakefulness would secure the town a boon by moving the Commissioner to give an elective constitution to the local municipality."

Native States.

The Vedokta movement in Kolhápur.

Samarth (40), 7th Oct., Eng. cols.; *Brahmodaya* (166), 3rd Oct.

44. "The *Native States* of Madras has certainly done yeoman's service to the Indian public by the publication of a pamphlet entitled 'The Vedokta movement in Kolhápur.' This small book has been on our table for more than three months, and we are sorry we could not do justice to it earlier. The small space of a column or two which is generally allotted to English matter in our paper prevented us from reviewing the excellent pamphlet of our esteemed contemporary in one issue, and now we undertake to review it in all its details only by instalments, for the subject is of vital interest to all the Indian communities in general, and to the Brahmin community in particular. The *Native States*, we presume, has access to the private chambers of all the Indian Princes who must have by this time got some idea at least of this new and most unpleasant subject introduced by one of their class in his own dominions. Since the publication of the pamphlet by our contemporary the development of the Vedokta movement in Kolhápur has gone on by leaps and bounds, and it is making its existence felt almost every where. For the Sankeshwar-Jagadguru case, the Herla Kulkarni forfeiture case and the Rashingkar excommunication case may be said to have their origin more or less with the main question of the Vedokta movement. The Rajopádhye case is in full swing. For, since our contemporary wrote its last article in the pamphlet advising Shrimant Appasaheb Rajopadhye not to appeal to the British Government, the latter (seeing his out-and-out Dharmadaya Inam lands summarily confiscated) has actually preferred an appeal to the Bombay Government against the decision of Colonel Ferris, which that officer delivered without showing even the common courtesy of hearing Shrimant Appasaheb through counsel. Each party, we learn, is leaving no stone unturned

in producing all possible evidence in its own favour. Shrimant Rajopadhye has been absent from Kolhápur for the last four months and has made Poona his temporary residence, whence he is trying to collect materials in support of his case. His Highness, too, in his turn, we learn, has employed special officers in search of some papers here, and frequently sends one of his most over-zealous imported secular pluralists to Poona and Bombay to strengthen his case by the collection of fresh evidence in the Government Daftars of Poona and Bombay. Such has been the development since the publication of the pamphlet, the several articles in which we intend to review one by one from our next issue." [The *Brahmodaya* protests against the confiscation by the Kolhápur Darbar of the estate of Shri Shankaracharya of Sankeshwar Matha as unjustified on account of the peculiar nature of the religious endowment, and requests the Darbar authorities to retrace their steps as their action will never commend itself to public opinion in the Mahárástra.]

Intelligence extracted from the Press.

The Shivaji celebration at Karáchi by the Maratha community of that City on the last Dasara holiday.
Praja Mitra (72), 3rd Oct.

45. The Maratha community in Karáchi celebrated the Shivaji festival there with great pomp on the Dasara holiday. The proceedings included a *purán* reading by Popal Bhawanishankar at the Somnath temple, followed by a procession which was paraded through the streets with much *éclat*.

Honour done to a Parsi Journalist for courageously exposing an immoral practice at Bulsár in his paper.
Municipal Journal (5), 7th Oct.

46. "A well-merited compliment was paid to Mr. J. B. Murzban, editor and proprietor of the *Jám-e-Jamshed*, at the Freemasons' Hall, Bombay, on the 4th instant, by his fellow-citizens, who met, to the number of over two hundred, to mark their appreciation of his public spirit as an editor on a very trying occasion. Mr. Murzban some months ago heard that certain practices of the grossest immorality were being committed habitually under the cloak of religious observances near Bulsár, and having assured himself of the facts he boldly denounced them in his journal. The persons in charge of the *Dargah* immediately lodged a complaint against him for defamation at Surat, where they had gathered a swarm of witnesses in their favour. Mr. Murzban was put to great expense in taking his witnesses all the way to Surat, besides being obliged to leave his work in Bombay on several occasions, but he had the satisfaction of a complete victory, and, in addition to this, he was complimented by the Magistrate on the public spirit that had carried him through a very onerous and expensive task, for unfortunately there is no recovery of costs in a criminal suit. The operation of the law in such cases is thus hardly likely to encourage editors to assist the interests of public morality."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th October 1903.

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CONFIDENTIAL.]

[No. 4~~1~~2 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th October 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan ; Madrasi Bráhman ; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji ; Pársi ; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna ; Hindu (Dasa Lad Vania) ; 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
[illegible]	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
[illegible]	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brahman); 40.	...
69	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat-Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brahman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	

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	Maráthi.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak Abáji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

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	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

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	MARÁTHI AND URDU.				
164	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Nărăyan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

A Russian's views on British rule in India and on Indian loyalty.

Kál (110), 16th Oct.

1. A long time has elapsed since Russia manifested her desire for invading India, and it is possible that that desire may have lost much of its intensity by this time, but a Russian now and then indulges in a dream of the conquest of India by Russia, and one "Fedorof" has recently favoured us with his views on the subject. He thinks that a few victories gained by Russia in Afghanistan are enough to shake the fabric of British rule in India to its foundations and that by forming an alliance with France, Russia will succeed in ousting the British from India. But we cannot bring ourselves to believe that the British will be guilty of such pusillanimity, though as a matter of fact they have occasionally shown cowardice rather than courage in their conquest of India. Writing about the Indians, "Federof" assures his countrymen that they are thoroughly disgusted with British rule, that they will welcome Russia's aid in overthrowing that rule, and are inspired with a burning desire for bringing about a political revolution. This estimate of Indian character must come as a surprise to our countrymen, though British rule in India is not exactly a millennium and though the people are mildly oppressed under it. But the thought of revolution must ever be far from the Indian mind. The Indians are fully alive to the disadvantages of alien rule, but as remarked by British historians of India, they are proverbially meek and forbearing and were not disgusted even with the far more oppressive rule of the Muhammadans. Impatience of despotism and a longing for revolution are essentially Western sentiments, and the Indians can never be credited with harbouring them. It is true that if a Western people had been in the position of the Indians, and had been subjected to an annual drain of their wealth amounting to crores of rupees and to constantly recurring famines and perpetual starvation, while all the lucrative posts were monopolised by foreigners, they would have become impatient of foreign rule and resented the *zulum* of their rulers. But the Indians are fatalists by constitution and place implicit faith in the decrees of Providence. Neither Englishmen nor Russians need ever stand in fear of them.

Fiscal controversy in England.

Kesari (114), 13th Oct.

2. We purpose to indicate briefly the salient features of the new Fiscal Campaign recently inaugurated by Mr. Chamberlain. He held the British nation spell-bound for some time by his dashing Imperialistic policy, which led to the Boer War, and now he has turned his attention to fiscal reform and has resigned his seat in the Cabinet with a view to bring the nation round to his views by remaining outside the Government. England is agitated considerably over this controversy and great efforts are being made to popularize the new ideas of fiscal policy. Mr. Chamberlain recently delivered two speeches at Glasgow and Greenock in which he expounded his scheme. One part of it is to reduce the duty on tea, sugar and coffee and to tax all imported food-stuffs except maize. He thinks that England would be benefited by the adoption of his scheme, which aims at showing preferential treatment to the British Colonies with a view to stimulate their trade with the mother-country. He also believes that the strength and stability of the Empire depend upon the adoption of his scheme and that it would otherwise be rent by discord and disunion. It is said that his Glasgow speech had a profound effect upon many people and that many became converts to his views after hearing or reading it. The passion, earnestness and enthusiasm which marked it are acknowledged on all hands. Some parts of Mr. Chamberlain's scheme will naturally be acceptable to the Colonies, but there are others, *e.g.*, those which involve a reduction by the Colonies of the duties on British imports, which may not prove equally palatable to them. It is therefore doubtful how far the strength and stability of the Empire will ultimately be promoted by the scheme. There is one point, however, which seems to have escaped the champions of either side. What do they mean by the British Empire? What do they mean by excluding from the purview of the scheme a vast dependency like India, which contains 300 millions out of the population of 400 millions inhabiting the British Empire? Is not India an integral part of the British Empire or is she only a hand-

maid? If she is the latter, how can Indians be expected to be loyal and devoted subjects of Great Britain? Surely, Mr. Chamberlain's exclusion of India from his scheme is quite unjustifiable.

Comments on Mr. Brodrick's appointment as Secretary of State for India.

Rást Goftár (28), 11th Oct., Eng. cols.; *Gujarát Mitra* (20), 11th Oct., Eng. cols.

3. "Of all the Cabinet appointments that which is of the greatest interest and importance to us is that of Mr. Brodrick. When Lord George Hamilton resigned his office about three weeks ago, the news was received with rejoicings in certain quarters, as if India had gained by it. But what is the position to-day? Mr. Brodrick has been appointed his successor, and both in India and in England the trend of opinion would seem to be that King Stork has succeeded King Log. Even the worst enemy of Lord George Hamilton will not claim that an abler or a more sympathetic Minister has succeeded that much-abused functionary. On the contrary, the destinies of India have been entrusted to a statesman of less experience and more autocratic tendencies. Seldom, we suppose, have the native and the Anglo-Indian papers so unanimously agreed in disapproving of the appointment of a Minister. Seldom has the appointment of a Secretary of State for India been felt to be so unfortunate and ill-considered. But then let us not be unfair to Mr. Brodrick. If the people of this country would only try to forget the unfortunate suggestion he made about the charge of the South African garrison, and the unhappy speech by which he subsequently sought to justify the proposal in Parliament, they would begin to feel that, after all, there is nothing to despair about India's future on account of this appointment. If Mr. Brodrick would only take care not to start with prejudice against India, her people, and her press, both Anglo-Indian and native, he might make a successful Secretary of State. He is young and ambitious and anxious to be a popular and successful Minister. He can think and act for himself and is possessed of prodigious energy. These are some of the reasons which ought to prompt impartial critics to think well of him and to encourage them to expect better things from him than people both here and in England are disposed to anticipate." [The *Gujarát Mitra* makes somewhat similar comments.]

Gujaráti (19), 11th Oct., Eng. cols.; *Praja Bandhu* (27), 11th Oct., Eng. cols.

4. "Mr. Balfour has at last succeeded in evolving a Cabinet composed of mediocrities. It seems to be a stop-gap device and heralds an early dissolution............ The appointment which will excite widespread interest in India is the selection of Mr. Brodrick to fill the vacancy caused by the resignation of Lord George Hamilton. The great Army reformer who attempted to saddle India with a portion of the cost of maintaining the South African garrison failed to give satisfaction to the British public as Secretary for War and has, therefore, been shunted to the India Office. His knowledge of this country and of its administrative, political and economic requirements is in no way superior to that of his predecessor, and it is not a little disquieting to have at the head of the India Office a politician who was eager to advance British interests and bolster up his scheme of Army reform at the expense of the helpless people of India. If Lord George Hamilton betrayed the interests of India by his indifference and ignorance, it disturbs one's equanimity not a little to have a Secretary of State for India with strong preconceived notions on the subject of the military requirements of India. Let us hope Mr. Brodrick will prove a better administrator than his official antecedents and utterances would lead one to expect." [The *Praja Bandhu* makes similar comments.]

Moda Vritta (119), 12th Oct.

5. After all Mr. Brodrick succeeds Lord George Hamilton as Secretary of State for India. It is unnecessary to inform our readers who Mr. Brodrick is. He is the tool of Mr. Chamberlain and held the portfolio of War Secretary in the late Cabinet. The deplorable condition of the British army entailed an enormous expenditure on the British nation in the recent Boer War, and on that account the present organisation of the War Office is most unpopular with the British nation. Mr. Brodrick was, therefore, likely to be thrown out of the Cabinet as a failure at the War Office and had to be pro-

vided for somewhere. Lord George Hamilton's resignation at this juncture, therefore, proved very opportune for Mr. Brodrick. It is customary nowadays that this country should provide a refuge for any person who may have been condemned as incompetent elsewhere. It is natural, therefore, that Mr. Brodrick should fall to India's lot. It is but the way of the world that a worthless horse should fall to the lot of a hewer of wood.

Lord George Hamilton and the proposed increase in the Viceroy's salary.

Oriental Review (10), 14th Oct.

6. "When the Indian Exchequer is restored to a more solvent condition it will be time, no doubt, to give to the head of the Government an increase of salary. Till then it is not easy to see how Lord Curzon's proposal about increasing the pay of the Viceroy could be accepted. Lord George Hamilton has not done much to earn India's thanks, but it is due to him to say that almost his last official act, *viz.*, his refusal to sanction the suggestion of the Indian Government in the matter, has made him deserving of some recognition by the Indian people. It is not to be denied that the burden of the Indian Viceroyalty is becoming heavier day by day, and that if the country wants really able men to come out and undertake the responsibilities of the office, it should also make up its mind to pay them in proportion to their services. It is, however, open to question if India has not been giving sufficient pay, even as it is, to the head of her Government. England certainly does not give better pay to her Prime Minister, nor are we aware of any other civilized country in the world which pays her public servants more handsomely. Lord Curzon must, of course, be supposed to know the cares of his office better than outsiders, and he has an undoubted right to ask for a salary in proportion to the work his office entails. But then India is a poor country and must refuse, at least for the present, to give an increase of salary to her Viceroy, though she recognises that such increase is fully deserved."

Moda Vritta (119), 12th Oct.; *Arunodaya* (92), 11th Oct.

7. In an article headed "The true nature of Lord Curzon's *regime*" the *Moda Vritta* writes:—All that glitters is not gold. Lord Curzon by his persuasive eloquence had well-nigh succeeded in creating an impression on the minds of the people of this country that his *regime* was the best. He has from time to time expressed a wish that he should be judged by his deeds, but a close examination of these shows that His Lordship's *regime* has proved ruinous to the interests of this country. It was in this very *regime* that an effort was made to reserve for the Anglo-Indians a larger number of appointments in the Military and Railway Departments, and it is in Lord Curzon's time also that acts of the administration are shrouded in a veil of secrecy. Many similar acts of His Lordship's *regime* can be cited. But the most memorable of them all is his recent proposal to the Secretary of State for India for increasing the Viceroy's pay. Now, as this post is generally given to a wealthy member of the British aristocracy, the pay attached thereto cannot be a matter of much importance to him, nor is it the object of Government that it should be so. As a matter of fact, no other office in the whole world is so lucrative as that of the Viceroy of India. Is it not, therefore, astounding that Lord Curzon, who plumes himself upon his solicitude for the well-being of India, should endeavour to obtain an increase to his enormous salary? [The *Arunodaya* and some other papers of the week make somewhat similar comments.]

Lord Curzon's visit to the Persian Gulf.

Voice of India (16), 17th Oct.

8. "When guardian angels have sung the strains that Britannia shall rule the waves, the Persian Gulf at any rate shall not be commanded exclusively by any other Power than England. A man-of-war is a respectable sign of power, but a floating Darbar is not suggestive to the Eastern mind of stability. This will be one great difficulty which Britain will feel in impressing the Persian and Arab races with her might as against Russia, the mistress of vast regions of solid earth in the north. The Commissioners sent to Thibet are still waiting for the representatives of the Chinese and Thibetan Governments, probably to the amusement of the wily statesmen of Peking and Lhassa. Will not a Darbar at sea bring

into inexpedient prominence the disadvantages under which Great Britain labours in coping with Russia in extending her Asiatic dominion? People behind the scenes must know."

How can India work out her salvation?
Kál (110), 16th Oct.; *Maháráshtra Vritta* (118), 12th Oct.

9. Reuter announces that within the short interval of two months two lunatics with loaded pistols were discovered loitering in dangerous proximity to President Roosevelt. If such be the danger to the life of the President of a free republic, how must rulers and despots be trembling with fear for their covert and overt acts of oppression and spoliation? Hindus naturally leave the punishment of wicked kings to God and do not usurp the function to themselves. Christians follow a different principle in this respect, and hence Europe and America are full of Nihilists and Socialists. An English paper called the *Midland Herald* wrote as follows about Nihilism:—"Not in anything we do or do not do, but in what the Indians themselves do and are doing lies their salvation." On reading this Mr. Dadabhai Naoroji wrote a letter to that paper, pointing out how little scope is left to the Indians under the British rule to work out their salvation. The resources of the country are drained for the benefit of foreigners and the people are reduced to penury and helplessness. They have no arms and no money to work out their salvation. They have no alternative left to them but to become Nihilists. Should not Englishmen discern in this state of things a source of danger to their rule and endeavour in good time to avert it? The paper in commenting on Mr. Dadabhai's letter, observes: "Mr. Dadabhai considers that opposition to an oppressive rule is unavailing in India, because the authorities are too powerful and care not for such opposition, especially as they are in a position to employ one portion of the population to overcome the opposition of the rest. But though open opposition to Government is thus out of the question, the *rayat* can withhold payment of taxes and lay his miserable plight and penniless condition before the authorities. If every agriculturist makes up his mind to do this, none would be so presumptuous as to try to dissuade him from his resolve. Indians should thus work out their salvation and learn to unite by self-reliance and confidence in their fellow-countrymen." The paper incidentally admits that England won India by violence and deceit. The statement reflects discredit both upon Englishmen and those natives of India who were traitors to their country. Exhortations like the one addressed by the *Midland Herald* are not heeded by educated natives. It is, therefore, incumbent upon the Indian Sadhus to turn their attention to working out the salvation of their countrymen. [The *Maháráshtra Vritta* deplores the present condition of the people of India, and exhorts the rulers to lessen the burden of taxation and to dispense even-handed justice without distinction of race or colour, if they really wish their rule to be popular with the masses in India.]

India's economic condition.
Mahratta (9), 11th Oct.

10. "England, which has for the past fifty years and more enjoyed the enviable privilege of occupying the first and foremost place in the field of commerce and manufactures among the nations of the world, has now for the first time come to feel that her commercial supremacy is on the decline and that her position is being disputed by Germany and America. It was always thought that it was free trade that gave such unparalleled prosperity to England, but this long-cherished belief has now come to be contested, and retaliation and protective tariffs are becoming the watchwords of party politics in England. The situation is considered grave and an exhaustive inquiry into the present fiscal position of the United Kingdom and its relations with its Colonies has been demanded on all hands, free traders as well as protectionists having more or less joined in the cry. That a screw is loose somewhere and that there is something wrong in the methods pursued by England in her commercial policy nobody doubts. When a prosperous manufacturing country like England, with large fields for exploitation, such as India, Africa and the Colonies, and with a widespread military prestige at her back, becomes nervous at the least signs of her commercial and industrial manufacturing supremacy being disputed, it is but natural that a poor, dependent and agricultural country like India should also feel alarmed

about her future, and try to examine her position as regards industries and commerce......... There may be improvements here and there, but on the whole there is a decided deterioration. This fact is amply evidenced by the recurring famines, which are famines not of food but of money. The first and foremost place among the causes of India's poverty is the systematic and deliberate policy of crushing her nascent industries which was pursued in the early period of British rule and which has not yet been wholly abandoned. In the early part of the last century, the East India Company seems to have made it a point to crush all nascent industries, and this end was accomplished by means of prohibitive duties laid on Indian products exported to England......... India had no political independence and she could not retaliate. The result has been that she finds herself in a most deplorable state to-day. The old Hindu as well as Muhammadan rulers always patronised and encouraged native industries. The big populous cities, such as Dacca, Bhurutpur and Bijápur, which at one time rivalled even the premier city in the world in point of population and riches, bear witness to the same fact. Coming to Poona itself, we find from the Peishwa's diaries that the authorities in the city tried to induce weavers and traders in silk from distant parts of the country to settle in the city. For the first few years the weavers were exempted from all taxes, which afterwards were but gradually enhanced. But the competition of Lancashire has destroyed our native industries. Foreign commodities are driving out home-made goods from the Indian market, and native craftsmen have been forced to take recourse to agriculture as a means of subsistence. The other chief cause that is also to a great extent responsible for the growing poverty of India is the annual drain of money from the country—the 'bleeding' process that is perpetually going on and inflicts on India a loss of 30 millions annually. No country in the world, however prosperous and full of resources, can stand such a sapping process as India is subjected to, and unless something is done to stop or at least to lessen the drain in the form of pensions, annuities, interest on loans and private remittances, there is no prospect of India bettering her position. Another cause that helps this drain is the currency system of the Government of India. The artificially inflated rupee has proved the ruin of the producer, although it has helped Government by providing it with an argument that India is growing richer. The remedy that is generally proposed for this state of things is technical education. But technical education is not really a panacea for India's ills. Another suggestion that is made in this connection is that Government should help indigenous industries by means of protection. Here is the crux of the whole question. Here comes the conflict between the interests of England and of India. It is not conceivable that a nation of shop-keepers should govern India entirely for the latter's benefit. The Government of India have indeed legislated for helping the tea and indigo industries. But these are European concerns. If India were to demand the same help for her cloth and leather industries she is bound to meet with a flat refusal. Can we expect England to be so liberal-minded as to forego the advantages she reaps in exchange for the mere unsubstantial honour of having treated India generously and justly? The revival of Indian industries means the displacement of English industries and it is too much to expect that our rulers will lend us a helping hand in resuscitating our dying industries by means of protective measures. There being thus no hope in the way of receiving any substantial assistance at the hands of Government, we must help ourselves. The Swadeshi movement which is now old enough to stand on its own legs, but which, nevertheless, lacks strength on account of strong public support, must be pushed forward with energy. Various industries have thus been started, though a number of them have not proved successful, yet the attention of the people is more and more being attracted to this subject, and signs are not wanting to show that if we persevere in this object, a great stimulus will be given to such of our industries as have not yet completely died out. Let us therefore put our shoulders to the wheel, and in spite of failures and mistakes push the cause forward. The National Congress ought to take this subject in hand. It ought not to remain content merely with an Industrial Exhibition."

Shri Sayáji Vijay (41), 10th Oct.

11. The present deplorable economic condition of India can be improved only by a revival of her indigenous industries. This was the keynote of the Gaekwar's speech in opening the Industrial Exhibition at Ahmedabad. Owing to the collapse of indigenous industries brought about by the policy of the East India Company, the people were driven more and more to make agriculture their means of subsistence. But even the condition of agriculturists is becoming more and more precarious day by day owing to the periodic enhancement of assessments, which again are made payable in cash and not in kind. The cultivators are thus driven into the hands of money-lenders and have to pay besides a number of taxes and imposts, which are exorbitant enough in all conscience. Some people attribute the miseries of the rayat to his own extravagance, but he is really the most thrifty creature on earth. Again, we have to remember that the country suffers not from a famine of food but of money in years of scarcity. Under these circumstances it is the duty of Government to take measures for ameliorating the condition of the people.

A suggestion to the leaders of the Indian National Congress to lay their grievances before the King-Emperor.

Mahrátta (9), 11th Oct.

12. "After the Sessions of the Congress are over, it has been customary, every year, to send a deputation to the Viceroy for the purpose of placing before him the various resolutions passed by that body in that particular year. Experience, however, teaches us that these annual pilgrimages to the shrines of bureaucratic demi-gods, like the Viceroy or the Secretary of State for India, have not yet allayed their blood-sucking propensities. Is it not, therefore, necessary that we should now appeal to some higher authority? In a word, why should not a deputation wait upon King Edward VII for the purpose of (1) bringing to the notice of His Imperial Majesty the gross abuses of power by his present representatives in India; (2) to lay before him the grievances and disabilities of millions of his Indian subjects; (3) to give him a vivid idea of their poverty and suffering brought on by a systematic bleeding of the country by a succession of his unscrupulous ministers during the last fifty years; and (4) for suggesting practical reforms in the administration which will stop to some extent this process of bleeding. Since his accession to the throne, His Majesty has clearly proved to the world that he is not content to be a mere figure-head. Being endowed with a generous heart, he is ever ready to forgive his enemies and to relieve the sufferings of millions whom Providence has placed under his sway. Had it not been for the personal intervention of His Majesty, the Boers might probably have been annihilated by this time. The bitterest enemies of England like the French have been turned into staunch friends. If there are so many clear proofs of the willingness of His Majesty to do justice, why should we not avail ourselves of the excellent opportunity of laying our case before him? The task of presenting a petition to the King on behalf of the whole of India should be entrusted to men in England like Mr. Dadabhai Naoroji and the Honourable Mr. Gokhale. If His Majesty comes to know how India has been bled for the last fifty years, and the depth of poverty and degradation which she has reached, his generous heart will assuredly be moved to tears."

Subjects to be discussed by the next Indian National Congress.

Voice of India (16), 17th Oct.

13. "The Madras Congress Committee suggests the reduction not only of the number of delegates, but also of the subjects on which resolutions are passed. Omitting the resolution put from the chair and others which were more or less formal, the Congress dealt last year with sixteen topics. This year the Madras Committee has suggested only six topics. If on each resolution there be one speaker from each Province, and if for each speech more time is allowed than in the former years, it is expected that all the three days will be fully occupied with the deliberations. None of the recommendations of the Irrigation Commission is among the selected subjects—which would strike most people as a glaring omission. On the other hand, the recommendations of the Police Commission are put down for discussion, evidently under the expectation that they will be published before December. That the same subjects should not be

brought forward year after year is true enough, but the entire omission of any resolution directly affecting the agricultural classes as such may invite comment in a country where agricultural interests are so predominant."

His Excellency Sir James Monteath.

Káthiáwár News (25), 7th Oct., Eng. cols.

14. "As temporary Governor Sir James Monteath has won golden opinions all round. His strong common-sense, uprightness and kindliness of disposition have secured him universal popularity, and when such an official is placed at the head of the administration of a Presidency, he naturally gives a splendid account of himself and rises high in the public esteem. The several speeches that he has delivered since he has been acting Governor are one and all marked by good sense and a practical grasp of affairs."

His Excellency Sir James Monteath's plea for plague inoculation in his recent speech at Bijápur.

Jám-e-Jamshed (23), 16th Oct., Eng. cols; *Bombay Samáchár* (56), 16th Oct.

15. "His Excellency Sir James Monteath, addressing a meeting of prominent citizens and Government officials at Bijápur this week, has put in a strong plea for inoculation. After the *communique* to which we referred yesterday, His Excellency, no doubt, thinks himself justified in believing that there is no reason to distrust the efficacy of the remedy. Unfortunately, people, including the educated classes, think otherwise, and the prevalent opinion would seem to be that unless the Indian Government publish the report of Sir Lawrence Jenkins' Commission, there are but very few chances of any extensive use being made of the prophylactic. Experience ought to have taught the authorities that, however pliant the Indian people might be, they are not likely to be swayed by off-hand official mandates in the matter of inoculation. Sir James Monteath was, indeed, good enough to remind the inhabitants of Bijápur that the Commission which sat at Belagum and Dhárwár had pointed out that no grounds had been shown for attributing to inoculation any ailments other than the slight pain and fever which are part of the preventive effect. But how can His Excellency expect the people to whom the advice was addressed to forget that, after the sitting of that Commission, there has happened an event which killed a score of people, and about which, in spite of persistent public demands, Government fears to enlighten the people fully and unreservedly? Clearly, if Government chooses to hold silence about that incident, it must also make up its mind to be thwarted in its desire to see inoculation become a universal remedy." [The *Bombay Samáchár* makes similar remarks.]

Proceedings of the last meeting of the Bombay Legislative Council.

Rást Goftár (28), 11th Oct., Eng. cols.

16. "The last meeting of the Bombay Legislative Council might have been made more useful if the Government had been pleased to be less reticent in the expression of their views on certain matters covered by the questions of the unofficial members. In more than one instance the replies given to the inquiries were distinctly disappointing. But then the Council was held rather for the purpose of going through the formal business of presenting the new Khoti Bill and the Motor Car Bill than for answering the inconvenient questions of native unofficial members.......... As regards the Khoti Bill, nothing could have been more masterly than the speech in which His Excellency Sir James Monteath introduced it to the Council. There can be no question about the imperative necessity of grappling with the problem. Opinion is divided as to whether the Government have elected to deal with the question in the way they should; but it might be safely expected that they will spare no effort to make the measure as popular and acceptable to the interests concerned as they can. In regard to the Motor Car Bill, objection was taken, and not unreasonably, by the Honourable Mr. Parekh and other speakers to the principle of 'legislation by delegation.' We are not, however, sure, in view of the explanation given by the Honourable Mr. Fulton, whether in the interest of the public, a very convenient method has not been adopted in this particular instance, however objectionable it might seem in principle."

Kalpataru and Ananda Vritta (111), 11th Oct.

17. The replies given by Government to the interpellations of the non-official members at the last meeting of the Legislative Council are of the usual type. The most curious of them all and one quite unbecoming our just Government was that given to the Honourable Mr. Parekh's question about the collection of land revenue, inasmuch as it betrayed a partiality on the part of Government for their officials. The reply stated that Government saw no reason to inquire whether the revenue authorities in Gujarát had issued orders for the adoption of compulsory measures in recovering arrears of land revenue, since Government did not think that their officers would act contrary to law and to the orders of Government. This reply and several others clearly show the desire of Government to glorify their officials. Now, if, in the opinion of His Excellency the Governor, it is impossible for Government officials to act contrary to the orders of Government, it would be well if the non-official members were to be informed once for all to the same effect, and that Government being confident that no official would ever do any unjust act, they would not listen to any complaint whatever made against their officers. Such a course would spare Government the necessity of giving separate replies to the questions asked by non-official members, and the people would not have to endure repeated disappointments.

Alleged death of a native caused by a European at Natal.

Sánj Vartamán (77), 14th Oct.

18. An unprovoked assault, attended with fatal results, was committed the other day at Natal by a European named Michael Kennedy upon an Indian named Isaf Ismail. On the case coming up for trial at the Sessions, the counsel for the accused pleaded insanity on the part of his client. The Superintendent of the Lunatic Asylum also testified that the accused when brought to the asylum raved about civilizing the whole world by extirpating therefrom the entire race of black men. The Judge acquitted the accused, who, however, has been detained in the Central Jail pending the instructions of the Governor, to whom the case has been submitted for orders.

The Bain case and alleged attitude of Anglo-Indians towards India.

Hitechchhu (63), 15th Oct.

19. The Anglo-Indians are in a state of intense excitement and fervour over the Bain case. They consider themselves to be above the restraints of law, and resent the interference of Government even in cases where they brutally ill-treat and murder natives or outrage the honour of their women-folk. They labour under the delusion that the Indians live in the same barbarous state as the aborigines of America, Australia and South Africa. In Africa, Englishmen have driven away the old inhabitants to the mountains and deserts and have usurped by force the gold mines in the country. They secretly harbour a desire to deal similarly with the Indians and to some extent they have succeeded in attaining their end. But unluckily for their maleficent designs, the Indians, far from being barbarians, are the inheritors of an ancient and venerable civilization, and the blood of their great Aryan progenitors is still running in their veins. Besides, the population of India is vast, being about six times that of England, and hence it is impossible for Englishmen to drive away the Indians to mountain fastnesses and to become lords of the soil themselves. It is not unlikely, however, that Englishmen may desire by sheer force of their political supremacy to get rid of a portion of the Indian population by ill-treating and murdering natives. But such a desire is short-sighted and suicidal. Anglo-Indians might well take a lesson from the episode in American history, when the negroes, driven to desperation by the tyranny of the new settlers, rose against their conquerors and made an attempt to enforce their rights by force of arms. Similarly, the blessing of education which has been conferred upon the country under the benign British rule has helped to restore to some extent the national spirit of the people. The Hindus, however, being a patient and loyal race, show forbearance towards the wicked acts of certain Englishmen. But it is certain that the misconduct of the latter will ultimately bring down ruin upon the British Indian Empire. It is with a view to avert such a contingency that sober-minded British statesmen advocate a policy of vigorously putting a

check upon assaults by Europeans upon natives and of ensuring even justice between Europeans and natives. A prudent Government will of course listen to such sober counsels rather than to the reckless effusions which find expression in the Anglo-Indian Press. Anglo-Indian journalists should, however, seriously reflect on the consequences that would ensue if discontent were to spread in the country at a time when India's safety is threatened by Russian designs on the one hand and by the movements of the turbulent Afghan tribes on the other.

Sequel of the trial of Private Emerson before the Madras High Court.

Jám-e-Jamshed (23), 12th Oct., Eng. cols.

20. "The trial of Private Emerson, who was brought all the way from England at the instance of the Government of India, has concluded, the jury bringing a unanimous verdict of not guilty on both counts, *viz.*, grievous hurt, and grievous hurt to a public servant in the discharge of his duties. It was also represented to the Judge, on behalf of 'the majority of the jury,' that 'there was a strong feeling amongst them that this was a peculiarly hard case, and that His Lordship should urge in the proper quarters for compensation to the accused for the annoyance to which he had been subjected.' In the course of the trial some very hard things were said about the conduct of the Indian Government in such cases, the Counsel for the accused saying that the action of the Government of India, 'which had been far too pregnant recently,' had, in the present case, 'amounted to diabolical cruelty'. Mr. Justice Benson rightly maintained in his summing-up that the responsibility for the re-trial rested entirely with the High Court, and that it was a very common thing for the Government to move for a re-trial in every class of cases. 'The hardship,' the Judge remarked, 'lay only in the adverse circumstances of the present case.' His Lordship promised to give consideration to the recommendation of the jury for compensation. Doubtless, the minds of the European community have been considerably excited over this case, and it is not to be questioned that Emerson has had to undergo many inconveniences on account of his trial. But it is but fair that the European community of India, which always claims to be the upholder of right and the bulwark of British justice, should ask itself whether it was possible for the Indian Government to decently evade the responsibility which weighed upon their shoulders in the matter? Have they not rendered a distinct service to the Empire by bringing Emerson to re-trial and vindicating the reputation of British justice which would have inevitably suffered had they allowed the matter to drop?......... If the Europeans in India really want that, whenever one of them is hauled up before a court of law for committing an outrage on a native, there should be nothing but a mock-trial, why do they not say so plainly, instead of raising periodically so much storm over such commonplace incidents? The learned judge is, of course, welcome to his opinions, but we fail to see what special grounds exist for asking the Government to pay compensation to the accused, and we should hold that it would not only be setting a bad precedent, but would amount to a distinct act of weakness on their part if Government allowed themselves to be brow-beaten in this matter by the dominant race. The planter Bain was acquitted the other day, and it was urged that compensation should be given to him. Private Emerson is discharged and a too sympathetic jury makes a cool proposal to give compensation to him. Where is all this to end?"

Voice of India (16), 17th Oct.

21. "The case of Private Emerson, like that of the Assam planter, will be made a fresh occasion to cry down the zeal of the Government of India in bringing European offenders to justice. But the Madras Judge who tried Emerson displayed a commendable soundness of judgment and a praise-worthy commonsense, when, in reply to the strong language of the Counsel for the prisoner and to the jury's rider, His Lordship pointed out that Government invokes the interference of the High Court in numerous cases when the prosecution has failed in the lower courts, but that the responsibility of ordering a trial or re-trial rests with the High Court, and the misfortune of the accused person lies in those

'adverse circumstances' which establish a *primâ facie* case against him. Private Emerson was charged with having deliberately shot a public servant—a forest watch—in the thigh while in the performance of his duty. The Government did in this case what it does in so many other cases; and the High Court would not have ordered the trial if there had not been a *primâ facie* case against the accused person. The special hardship in Emerson's case was that he had left India and settled down in England. As a penalty for having failed to prove his guilt, the Government may in the special circumstances of the case pay his passage-money. The moral effect of the determination shown by Government in this case not to excuse criminality on the ground of colour will far outweigh the small expenses that may be incurred out of compassion to a poor man and an old servant."

The music question at Nágpur.
Mahrátta (9), 11th Oct.

22. "It is to be regretted that the lessons in the vexed music question have to be learnt everywhere anew. Nágpur was so far exempt from the manifestation of the mischievous activity of the police who were more or less responsible, in almost every music dispute case in the Bombay Presidency, for causing bad blood between the Muhammadans and the Hindus. But Nágpur has had its turn, though late in the day, this year. The District Superintendent of Police of the capital of the Central Provinces ordered that no music was to be played by the Hindus for about ten paces on either side of a mosque under any conditions. The order was calculated to materially and prejudicially interfere with, and affect the customs of, the Hindu population in the matter of processions of all kinds; and on the Dasara holiday all processions including the annual procession of the Raja Bhonsale were stopped. The Raja had made a series of representations, but the authorities were inexorable. He had, therefore, to abandon his customary procession rather than submit to the arbitrary rule promulgated by the District Superintendent of Police. The Hindus, of course, kept their temper well, but we think the matter ought not to be allowed to drop here. It is not a question of the sacrifice of the pleasure or privilege of this or that individual that is involved in the new orders, but one of rights enjoyed from time immemorial by the whole Hindu community. And a test civil suit would, we think, afford a suitable solution of the important question whether the Police have such authority as they have arrogated to themselves in prohibiting music for ten paces on either side of a mosque."

Native Opinion (38), 14th Oct., Eng. cols.

23. "The much-vexed question of playing music in the streets has again come up for discussion. The Muhammadans of Nágpur having applied to the District Superintendent of Police, the local Police authorities issued orders to the effect that the playing of music should not be allowed within a distance of something like ten feet from every mosque. This order necessarily came in the way of the Dasara procession of the Bhonsale Raja of Nágpur. The Bhonsale Raja protested against the order and sent representations to the higher authorities praying for permission to play music as usual. The authorities refused to grant the permission, and the result was that the Raja abandoned the usual Dasara procession. We ask whether it is lawful for the Police Superintendent to issue orders prejudicial to any community! To maintain peace and order is the first and foremost duty of a Police officer no doubt, but to stop a customary and lawful practice is out of his province. The custom of playing music on the road is an ancient one at Nágpur, and we are really surprised to see that such questions should be allowed to take hold of people's minds after the sad experiences of the recent Hindu-Musalman riots. Both Hindus and Muhammadans have certainly wasted much brain, strength and energy over this question, and it is advisable that they should now give a quietus to it. Our Muhammadan friends in one part of the country are teaching their brethren to forget racial differences, while their co-religionists in another part are fomenting racial prejudices. This is a most calamitous situation, and both the communities should therefore try to shake hands with each other. The educated Muhammadans have seen that they cannot and ought not to depend upon Government sympathy, and

that they ought to make the cause of the Hindus their own. The Nágpur Muhammadans possibly have not realised this position, and hence their opposition to Hindu music. We hope that this new split among the people of Nágpur will be soon bridged over and that both the communities will live in future in peace and harmony."

Kesari (114), 13th Oct.

24. The music question which led to racial riots in this Presidency during the *regime* of Lord Harris, and in respect of which the authorities issued hasty and reckless orders, has cropped up again at Nágpur. The Bhonsale Raja of Nágpur did not take out his usual Dasara procession this year because an order prohibiting the playing of music in front of masjids was issued by the local authorities. The procession is not of recent origin, but dates back from the time the Bhonsales established their supremacy at Nágpur. The Muhammadans never raised any objection in respect of it till now. But the fad of not allowing music before their masjids seems to have entered their heads under the British *raj*. Is it just that a few Muhammadans should erect a small hut and call it a mosque and object to the playing of music in front of it by the Hindus? In the capitals of Hindu states like Poona, Nágpur and Baroda this right was never claimed by the Muhammadans in the past. Nay, on the contrary, cow-slaughter was prohibited in Hindu States. But under the British Government concessions favourable to Hindu religious beliefs are being taken away and the Muhammadans are being encouraged to enforce imaginary rights. The immemorial Dasara procession of a descendant of the once powerful Bhonsales is obstructed under a trifling pretext. We do not know whether we should call this justice or obstinacy on the part of the officials. Some of our Muhammadan brethren may feel highly flattered by this incident, but we beg to assure them in all friendliness that this will never lead to their good. If official high-handedness is to receive a check, it will do so only when Hindus and Muhammadans make common cause with each other. What the Muhammadans find to their advantage to-day may turn out to their disadvantage to-morrow. They will by their present conduct alienate the sympathies of the Hindus. The obstruction caused to the procession of the Bhonsale Raja of Nágpur cannot fail to give rise to feelings of uneasiness in the minds of the people of Maharashtra and also to create discontent against those who caused the obstruction. The action of the officials in the matter is not only unjust and high-handed, but also savours of folly. It is the duty of the District Magistrate and of the District Superintendent of Police to respect the customary and lawful rights of all communities residing within their jurisdiction. They may even have to call out the military to enforce an observance of such rights against the fanatical obstruction of ignorant persons. It can never be right on their part to shirk this unpleasant duty on considerations of personal ease and comfort, because if they were to do so, their own reputation and the reputation of the British *raj* for justice would seriously suffer. If officials ever shirk this duty, they do so either on grounds of personal ease or from a desire to promote dissensions between rival communities. Whichever supposition is the right one, this kind of attitude is in no way favourable to the British rule. We therefore appeal to the Chief Commissioner of the Central Provinces and to His Excellency the Viceroy to prevent this mischievous tendency from gaining ground. The Bhonsale Raja belongs to a proud and aristocratic family and an indignity offered to him cannot fail to evoke universal regret. We had occasion to write in this strain in 1894, and experience has shown that our contention was right. At any rate it was found acceptable on this side, and we fail to see why the Central Provinces authorities should not benefit by the experience of Bombay.

Scarcity of salt at Ratnágiri.

Satya Shodhak (135), 11th Oct.; *Bakul* (94), 11th Oct.

25. Salt has become very dear at Ratnágiri and is at present selling at the rate of two annas per seer. The Customs authorities issue instructions from time to time to the license holders to sell it at the rate of four *pailis* per rupee, but when their supplies run short they have no option but to raise the price. The only way to remove the grievance is to open salt pans in the Konkan. [The *Bakul* makes similar comments.]

Alleged heavy increase of Income-tax assessments at Belgaum.
Belgaum Samáchár (95), 12th Oct.

26. The Income-tax assessments in the town of Belgaum have been enhanced considerably this year by the Mámlatdár, and already several appeals have been filed before the Deputy Collector. It is the intention of the people of this town to expose this farce of heavy assessments and bring it to the notice of the Government of India. Although the town has suffered heavily on account of plague and famine and consequent depression of trade, the Mámlatdár sees nothing but signs of prosperity everywhere. It is really surprising to find that the Collector and the Commissioner do not pay any heed to the arbitrary assessment made by the Mámlatdár. We mean to return to the subject after the appeals now filed are disposed of.

Marriage expenses of Patidárs in Kaira and a request to the Local Government in the matter.
Gujaráti (19), 11th Oct.

27. A correspondent of the *Gujaráti* writes:—We regret to observe that the rules framed by Government in the time of Mr. Sheppard, I.C.S., with a view to prevent exorbitant expenditure on marriages by Patidárs are followed more in the breach than in the observance. This state of things is probably due to the fact that the present officers in the Kaira District are unaware of the existence of the rules in question. In the circumstances it is incumbent on Government to pointedly draw the attention of the Collector of Kaira and his subordinates to the rules. It is also desirable to issue strict instructions for the rigid enforcement of the rules in practice, especially as the recent famines have brought many Patidárs to the verge of financial ruin.

A complaint against the Mámlatdár of Sátára.
Prekshak (39), 13th Oct.

28. The present Mámlatdár of Sátára does not seem to give satisfaction to the local public. Numerous complaints against him have reached us, but we wish to draw particular attention only to one of these to-day. It is said that the Mámlatdár delays the disposal of possessory suits indefinitely. In these suits agriculturists are the parties principally concerned, and it is the duty of the Mámlatdár to pay due regard to their convenience. We hope he will take timely warning and secure the good-will of the Sátára public.

Grievances of subordinate employés in the Postal and Telegraph Departments.
Indu Prakásh (36), 12th Oct., Eng. cols.; *Native Opinion* (38), 14th Oct., Eng. cols.

29. "We beg to draw the attention of Government to the grievances of employés in the Telegraph and Postal Departments. We hear that clerks in both the Departments are required to work 12 hours a day. Although this does not mean actual 12 hours' work, still continued attendance without any rest tells seriously on their health. It is certainly bad economy! .... Young men of twenty or twenty-five are required to work like coolies. They exhaust their energies and are incapacitated for work within a short time......... Will Government pay attention to this matter and relieve the poor clerks and signallers from heavy work or, if this be not feasible, sanction large grants to the Postal and Telegraph Departments for increasing their staff?" [The *Native Opinion* makes similar comments.]

Alleged intention of the Government of India to withhold the publication of the report of the Police Commission.
Bombay Samáchár (56), 14th Oct.

30. The *Pioneer* is informed that the Government of India intend to withhold the publication of the report of the Police Commission as such publication is supposed to be not in the public interest. If the information of our contemporary be correct, the attitude of Government would seem to be quite unintelligible. The proceedings of the Commission were conducted in a public manner, and it would not therefore be difficult for the public to forecast the general tenour of the Commission's recommendations. It is thus wholly unlikely that the publication of the report may reveal any very startling novelties. On the other hand, if the report remains unpublished the suspicions of the public would be needlessly aroused, and exaggerated and misleading reports about the Commission's recommendations would circulate uncontradicted. We exhort public bodies in the country to

agitate for the publication of the report, so as to ensure that no action may be finally taken thereon by Government until the trend of public opinion on the question of Police reform is ascertained.

A disastrous accident at the recent fair at Dakor (Kaira).
Deshbhakta (18), 13th Oct.

31. A correspondent of the *Deshbhakta* complains of the absence of proper Police arrangements during the great fair at the temple at Dakor (Kaira) which was held on the 7th instant and was attended by hundreds of pilgrims. He observes that when the pilgrims were leaving the temple, there was such a tremendous rush at the gate of exit that many of them sustained serious injuries, five pilgrims narrowly escaped death, while one actually lost his life. The correspondent thinks that this disaster might have been averted had the Police made proper arrangements at the gate of exit and allowed the pilgrims to pass therefrom in small batches.

Plague measures at Ahmedabad.
Praja Bandhu (27), 11th Oct., Eng. cols.

32. "We note with pleasure that the Municipal authorities have, although late in the day, carried out our suggestion regarding the medical inspection at the railway station of passengers coming from Visanágar, Kálol and other plague-infected towns, and keeping them under ten days' surveillance.......... We further desire to bring to the notice of the authorities the fact that several people from plague-infected towns get down at the Sábarmati Railway Station and from there come to the city on foot.......... There is a general impression prevalent in the city that the Health Officer does not discharge the duties of his responsible office to the satisfaction of the public. It is certainly time for the President of the Municipality to make the Health Officer realize the gravity of the situation and to force him to do his legitimate work. It is a notorious fact that several Bhangis instead of removing dirty water from the open drains by the side of some of the public roads throw it on the roads. A practice such as this, reprehensible at all times, is more so at the present juncture, when the utmost possible precautions against a fresh outbreak of plague are necessary."

Alleged inefficacy of inoculation as a plague preventive.
Voice of India (16), 17th Oct.; *Jám-e-Jamshed* (23), 15th Oct., Eng cols.

33. "The Bombay Government has issued a press *communique* which is rather enigmatical. We are told that the Plague Research Laboratory is in a position to supply, for the purpose of inoculation against plague, serum prepared either by the process which alone was in use up to the middle of 1902, or by a new process which was introduced in that year by M. Haffkine, who considers it an improvement. Ever since the Mulkowal mishap, the public confidence, not merely in the utility, but even in the safety of inoculation, has been shaken. The public may not gain much by knowing *who* is responsible for that mishap; but unless it is known *how* the mishap occurred, and that with ordinary precautions or with the precautions that are now being taken no such unhappy result is likely to happen again, does the Government expect inoculation to be popular? Perhaps it does not very much matter, as very few have any faith left in the efficacy of inoculation as a preventive of plague." [The *Jám-e-Jamshed* writes in a similar strain, and remarks that there are few chances of re-establishing public confidence in the efficacy of inoculation as a preventive of plague until the report of Sir Lawrence Jenkins' Committee on the Mulkowal mishap is published.]

Plague measures at Dhulia.
Khándesh Vaibhav (116), 9th Oct.

34. The outbreak of plague at Dhulia during the rainy season has naturally added to the miseries of the people, but the precautionary measures taken by the local authorities have tended to mitigate the severity of the epidemic. Persons residing in infected localities were served with notices to evacuate their dwellings, and those who disobeyed the notice are about to be prosecuted. We hope, however, that an exception will be made in the case of those who could not evacuate their houses owing to unavoidable difficulties. Rs. 200 were spent in supplying hutting materials to those who could not buy them. We beg to suggest that all those whose income is less than

Rs. 15 per mensem should be supplied with hutting accommodation at the public expense. The deaths among the inoculated this year are more numerous than last year, and this year's serum is said to cause more pain also. The number of deaths at the plague hospital being also comparatively larger than in the previous year, it would seem advisable to change the site of the hospital. There was a strike among the local shop-keepers who were displeased with certain orders of the Collector, but happily a compromise was soon effected and the strike came to an end.

Alleged harsh treatment of a plague patient at Shikárpur (Sind).

Prabhát (47), 3rd Oct., Eng. cols.

35. "The conduct of the Municipal Secretary of Shikárpur in connection with an imported plague case calls for severe notice on the part of the authorities. If the plague patient and her relations had been criminals, he could not have treated them worse. He had the house surrounded by the Police. He forbade all communication with the patient. He would not allow even her nearest relations to approach her. He allowed only one person to be in attendance upon her. The poor patient could not get water when thirsty. At one time she in vain cried for water for full three hours. Did not Mr. Screwvala know that such measures had been weighed in the balance and found wanting, that they did more harm than good, and that the Government had ordered them to be discontinued? Such ignorance in a Municipal Secretary is certainly inexcusable. The Police also are very much to blame. They should have known that in thus mounting guard over the house and preventing any person approaching the patient, they were acting illegally. We hope that the matter will receive the attention it deserves, and that both the Secretary and the Police will be taught a lesson.

Order alleged to have been issued by the Joint District Judge, Karáchi, prohibiting natives from entering his Court with shoes on.

Sind Vartamán (78), 9th Oct.

36. We learn that the Joint District Judge, Karáchi, has ordered his *patawala* not to allow any native to enter his court with country shoes on. We are not at all surprised at this order, inasmuch as we know that European officers, as a rule, cherish a feeling of unreasonable hatred against natives. We cannot, however, help remarking that it is a great pity that even respectable gentlemen desiring to enter the court should be asked by a common *patawala* to take off their shoes. One must, however, bow to the times, otherwise one may have to suffer greatly.

Legislation.

Comments on the Khoti Bill.

Gujaráti (19), 11th Oct., Eng. cols.

37. "The new Khoti Bill is an improvement upon the old Bill of 1898 in some respects. But whether it will in any way improve the position of the tenants of the Khots seems doubtful to us. The present measure does not propose an entire abolition of crop-share rents and the compulsory substitution of cash-rents or of rents consisting of a fixed quantity of produce. The conversion of crop-share rents is made dependent on an application from a tenant. How this system will work in practice remains to be seen. The whole difficulty with regard to Khoti legislation arises from the fact that whilst Government profess their solicitude for the amelioration of the tenants' lot, they are not prepared to moderate their own demand from the Khot so as to induce him in his turn to moderate his demand from his tenants. It is now too late to forget the history of the Khoti tenure, and we are not sure if legislative measures of Government framed in disregard of the past and of their own obligations in the matter are likely to succeed in the long run. There is one satisfactory feature about the present Bill, and that is that Government mean to render justice to the much-vexed and much-oppressed Khots of Devgad. The tendency of recent Indian legislation has been to cut down the powers of the civil courts and render the executive supreme in matters which ought, properly speaking, to be left to courts of law. The present Bill proposes to exclude certain questions regarding tenure and exemption from assessment from the cognisance of ordinary tribunals and give finality to the decisions of Settlement Officers. This provision in the Bill called forth a vigorous protest

from non-official Councillors. But it does not seem from the tone of His Excellency Sir James Monteath's reply that Government will be prepared to reconsider their views on this question. With the Honourable Mr. Fulton as a Judicial Member we expected a more judicial attitude on this point on the part of Government. But summary procedure is in favour with revenue officials, and His Excellency Sir James Monteath seems to have profound faith in a system of swift and summary despatch in dealing with complicated questions of title and tenure."

Kaiser-i-Hind (24), 11th Oct., Eng. cols.

38. "Can a Secretary of State for India veto the report of a Select Committee on a given piece of legislation after having, in the first instance, exercised his constitutional privilege to approve of the principle involved in it? We have never heard of such a veto before. Yet this is what has happened in the case of the Khoti Bill. We have not the least faith in this mal-adroit measure, which tolls the death-knell of the rights of both the Khots and their tenants......... In fact, we are not at all impressed by the plausibilities and pomposities of Sir James Monteath, who plumes himself on his intimate knowledge of village life more than the villager himself. Underneath all these sophistries lies buried deep the object of soon converting the Khoti tenure into rayatwari. Meanwhile, we repeat, what business has a Secretary of State to sweep away legislation in the middle of the proceedings of the Legislative Council? .... We draw the attention of the public to this singular procedure in order that they may more clearly discern that what is called a Legislative Council is an unmitigated sham, for it comes to this, that the executive can encroach upon the functions of the body created by the Statute to make laws and regulations whenever it suits its purpose!......... It is a monstrous state of things which would subordinate the authority of the Legislative Councils to the caprice of the Executive Government. No Legislative Council with a sense of its own self-respect should be simply a registrar of the foregone decree of the Executive Government."

Mahrátta (9), 11th Oct.

39. "The objections to the principle of the Khoti Bill, and they were many, were well put forward by the the non-official members of the Bombay Legislative Council. The Honourable Sir J. Monteath neither anticipated them in his opening speech nor answered them completely in his reply, and our hope now lies only in the discussion of the Bill in the Select Committee, where, we are sure, every effort will be made to rid the Bill of its objectionable features and to clear up the ambiguities that obscure some of its provisions. Sir James Monteath indeed made an able speech in which he put the case against the Khots as strongly as he could. At the same time he promised to be indulgent to the Khots, and to rectify some of the mistakes of harshness which the Government had committed in dealing with them. But we doubt whether these minor concessions granted by the executive Government can bear any comparison with the permanent injury which the new Legislative measure threatens to inflict upon the Khots. But let us examine the case as put forward by the Honourable Sir James Monteath against the Khots. He assumes that the Select Committee of 1900 had properly considered all points in favour of the Khots and takes the draft, recommended by them, as a fair basis. On this, he says, the new Bill engrafts only a few alterations in point of principle and detail. The Select Committee, he observes, was representative of the different interests. But we demur to this view. The native members on the Committee were Messrs. Desai, Chandavarkar and Chhatre. Of these the first knew rather too much and the two latter too little of the Khoti system. Mr. Desai was, as is well-known, a protegé of the late Mr. Nugent, and his view was a severely and unscrupulously official view. Mr. Chhatre had avowedly taken up the cause of the Khoti tenants, and he evidently thought that his ignorance of the Khoti question would be effectively concealed by his real or affected enthusiasm in favour of the Khoti tenants. Mr. Chandavarkar was the only member of the Select Committee who was com-

mitted to no particular view in the beginning, but we believe he also ended without forming any clear and definite view on the subject, though of course he signed the report along with the other members of the committee. The chief argument of Sir James Monteath is that the Khots do nothing to improve the land, and that the crop-share rent, which proves exorbitant to the tenants in practice, becomes a sort of unearned rent, and consequently that the system of appraisement ought to be modified and the Khots allowed no more than a 25 per cent. profit. The fallacy in this argument is too patent to require formal exposure. If the crop-share rent claimed by the Khots is really an unearned income, then we do not see why they should be allowed even 25 per cent. profit. The Khots repudiate their alleged duty as village officers, and so they are not entitled even to the charges of collection. The logical conclusion would be that the Khots should be ignored in every way, and that Government should take upon themselves the collection of assessment in Khoti villages. But even the most bureaucratic official will not, we are sure, dare proceed to these logical conclusions of the cynical proposition that the Khots are nowhere so far as the profits of improvements in agriculture go. What, then, is really the status of the Khots in regard to Khoti lands? As admitted by Government themselves in the Government Resolution of 1876, the position of a Khot is that of a full survey occupant as against the Government, and of a superior holder under the Land Revenue Code as against the Khoti tenants. That being the case we do not see how Government become entitled to interfere with the relations of a Khot as a superior holder towards his tenants so long as he pays to Government the assessment fixed for the holding. As a survey occupant the Khot's rights against Government are absolute, and so also are his rights as a superior holder against his tenants. The Land Revenue Code does not impose any limit upon the demand of the superior holder when he applies for assistance to the revenue authorities, and it is simply inequitable that such a limit should be imposed upon the demand of the Khot. It is ungrateful both for the Khoti tenants and the Government to question the useful services rendered by the Khots. Perhaps it would be impossible to exaggerate the value of the services which the Khots have rendered, at least in the past, by settling in the Ratnágiri District, bringing in tenants, cutting up the jungle, reclaiming land, promoting cultivation generally and guaranteeing to Government a fixed amount of revenue. The practical method by which Government seek to discharge the *rôle* of 'a Daniel come to judgment' in favour of the tenants is to knock the crop-share rent system on the head and so force the Khots by hook or by crook to accept a nominal margin of profit. Sir James Monteath has taken much pains to belabour the crop-share rent system by making fun, as he thinks, of the dogmatic claim of some people who say that the money value of the gross annual produce of any land is equal to six times the assessment on such land. In Sir James' opinion it would be something to express the assessment as a fraction of the net produce. But after all it is only the gross produce which Government make the basis for calculating the value of the Khot's share in cases in which the tenants may not ask to fix their rent, and we think that the laugh is bound to be against Sir James Monteath, when he admits that 'the practical result of the new provision will not be very different from that of the provision recommended by the Select Committee, but the principle will be more properly expressed.' We venture to think that such an admission by Sir James Monteath marks the triumph of the eminently practical view of the question, namely, that if a ratio has to be established between the assessment or rent on the one hand, and the produce of the land on the other, then that produce must rather be the gross than the net produce. And from this point of view, and regard being had to the absolute limit of a 25 per cent. profit, we for one are inclined to regard the Select Committee's draft Bill as a better measure than the present one. As for the non-official members, there was practically unanimity among them in opposing the principle of the new Bill.......... The debate ended with a promise of a careful scrutiny of the Bill, and we think it to be a decided advantage to the Khots this time that they will be represented in the Select Committee by the Honourable Mr. Khare, whose knowlege and experience of the Khoti system is unquestioned."

Comments on the Motor Car Bill.
Mahrátta (9), 11th Oct.; *Gujaráti* (19), 11th Oct., Eng. cols.

40. "The Motor Car Bill introduced by the Honourable Mr. Fulton into the Bombay Legislative Council seeks to restrict the liberty of motor drivers by regulating the speed of motor cars and punishing unskilful or rash drivers. The Bill, however, contains no definite or specific provisions on the subject. It leaves everything to the executive who are to make such rules as they like. The non-official members very properly objected to the Bill, in so far as it left the framing of the rules to the sweet will of the executive. For, why should not the Legislative Council itself be given an opportunity to discuss the rules that are to operate as law ultimately? In England the speed and other kindred matters of detail have been embodied in the Bill passed by the Parliament on the subject, and we do not see why the same thing should not be possible in India. Every one is agreed on the principle of the Bill. But the details of the working of it are most important, and a vote of the Legislative Council on the skeleton Bill like the one now before the Council becomes a sheer mockery when every detail will be decided by the Executive Government." [The *Gujaráti* writes:—"We fail to see why the rules should not be embodied in the Act. Whenever any alteration is deemed necessary, it can be effected without prejudice to the interests of the public. In amending the Bombay Land Revenue Code, the local Government took similar powers to themselves to frame rules. On principle we object to the Legislature surrendering its functions to the executive except in certain cases. But in India such surrenders are frequent. Summary procedure, supersession of the Civil Courts, and the compulsory abdication by the Legislature of its proper functions in favour of the executive—these are not the features which can ever give any reality to, and inspire public confidence in, our Provincial and Supreme Legislative Councils."]

Education.

Interpellations by the Honourable Mr. Setalvad on the efficiency of the Arts Colleges in the Presidency.
Gujaráti (19), 11th Oct., Eng. cols.

41. "Replies to the Honourable Members' interpellations were, as usual, unsatisfactory in not a few instances. We will refer only to one or two instances in support of this remark. It is well known that the Gujarát and Sind Colleges are not in a high state of efficiency. It is equally well known that the Elphinstone College is not yet a 'model' College. The Honourable Mr. Chimanlal inquired what measures Government intended to take with a view to raise them to that high standard of efficiency which Government themselves expect from these institutions, and whether they would appoint a Committee of qualified officials and non-officials to consider the whole subject. It was an irrelevant reply for Government to say that there was no evidence to show that the existing Colleges are *inefficient*. The question is not one of inefficiency at all, but of a high degree of efficiency. The public have been told over and over again by Government that their Colleges are to be maintained as *model* institutions. Can the Elphinstone College be placed in this category? That 'model' College in the Presidency has neither a full-time Professor of Chemistry nor a high class Chemical Laboratory. Government have hitherto been of opinion that a Physical Laboratory is as good as a Chemical Laboratory. We do not know if the Honourable Mr. Chimanlal's interpellations and the replies thereto will come to the notice of Lord Curzon before the proposals of his Government on the question of higher education are finally drafted and promulgated. The learned Vice-Chancellor of our University is of opinion that tinkering with the constitution of the Senate and the Syndicate would somehow bring about a wonderful reform in the methods of teaching and equipment of our Colleges. He is, of course, entitled to hold that opinion. But we cling strongly to our conviction that eloquent Convocation addresses, fine academic resolutions and graceful enunciation of high-sounding educational theories are a farce and a mockery if Government themselves cannot give effect to their ideals in their own 'model' institutions."

Result of the official inquiry into the *fracas* between the boys of the Bishop's High School and the Nutan Marathi Vidyalaya, Poona.

Mahrátta (9), 11th Oct.; *Kál* (110), 16th Oct.

42. "Our readers will remember that in the *Mahrátta* of the 6th September last (*vide* paragraph 35 of Weekly Report No. 36) we had noticed the misbehaviour of some of the boys of the local Bishop's High School on the cricket field in the course of a match with the boys of the Nutan Marathi Vidyalaya, and had invited the Educational authorities concerned to make an inquiry into the matter. We now learn that such an inquiry has been made and that the boys of the Nutan Marathi Vidyalaya have been officially declared to be free from all blame for the regrettable rowdyism for which the boys of the Bishop's High School, it is evident, are responsible. But whosesoever the fault, the creation of bad blood between the boys of two educational institutions would be a regrettable thing in itself, and must be regretted all the more if it was occasioned by the momentary rivalry felt in an athletic sport in the course of a tournament. We are sincerely glad to learn that it has been arranged to play the abortive match over again under proper supervision and new umpires. It goes without saying that the aggrieved party in the altercation, namely, the boys of the Nutan Marathi Vidyalaya, must have received proper satisfaction from the offending party before they consented to have the match played again." [The *Kál* writes:—We learn from a contemporary that the boys of the Nutan Marathi Vidyalaya have been officially declared to be free from all blame. Now, it would be superfluous to tell those who were severely belaboured in the unseemly struggle that as the result of an official inquiry they were free from blame. What offence had the boys of the Nutan Marathi Vidyalaya committed beyond submitting to a thrashing at the hands of European lads? Are we really to be told, as the result of an official inquiry, that it is no crime on the part of natives to receive blows from the white and sacred hands of Europeans? We rather expected to hear who the real offenders were and what punishment was meted out to them. Had native boys been the aggressors in the quarrel and the European lads the victims of their violence, the official inquiry would, we imagine, have unfolded a different tale.]

Alleged compulsory levy of subscriptions from school-masters in Lárkhána District (Sind) for giving an entertainment to the local Deputy Educational Inspector.

Hyderabad Journal (4), 14th Oct.

43. "We hear that some of the school-masters who have got promotions very lately wish to give a grand party to Mr. Udharam, the present Deputy Educational Inspector, Lárkhána, on the eve of his retirement, and that in connection with this subscriptions are being collected throughout the District at the instigation of a school-master who has taken the lead and is reported to be exacting money from poor school-masters by force. If what we hear be true, we draw the attention of Mr. Wright to put a stop to it and to take such action as is deemed proper."

Mrs. Annie Besant and the Director of Public Instruction, Bombay.

Hyderabad Journal (4), 14th Oct.; *Vrittasar* (149), 12th Oct.

44. "Mrs. Annie Besant, President of the Benares Central Hindu College Board of Trust, applied recently to the Director of Public Instruction in this Presidency requesting him to allow the 'Sanátan Dharma' Series to be introduced in such schools as would like to use them. The Director's reply that the Department cannot recognise these books as they are distinctly sectarian is not at all to the point and is very disappointing. In the face of repeated advice from the heads of the Local and the Supreme Governments impressing the necessity of imparting to Indian youths some kind of religious education, one is really at a loss to understand why Mr. Giles, the Director, should have refused to allow the use of the above books. The decision of the Director seems to be very peculiar, inasmuch as the Head of the Educational Department in the United Provinces has allowed the use of these books. Mrs. Besant's request was very reasonable. She does not want the Director to make it compulsory for all schools to impart religious instruction from these

books, but to grant permission to those institutions which desire to introduce the same in their schools. We may well echo her question: 'It would be interesting to know if the Director refuses to allow any Christian book to be used in Christian schools on the ground that it is sectarian.'" [The *Vrittasár* makes similar comments.]

Municipalities.

Collection of subscriptions by the Mámlatdár of Olpád for the repair of a road in Kathor Kasbá (Surat).
Jám-e-Jamshed (23), 12th Oct.

45. A correspondent of the *Jám-e-Jamshed* writes:—The trunk road in Kathor Kasbá, which leads to the Gaekwar's territory, especially that part of it which is under British jurisdiction, is in extremely bad repair. The idea of the road being re-built at Government expense having been abandoned, the Mámlatdár of Olpád has lately begun to collect private subscriptions for the purpose, and by his exertions and influence has been able to collect Rs. 400. But this sum is utterly inadequate for the purpose, as the total cost estimated for repair is Rs. 5,000. It is quite unlikely that the subscriptions will ever reach that figure. Is it not the duty of Government to defray from the public revenue the cost of repairing a road which is frequently used by the public? We should also like to know if the Mámlatdár's action in inviting subscriptions from the public was authorised by the Collector of Surat.

Sanitation in Ahmedabad and the local Municipality.
Prájá Bandhu (27), 11th Oct.

46. A corpse was found lying in our city (Ahmedabad) opposite Tagai's Wadi at the Pánch Kuva on Thursday last. It was putrid and although it stank horribly and caused great nuisance to the passers-by, it was not removed by the Municipal authorities until as late as Saturday afternoon. The laxity shown by the Municipal officials in the matter shows what little care is bestowed upon the sanitation of the city at a time when the city is threatened with a fresh outbreak of plague.

Alleged mismanagement of the Bandora Municipality.
Jám-e-Jamshed (23), 17th Oct., Eng. cols.

47. "Is the Municipality of Bandora past praying for, or does it covet a notoriety which other civic bodies shrink from? Without the slightest desire to be either unfair or unjust to it, it might be said that few suburban Municipalities in India have been showing so much persistence in their determination to draw upon themselves adverse comments of the public and the Government, and in making their name a byword for incapacity and want of civic intelligence and enterprise. Bandora claims among its permanent inhabitants men as to whose intelligence and abilities there can be no two opinions, but year after year complaints are dinned into our ears about the many sins of omission and commission of its Municipality, showing that there exists in it a rottenness which can be only removed by the authorities interfering with a strong hand.......... Some years of very careful observation have convinced us that there is absolutely no hope of the sanitary condition of Bandora improving without extraneous aid, and it would be a pity if Government delayed lending it soon."

Native States.

Alleged demands made by the Government of India upon His Highness the Nizam.
Praja Bandhu (27), 11th Oct.

48. While the memory of the Berars settlement is still fresh in the public mind, the Government of India, it is said, have made a fresh demand upon His Highness the Nizam for the cession of 2,000 acres of land near Aurangabad for the purposes of a cantonment. The Government of India have further intimated their desire to assume direct control over the postal department in the Nizam's State. The Nizam has requested the British Resident at Hyderabad to declare definitely the intentions of the Government of India in the matter.

Meeting of the Mysore Representative Assembly.

Praja Bandhu (27), 11th Oct., Eng. cols.

49. "The premier and progressive Native State of Mysore in Southern India has, for the last twenty-two years, got an unique institution in the shape of an Assembly containing a certain number of representatives of the people, who help the authorities in carrying on satisfactorily the administration of the State......... The very fact that the institution has been allowed to exist for over two decades is a sufficient guarantee of its having fulfilled the desired object. It also affords an object lesson to other Native States as to what an Assembly of representatives of the people under a sympathetic administration can do in the way of helping the administration while safeguarding the interests of the people. We have a number of Native States in these parts, such as Baroda, Bhávnagar, Gondal and Jámnagar, whose rulers, we presume, are intelligent enough to appreciate the beneficial effects of an institution of this nature. It is certainly time that some of these followed the example of Mysore in this respect, and we think none is better fitted than His Highness the Gaekwar to try this measure in his capital where there is no dearth of capable men to work as members of a Representative Assembly." [Several other papers of the week write in an appreciative strain of the progress made by the Mysore State in recent years and of the utility of the Representative Assembly.]

The Vedokta movement at Kolhápur.

Samarth (40), 14th Oct., Eng. cols.; *Kál* (110), 16th Oct.

50. "From a financial point of view, one of the characteristic features of the Vedokta agitation in Kolhápur is the employment on special duty of a number of public servants in the various Departments of the State with sumptuous allowances. The Ghoraphade Lecturer in the Rajaram College, the Drawing Master in the Technical School, and a clerk in the Diwan's office have been drawn away from their proper work and entrusted with duties connected with the Vedokta......... Some of the above gentlemen visit different places far and near for the purpose of collecting materials which may tend to support the pretensions of His Highness to the Vedokta......... Not only does this deputation of officers for special duties cost money to the State, but it often seriously interferes with public business. As a marked illustration of this we may refer to a case recently committed to the Sessions by R. S. Gaikwad. It is an ordinary case of grievous hurt in which the officiating Patel of Raybag is implicated. It is nearly a year since the proceedings commenced. It is really regrettable that the preliminary inquiry in which witnesses for the prosecution were not even cross-examined should have taken nearly a year. This scandalous delay is at any rate partially attributable to the frequent absence of the officer concerned in Poona and Bombay in connection with special duties......... We may respectfully suggest that if His Highness badly wants the services of the officers who have to do judicial work, he had better replace them by others, so that there may be no interference with civil or criminal work." [Elsewhere the paper writes:—"The Durbar has issued a circular enjoining the performance of religious rites in all the villages in the State in the Vedokta fashion. The Gramjoshis generally are averse to the introduction of this form, and the Durbar officers have refused to make payments to the Gramjoshis of their dues.......... We fail to see how the Durbar is justified in issuing circular orders, directing the Gramjoshis in the whole of the Kolhápur territory to adopt the Vedokta form in lieu of the long continued *Pauranic* ritual.......... We therefore humbly request His Highness to look upon the question from the correct standpoint and cancel the circular which has created such general unrest among the people. We learn that a memorial is being proposed to be presented to His Excellency the Governor of Bombay, who is shortly to visit our city, by the Brahmin community here, clearly setting forth the positions taken up by His Highness on the one side and the memorialists on the other as regards the Vedokta movement, and requesting His Excellency to give his best consideration to the matter while on the spot and to order a thorough and searching inquiry into the same."] [A correspondent of the *Kál* writes:—The Maharaja of Kolhápur is at present under the influence of "two evil planets", and to this fact is attribut-

able the confusion and racial discord prevailing at present in the State. [It is these two evil counsellors who shape the Maharaja's policy in the Vedokta and other questions and involve the State in extravagant expenditure.]

Udyamotkarsh and *Lokaseva* (144), 11th Oct.

51. The Vedokta movement is now in full swing. This movement had its origin at Baroda, but it may be said to have reached its climax at Kolhápur. At Baroda the annuities of certain Brahmans who refused to perform religious rites at the houses of Marathas in accordance with the vedic ritual were confiscated by the State, though the said annuities were held under *sanads*. Kolhápur has now become the centre of the Vedokta controversy. The Brahmans of Kolhápur, the Rajopadhye and Shri Shankaracharya became successively the victims of the movement and the last has, we learn, been now deprived even of his ecclesiastical powers. This is *swarajya* indeed! If such be the doings of Native Chiefs calling themselves "protectors of kine and Brahmans," why should we find fault with the acts of alien rulers professing an alien faith? Those Chiefs claim to be Kshatriyas, but do they possess the virtues of the Kshatriya caste? Their demand that Brahmans should perform religious rites at the houses of Marathas according to the vedic ritual may seem to be dictated by wisdom in the eyes of some people, but we do not hesitate to say that it is nothing else but downright persecution of the Brahmans.

Alleged maladministration of His Highness the Gaekwar of Baroda.

Káthiáwádno Himáyati (67), 11th Oct.

52. We regret to observe the indifference of His Highness the Gaekwar of Baroda to the administration of his State. His Highness squanders away lakhs of rupees in travelling in foreign countries and in erecting huge piles of public buildings, but he takes no steps to check the tyranny practised upon his subjects by his officers. His Highness besides extorts money from his subjects by questionable means. He has levied a number of obnoxious taxes and recovers them by harsh and cruel measures. Besides, he has confiscated many jahagirs with a view to fill his exchequer. As an instance in point may be mentioned the confiscation of the jahagir of the late Dosumia's family. A nominal pension has been conferred upon the female members of the family, while the male members are obliged to eke out their livelihood by accepting petty posts in the State service. His Highness levies taxes in such an indiscriminate and arbitrary manner that even old women who make their living by grinding corn are not exempt from taxation, and cases have occurred in which their grinding mills have been sold off by auction for their default in paying such taxes. It is futile to expect better government from a ruler who by a sheer stroke of good luck has risen from the humble position of a cowherd to the *gadi* of a first class Native State.

Alleged maladministration in the Cutch State.

Phœnix (11), 14th Oct.

53. "We would fain draw the attention of our readers to the memorial—published elsewhere in our columns—submitted by the Cutchi public of Bombay to His Highness the Rao of Cutch and the Bombay Government *à propos* of the maladministration that is prevalent in Cutch.......... The present Dewan is too old and decrepit to carry on the administration of a Native State. By the way, it is an open secret that Sirdar Mahomed Yakubkhan, C.I.E., was selected by the Bombay Government for the office of the Rao's Dewan, but as His Highness would not agree to give him a free hand he was compelled to decline the proffered honour. Corruption, *zulum* and a hideous mockery of justice are the order of the day in Cutch. All these grievances have been brought to the notice of the authorities by the memorialists, but the Bombay Government 'is not disposed to intervene in the internal affairs of the State.' Why? Only because His Highness the Rao has promised to improve the rotten machinery of his State, but the promises of His Highness are always written in water like those of the 'Sick man of Europe.' Meanwhile the patience of the Cutchi subjects is well-nigh exhausted."

A lecture delivered at Daháuu (Thána) by Mr. Antaji Damodar Kale on the *Paisa* Fund movement.
Gujaráti (19), 11th Oct.

54. A correspondent from Dahánu (Thána) writes as follows to the *Gujárati*:—Mr. Antaji Damodar Kale delivered a public lecture on the 26th September at the Native General Library at Dahánu on the "Poverty of India and the advantages of the 'Pice Fund' movement." The lecturer dwelt on the present decadence of India's material prosperity, which he ascribed to the decline of her indigenous arts and industries and the consequent enormous drain of her wealth to foreign countries. He expressed his opinion that the drain could be effectually stopped by reviving the indigenous arts and industries of the country as had been done by Japan. In order to achieve this end he suggested that the Pice Fund movement should be made as popular as possible, and that the interest on the fund collected should be utilised in sending Indian youth to foreign countries to acquire a knowledge of arts and industries. With regard to the proposed fund, Mr. Kale explained that it would accumulate in a few years to many lakhs of rupees if only four crores of the Indian population were to contribute one pice annually towards it. Mr. Kale's scheme was well received by the audience, and a committee was appointed on the spot to make a collection.

Proposed celebration of the late Sir Mangaldas Nathubhai's birth anniversary.
Jám-e-Jamshed (23), 16th Oct.

55. It has been decided to celebrate the birth anniversary of the late Sir Mangaldas Nathubhai on Sunday next at the Babulnath Mandir, Bombay. Sir Mangaldas was one of the founders of the Bombay Presidency Association and had rendered valuable public service in the local Legislative Council, of which he was a member for over eight years. His activity had also extended to the field of education and of social reform. The movement in his honour fully deserves the cordial support of the public.

Farewell entertainment at Mr. Tata's Mansion in honour of the Bishop of Bombay.
Voice of India (16), 17th Oct.; *Jám-e-Jamshed* (23), 15th Oct. Eng cols.

56. "To swell the chorus of appreciation awakened by Bishop MacArthur's farewell to this land of sunshine and regrets would require a stronger voice than we can command. Mr. Tata's Mansion was the scene of the last innings. There the learned Bishop's qualities of the head and the heart were extolled by representative men of Bombay City with an eloquence and elegance of expression, with subtlety of analysis and ability in demonstration, which must have materially enhanced Dr. MacArthur's respect for the Indian intellect and Indian toleration When the Bishop arrived in Bombay the political aspirations of the educated men of this country reminded him of the Old Testament—the national aspiration of the Jews. When he leaves Bombay we hope he will be reminded of the New Testament—by our love even for the representatives of an alien religion." [The *Jám-e-Jamshed* writes:—"We heartily endorse every word of what was said in Bishop MacArthur's praise at the reception in his honour at Mr. Tata's Mansion on Tuesday...... ... Bishop MacArthur has in our opinion rendered a very great service to his country by showing to those whom it sends here for the religious edification of its sons, how to treat natives, and how to strive to secure the permanence of the moral supremacy of England among a subject population. He has, moreover, shown by his example that, if Englishmen want to win their way to the hearts of the people of India, there could be no surer way to attain this end than by showing kindness and sympathy, and that howsoever well pride, arrogance, bigotry and intolerance may succeed elsewhere, they are not likely to leave any but the most unpleasant impression on the Indian mind."]

Proposed District Conference at Sátára.
Prekshak (39), 13th Oct.

57. We are glad to learn that a District Conference is to be shortly held at Sátára for the discussion of questions which concern the people of the Sátára District. The Indian National Congress and the Bombay Provincial Conference discuss questions of Imperial and Provincial

importance, but the proposed District Conference will confine its attention to questions affecting the Sátára District. Rao Bahadur Phatak will, in our opinion, be the fittest person to preside over the deliberations of the Conference. In our district a *chhota* Congress used formerly to be held at Valve, but was discontinued some years ago on account of plague and famine. We are glad its place is about to be taken by the Sátátra District Conference.

The Tilak case.
Poona Observer (12), 17th Oct.

58. "The appeal of Mr. Tilak has been fixed for hearing on the 26th. As great difficulty was experienced in getting admission to the Court to hear the case when Mr. Clements was trying it, certain persons petitioned Mr. Lucas, the District Judge, to know whether they would be allowed to be present. His Honour told them in reply there was absolutely no objection whatsoever to their doing so. We are glad that improper restrictions on persons seeking admission to the Court have been removed."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 21st October 1903.

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[No. 43 of 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th October 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil) ; 37.	550
5	Indian Municipal Journal.	Bombay	Do	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan ; Madrasi Bráhman ; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji ; Pársi ; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna ; Hindu (Dasa Lad Vania) ; 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái ; Hindu (Nágar Brahman) ; 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu ...	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
48	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70 ...	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak...	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
56	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Bráhman); 40.	...
69	Navsári Prakásh	Navsári	Do.	Rustamji Jámáspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania): 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Bráhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	...
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Mahárásbtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhódaya	Kolhápur ...	Weekly	Narayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	......	...

Politics and the Public Administration.

India and preferential tariffs.
Mahrátta (9), 18th Oct.

1. "We are convinced that England and India need independent fiscal policies for the protection of trade, and the position of India in the plan sketched by Mr. Chamberlain with a view to introduce a system of preferential tariffs within the British Empire must be carefully watched. So long as full details of Mr. Chamberlain's scheme are not forthcoming it is about as profitable as beating about the bush to criticise the scheme from an Indian point of view. But judging by the indications he gave in his Glasgow speech we may say that the scheme of preferential tariffs, which he has in mind, cannot but be disadvantageous to India on the whole. And in considering this we must, of course, set off the gain arising from the taxing of foreign goods against the harm that is sure to be done to India if those foreign countries, which afford us nearly free and open markets at present, impose heavy retaliatory duties on Indian exports. Then again we have to remember that under any scheme of preferential tariffs India would have to impose import duties on foreign articles and make the Indian consumers pay therefor, whether such taxation would or would not give real protection to our industries."

Lord Curzon's visit to the Persian Gulf.
Voice of India (16), 24th Oct.

2. "The Viceroy's absence from India in connection with his visit to the Persian Gulf will extend from 17th November to 7th December. If the period is rather long, it is evidently because a large number of delicate questions have to be discussed and schemes developed in personal consultation with His Majesty's Minister at Teheran, who will meet the Viceroy at the entrance to the Gulf and accompany him during the voyage......... The thoughts that force themselves upon the minds of the Indian people in connection with the Viceroy's visit are scarcely of less moment than those which have found expression in the British press; we are reminded of the silent, and it seems inevitable, growth of India—not so much of India's commercial interests as of our responsibilities. By the simple device of transferring a 'protectorate' to the Foreign Department of the Indian Government our protecting responsibilities—that is, our military and naval expenditure—may be indefinitely enhanced. The Viceroy's attention, too, will be largely diverted from much-needed domestic reforms to the exciting game of foreign politics. As yet the question of expense has not arisen in any form which would supply a crucial test as to who should bear it. But the pacification of tribes and the adjustment of claims in the region of the Persian Gulf may, at any time, lead to events which will call for a sacrifice of men and money, especially if Russia intends to sow the seeds of discord in that quarter. When that time arrives—and the Viceroy's visit is not calculated to allay suspicions of that nature—will not the legal and moral obligations of India be greater because of the expansion of the duties of the Foreign Department of the Indian Government?"

Alleged suppression by the Government of India of statistics relating to India's poverty.
Kaiser-i-Hind (24), 18th Oct., Eng. cols.

3. "We have frequently referred in these columns to the studied omission of all crucial statistics and facts on Indian finance and economics from blue-books and other official publications since the date of the Resolution of Lord Curzon's Government on the curtailment of official reports. Important statistics of public interest were not so deliberately omitted as they have been since the appearance of that Resolution which was so highly praised by the majority of the Press, but about the benefits of which we had at the time expressed our scepticism. Events have shown that our scepticism was well-founded, and it seems that some of our contemporaries, who have missed important facts in recent blue-books, are now similarly complaining. For instance, *United India* remarks on the subject in the course of an interesting leader on Indian poverty in its issue of the 1st instant: 'We cannot but note the contrast between the Government of Great Britain and the Government of India as to the way in which information is supplied to the public. Indian statistics corresponding to those that this latest Parliamentary return gives are almost

impossible to obtain at all; or they can be obtained only after an elaborate and tiresome search in a number of volumes amidst a mass of other and unconnected statistics.' This is too true. But more: even such are now almost scarce; the compilers take precious care to see that these do not appear even in out of the way places. But to proceed. 'Of publicity and the light of public criticism our bureaucracy is greatly afraid. Like the Brahmin priests of mediæval India, the Indian officials would keep all information to themselves and would grow jealous of the public obtaining free and easy access to what they know.' The reason is plain. Indians are daily growing more critical, and such is their industry in ferreting out statistical and other facts that it causes a severe searching of heart to the governing authorities whose measures are criticised. The officials have often been hoist with their own petard. So the fiat went forth under the present Viceroy, who has been lauded to the skies for his desire to take the public into confidence that all crucial facts and statistics should be suppressed from many an annual publication. And so it is that many useful tables are entirely burked while others, perfectly useless, are given. At head-quarters it is considered the acme of successful strategy so to burke facts as to keep the critical and inquisitive public utterly in the dark! .... Mr. Dadabhai, when in Parliament, and the late Mr. Caine had requested the Secretary of State to produce certain figures in the archives of the India Office relating to the annual wealth of India, but were refused! Why? Simply because this question of the poverty of India is the skeleton in the cupboard of the Government of which they are in mortal dread. The exposure of that skeleton to the public gaze means a sweeping condemnation of the entire economic policy of the Government throughout the hundred and fifty years that the British flag has been waving in India. No wonder that the strategists at the India Office and at Calcutta are cunning enough to omit from time to time all relevant and crucial facts and figures from the many important annual publications. If we had the leisure we could show quite a formidable list of the omissions during the last five years only. Meanwhile, we see that an arch-critic, who cannot be put down, has risen in the person of Sir Robert Giffen, who warned the authorities in his recent admirable address before the British Association of the extreme poverty of India and the economic mischief which the future may bring if the condition of the impoverished millions was not seriously considered and ameliorated. So at last Nemesis is slowly overtaking the Indian Government in spite of its ostrich-like policy of burying its head from the sight of its critics."

Sir Robert Giffen on India's economic condition.
Mahrátta (9), 18th Oct.

4. "In a paper on the subject of 'The wealth of Empire and how it should be used' read before the 'Economic Science and Statistics' section of the British Association on 11th of September, Sir Robert Giffen referred to the case of India from the imperialistic point of view. According to him, while the aggregate annual income of the British Empire is £3,130 millions, that of India is £600 millions, and while the capital or the total wealth of the whole British Empire is £22,250 millions, the share of India therein is £3,000 millions. Of course, as pointed out by Mr. Digby in his letter to the *Times*, Sir Robert Giffen's estimate is based on data which are at least 20 years old and is overstated considerably. But regard being had to his own statement, Sir Robert Giffen thinks that even an income of £600 millions a year is not certainly a large amount for 300 millions of people. India would seem to bear to the whole British Empire a ratio of about $\frac{1}{5}$ in point of income and about $\frac{1}{7}$ in point of capital or wealth. But evidently the factor of population makes and must necessarily make the whole difference. In fact, Sir Robert Giffen has been struck with the great economic gulf between the people of the United Kingdom and the self-governing Colonies on the one hand and India on the other. For, the 42 millions of people in the United Kingdom, he finds, spend in food and drink alone an amount equal to the whole income of 300 millions of people in India, and he observes as follows:—'There is no doubt, I believe, that whatever may be the physiological and climatic reasons explanatory of the condition of the people of India, the degree of the poverty of large masses there is a permanent and formidable difficulty of the British Empire to which more thought must be given by our public men, the more the

idea of Imperial unity becomes a working force. We cannot safely leave those vast populations for whom we are responsible in a condition of semi-starvation, and the palliative of famine relief, highly as we must praise the Indian administration for what it does to save life, is not enough. Nothing short of a revolution in Indian agriculture and a great development of manufactures for export will suffice for the diseased condition we have to face.' We think the Indian public must be grateful to Sir Robert Giffen for thus bringing the condition of India to the notice of the British public, remembering that his opinion being based strictly on economic grounds and not influenced by political bias must carry great weight. His remarks on the question of India's military burden are equally useful. Out of the total military and naval expenditure which amounts to £95 millions per year the United Kingdom pays £70 millions, India £18 millions and the rest of the Empire the remainder. This, says Sir R. Giffen, is hardly good business. One of the worst features of the situation, in his opinion, is the contribution by India, which is much larger in proportion to her taxable capacity than that of the rest of the Empire, although the Indian army is freely used for Imperial and general purposes and is not employed exclusively for local defence. Similarly with regard to education Sir Robert Giffen thinks that the situation is more appalling than anywhere else in the British Empire."

Village organisations in India.
Mahrátta (9), 18th Oct.

5. "In the course of an article headed 'Village Organisations' the *Mahrátta* writes:—We contend that the destruction of our village organisations has been an act of deliberate policy on the part of the British Government and not the natural result of the altered circumstances of the social and political life of the people. We think we need not dwell upon this aspect of the subject at great length. The repugnance felt by Government to the existence of any active, efficient and powerful agency between themselves and the people has been by this time patent to everyone. The old Deshmukhs and Deshpandes who were once a power in the land are no more; the Deccan sawkar has already gone to his doom, and the Konkani Khot is following suit; the Zamindars are made to understand and feel that Government are bent upon interfering with the relations between them and their tenants so as to weaken the power of the former; and the Inamdars are so shabbily treated that they are practically out-landers in their own villages; and an object not of terror and respect, but of contempt, to the rayats. Generally speaking, the great middle class has been ground down, and though the educated classes may become a sort of a substitute for it to a certain extent, yet the influence of educated people is only felt in towns. They have no direct interest in land, and although they are fit champions of the cause of the rural masses, yet they cannot go and live among them and be useful to them in the solution of the practical problems of village life.......... Let us see how a village organisation worked in its best days. The Patil was the unit of a village organisation. In criminal matters he could put a man for a few days in the village chowki; but his influence was far-reaching............. The proper province of the Punchayat was civil justice. On receiving a complaint the Patil would send for the other party, and if the claim was disputed he could, with the consent of both the parties, call a Punchayat who informally adjudicated upon the claim.......... The procedure of their work was simple and conformed to common sense. It is true that there were some patent defects in the Punchayat system, but the defects were more than counterbalanced by its advantages. Says Mr. Elphinstone:—'But with all these defects the Maratha country flourished and the people seem to have been exempt from some of the evils which exist under our more perfect Government......... The advantage of this was felt particularly among the lower orders who are mostly out of reach of the rulers and also apt to be neglected under *all* Governments.......... This branch of the native system,' Mr. Elphinstone concludes, 'is excellent for the settlement of the disputes of the rayats among themselves.' He therefore proposed that the native system should be preserved and means taken only to remove its abuses and

revive its energy.......... In fact, it was admitted that the Punchayat was a system of getting cheap and substantial justice and could safely be trusted to do the work of administering justice in civil litigation. We know that the recommendations of Mr. Mountstuart Elphinstone were not carried out in their entirety, and that the Punchayat was soon replaced by the Adaulat and the Adaulat by our present Courts armed with cumbrous laws of procedure that are a hindrance to and a drag upon the administration of justice."

Alleged growth of the vice of drinking in India.
Rást Goftár (28), 18th Oct.

6. We regret to observe that the vice of drinking has of late been increasing at a frightful rate among natives of India. Official figures of A'bkári revenue show an increase of 250 per cent. in the consumption of liquor in India during the last 25 years, although the increase in the population during the same period has been comparatively very small. Again, during the last decade the A'bkári revenue increased by as much as 16 per cent., while the increase of population was only 3 per cent. It is noteworthy that the A'bkári revenue reached its highest figure in a year of famine and plague, *viz.*, 1900-1901. Official reports further show that in Assam the A'bkári revenue was trebled in the course of a single year! Such are the evil results of the odious A'bkári policy which finds favour with Government.

Reduction in inland telegraph rates.
Jám-e-Jamshed (23), 24th Oct., Eng. cols.; *Voice of India* (16), 24th Oct.

7. "The best thanks of the public and the press are due to Lord Curzon's Government for the very substantial reduction they have made in inland telegraph rates. The need of such a reduction had been long recognized, and it is a matter for congratulation that the reduction has not been made in a stingy or grudging spirit.......... We hope that the reduction of rates will tend to increase the receipts of the Telegraph Department.......... We feel confident that if, after a few months' experience, it is found that the new tariff does not confer upon the public the benefits expected to result from it, Government would lose no time in revising it in a liberal spirit. It is in this hope that we welcome this new boon to the public, and thank Lord Curzon and his Government for the same." [The *Voice of India* welcomes the reduction made in inland telegraph rates and considers the concessions made in favour of press telegrams to be liberal.]

Bombay Samáchár (56), 21st and 24th Oct.; *Sánj Vartamán* (77), 22nd Oct.

8. We welcome the reduction announced by the Government of India in the inland telegraph rates, although the concessions, we are afraid, do not go far enough and fall far short of public expectations. No reduction has been made in the minimum charge for "ordinary" and "urgent" messages, although the number of words covered by the minimum charge has in each case been increased from eight to sixteen words, inclusive of the address. The concession in this direction would have been better appreciated by the public if Government had introduced a one-rupee urgent message and an eight-anna ordinary message of eight words. If, however, it was not deemed expedient to reduce the minimum charge for urgent and ordinary messages, it would have been better to have restricted the length of such messages to twelve words instead of sixteen but with a free address. The proposed concession of sixteen words, *inclusive of the address*, will benefit only a small section of the public who keep registered addresses. The boon of a four-anna deferred telegram—so far as it is one—would have been more valued by the public if the length of the message had been increased from four to, say, six words. The proposed changes are to come into effect from January next, and we hope Government will in the meantime re-consider the subject and see their way towards making the concessions more liberal. We have nothing to complain about the concessions in favour of press telegrams, which, it must be admitted, are as liberal as could be desired. [The *Sánj Vartamán* makes similar remarks.]

A plea for the publication of Sir Lawrence Jenkins' report on the Mulkowal tragedy.

Rást Goftár (28), 18th Oct., Eng. cols.; *Sind Times* (15), 17th Oct.

9. "**The Indian Press, both native and European, will do well to back up the very strong representation which has been made to the Government by our contemporary the *Times of India* for the publication of Sir Lawrence Jenkins' report on the Punjáb inoculation tragedy..........** Instead of publishing the report and throwing the necessary light on the unhappy incident which has so rudely shaken the faith of the people in the safety of the prophylactic, the authorities have, for reasons best known to themselves, elected to suppress it. We cannot but join our contemporary in saying that Government cannot commit a worse blunder than keeping the document secret. Plague will soon be upon the country once again, and it is not easy to see how people will be induced to resort to the treatment if the authorities persist in maintaining an attitude which has the effect of confirming every misapprehension entertained by the public at the time the mishap occurred and in strengthening the impression that there is really something at the bottom which the Government do not think it to their interest to tell the public.......... It is unreasonable to ask the public to inoculate themselves and to adopt, at the same time, an attitude which instils into them the fear that the prophylactic is not an absolutely safe preventive, and that people who resort to it might, under certain undefined circumstances, fall easy victims to the disease from which it is intended to give immunity." [The *Sind Times* makes somewhat similar comments.]

His Excellency Sir James Monteath at Sholápur.

Kalpataru (111), 18th Oct.

10. His Excellency Sir James Monteath arrived at Sholápur on Monday last and was received by a number of officers and private gentlemen at the Railway station. His Excellency visited several local institutions the same morning. At noon, a deputation of five gentlemen waited upon His Excellency to lay before him a few of the local grievances to which we recently adverted in our columns (*vide* paragraph No. 23 of Report No 40 for the week ending 10th October). The deputation was duly received, but failed to evoke a satisfactory response to its representations.

Re-trial of Private Emerson before the Madras High Court.

Poona Observer (12), 19th Oct.; *Gujarát Mitra* (20), 18th Oct., Eng cols.

11. "Private Emerson has been honourably acquitted, Mr. Justice Benson, who tried his case, having declared that the accused left the Court without a stain on his character. Nevertheless a cruel wrong and manifest injustice has been done in the case. The circumstances surrounding the whole case are such as invite severe comment. Indeed they have created a painful impression not only in Madras, but throughout the whole of India. The case of the 9th Lancers did more to foster racial animosities than anything Lord Elgin's Government ever did. The Bain case will never be blotted from Anglo-Indian memory, and the recent order of Lord Kitchener as to the reading of a moral lesson to troops every muster day cannot possibly have any beneficial effect. Sooner or later we anticipate Lord Kitchener will countermand that order. And the sooner, the better. Meantime, however, the feeling between Europeans and natives does not improve. Rightly or wrongly the impression is abroad that Government do interfere needlessly in cases between Europeans and natives.......... Are we to consider that Emerson has been amply and handsomely recompensed by the Government of Madras asking the Police Commissioner to supply his immediate wants pending his repatriation and his being granted a free passage to England on the transport *Plassey*? We trow not. He should be awarded a more substantial compensation." [The *Gujarát Mitra*, on the other hand, writes:—"That there is a universal feeling of sympathy for Private Emerson for the vexation and inconvenience to which he has been subjected on account of his re-trial cannot be denied for a moment. But to ask on that account that Government should refrain from interposing in judicial proceedings where Europeans are concerned seems to us to be the height of impudence on the part of the Anglo-Indian community. We cannot also see how a selfish demand for compensation based on no substantial grounds can be justified. It would be surely an act of weakness on the part of Government to yield to the cry and accede to the proposal for compensation."]

Alleged assault by three natives upon a European soldier at Wellington.
Voice of India (16), 24th Oct.

12. "Unprovoked assaults by natives on Europeans in India are happily so rare that one always hesitates to accept statements to that effect in the newspapers. The details of the case at Wellington, however, in which the Magistrate held the three native accused guilty seem to leave no doubt as to the occurrence. But was the assault quite unprovoked? Might it not have been a case of mistaken identity? The sins of the guilty are apt, in such cases, to be visited on the innocent. It is a pity none of the accused was represented by counsel. Was it because they were not worth defending?

Alleged assault by a native *khansama* upon a European at Quetta.
Poona Observer (12), 24th Oct.

13. A Quetta correspondent writes to the *Poona Observer*:—"Early on the 16th instant the Pathan *khansama* of the dák bungalow at Loralai (Baluchistan) made an attack on Captain Gidney, I. M. S., with a long knife or axe. This officer, who was staying in the bungalow, had cause to reprimand the man the day before for some offence and intended reporting him. Thinking he would be dismissed the man grew very insolent and next day refused to prepare something for Captain Gidney, who, in his dressing gown, went out to question him. The man then ran into the kitchen and returned and advanced upon Captain Gidney menacingly. The officer was at the time quite unarmed, but he stood his ground and made a clutch at his left hip as though he had his revolver there. Upon this the man backed a little and hesitated, and though he shouted that he would have his revenge did not venture to advance. The officer, after a few minutes, quietly and guardedly returned to his room and reported the matter at once to the proper authorities. The man is now in jail awaiting his trial, which will take place in a day or two. The wife of the man kept inciting her husband to attack the officer, and there is no doubt that he intended a murderous attack. It is significant that before the attempt the man, on being threatened with punishment, replied that the Sirkar would punish the white man and not the native."

Comments upon the acquittal of a soldier charged before the Bombay High Court with committing an outrage upon a Koli woman at Deesa.
Vidya Vilás (146), 16th Oct.; *Bakul* (94), 18th Oct.

14. A European soldier belonging to a regiment at Deesa committed an outrage upon a woman of the Koli caste. He was caught in the act and handed over to the Police by some persons. In due course, he was tried at the last Criminal Sessions of the Bombay High Court, but was acquitted by a jury consisting of Europeans. It is said that this is the first case of its kind on this side of the country. [The *Bakul* writes:—We are compelled to observe that an impartial consideration of the evidence adduced in the case does not justify the acquittal of the accused. Consequently, we request the Bombay Government to take steps for the re-trial of the accused.]

Farewell entertainment at Bombay to Bishop MacArthur.
Gujaráti (19), 18th Oct., Eng. cols.; *Rást Goftár* (28), 18th Oct., Eng. cols.

15. "The afternoon entertainment held in honour of the Right Rev. Dr. James MacArthur, Lord Bishop of Bombay, at Mr. Tata's Mansion is a fair index of the feelings of esteem and gratitude with which His Lordship is regarded by the public of Bombay, and especially the native community. His Lordship's public utterances, whether from the pulpit or outside, have been noteworthy for their high-souled sympathy and freedom from dogmatism and intolerance. His liberal and large-minded views on religious and other questions have attracted the attention of the public. Most of our missionaries are more noted for their intolerance and religious aggressiveness than for breadth of view or a desire to discern good points in other creeds and races. The retiring Bishop has not been amongst us for many years. But his sympathetic nature and liberal instincts enabled him to form a truer estimate of the people of India than all his predecessors and a host of other missionaries who have sojourned in this country for a longer time. The Honourable Mr. Mehta and the Honourable Mr. Justice Chandavarkar did full justice to the qualities of head and heart possessed by Bishop MacArthur in their speeches, which, besides being graceful, were characteristic of the speakers. Mr. Mehta spoke like a clever lawyer and an acute and sagacious politician—and our friend

Mr. Lely will do well to read that little speech—whilst Mr. Chandavarkar spoke in the spirit of an earnest preacher anxious to reconcile religious humility with the scientific spirit of the times. The former seized upon the political bearing of the great sermon preached by the Bishop at St. Paul's Cathedral two years ago as explaining the regard and affection which were felt for him by the educated classes, while the latter had principally in his mind the religious sermons delivered by His Lordship at Mahábaleshwar on the Higher Criticism of the Bible and his attitude towards non-Christian creeds in religious matters. The sentiments to which Bishop MacArthur gave expression in that remarkable sermon at St. Paul's Cathedral showed an insight into the feelings and thoughts of the native community which is rarely to be found even in Anglo-Indians who boast of a longer residence in this country......... It was this philosophical, tolerant and sympathetic frame of mind that enabled Bishop MacArthur to grasp the true significance of what is thoughtlessly denounced as disloyalty and enter into the feelings of the Indian people. .... It is a pity that such a high-minded representative of Christianity should have been forced by ill-health to return so soon to his native land. It is a loss both to the rulers and the ruled. The afternoon entertainment held in honour of the retiring Bishop once more completely belies the cowardly and baseless charge of ingratitude levelled at the Indian people by some of their self-constituted but ungrateful mentors." [The *Rást Goftár* writes:—"We might be allowed to observe that the many remarkable tributes and marks of appreciation which have been bestowed on Bishop MacArthur during the last few weeks once more emphasise the fact that the natives are not slow to know their friends, and that no differences of opinion are likely to stand in the way of their acknowledging the claims of their benefactors on their gratitude and esteem to whatever race or creed they may belong and from whatever country they might come.]

Mr. Sladen's transfer from Surat.

Gujarát Mitra (20), 18th Oct., Eng. cols.

16. "It would be easy to concede in view of Mr. J. Sladen's transfer to the Secretariat that Surat has been deprived of an officer of uncommon parts and great force of character......... Imbued with all the finest characteristics and attributes of his race, Mr. Sladen during the short period of two years he had been Collector and District Magistrate brought to bear upon his multifarious and arduous duties an amount of industry, a knowledge of details and a patient and judicious consideration worthy of the highest praise......... Thoughtful, highly considerate and scrupulously fair and conscientious in the discharge of his duties, Mr. Sladen had beneath a stern exterior a truly sympathetic nature and a kindly feeling for the people, and it would be doing him only the barest justice to say that he invariably desisted from forcing his will or judgment upon any one. He formed his opinions independently and on the strength of facts which he always took care to collect and sift for himself and allowed those who were opposed to him in any matter the fullest opportunity for discussion......... Nowhere had this aspect of his character been more prominently noticed than in the local Municipality, in the deliberations of which body he took the keenest interest and over which he presided during the last two years.......... There is no doubting the fact that it will be long before Surat gets an officer of Mr. Sladen's ability and character." [The same paper in its vernacular columns publishes an account of a farewell entertainment given by Sayad Zain El Edroos to Mr. and Mrs. Sladen on the eve of their departure from Surat.]

Complaints against Mr. Bhimbhai Kirparam, Tálukdári Settlement Officer.

Swadesh Bandhu (81), 14th Oct.

17. A correspondent of the *Swadesh Bandhu* writes:—Mr. Bhimbhai Kirparam, Tálukdári Settlement Officer, has of late been unjustly postponing the satisfaction of decrees against the estates under his management. In the matter of application No. 152—95 for the execution of a decree, which was transferred to the Tálukdári Settlement Officer by the Civil Court, Mr. Bhimbhai has not yet satisfied the decree although the accounts of the tálukdári estate concerned show year after year a surplus of revenue over expenditure far exceeding the amount of the decree. The Civil Court having subsequently transferred another application for the execution of a decree (No. 161 of 1900)

against the same estate, Mr. Bhimbhai refused to entertain it on the ground that there already existed a previous attachment on the estate. Similarly, Mr. Bhimbhai has not yet satisfied a decree the execution whereof was transferred to him by the Civil Court in pursuance of application No. 503–206, although the estate concerned shows a considerable surplus of revenue over expenditure. In the case relating to application No. 226 of 1895, although the indebted tálukdár has paid up the full amount of his debt to the decree-holder, the Tálukdári Settlement Officer has not yet seen his way to remove the attachment on his estate. These proceedings of Mr. Bhimbhai in needlessly allowing attachments to continue on tálukdári estates for inconsiderably long intervals are unjust and irregular, and I challenge him, through the columns of your paper, to contradict the statements made above.

Conviction of two Marwari money-lenders for advancing money on the security of war medals awarded to certain soldiers in Poona.

Satya Shodhak (135), 18th Oct.

18. A strange case recently occurred at Poona. Some European soldiers pawned medals, won by them for field service, with two Marwari money-lenders carrying business at Ghorpuri Lines and borrowed some money from them. The Marwaris, though really innocent, were prosecuted and sentenced by the Cantonment Magistrate, Poona, to pay a fine of Rs. 283 and 133 respectively. This is probably the first case of its kind in India.

Condition of crops in the Presidency and alleged optimistic view taken of the situation by Government.

Gujaráti (19), 18th Oct., Eng. cols.

19. "The Presidency only recently passed through severe famines owing to the absence or scarcity of rain. This year excessive rain has had disastrous results in many places, and there is considerable anxiety in the public mind on this score. Locusts and rats also have inflicted no small damage on the standing crops......... Official reports show a tendency to underestimate the extent of the damage that has been done to the crops in different places. The public have been informed that everywhere in the Konkan the condition of the standing crops appears to be all that can be desired, and that in the Deccan also the situation is very satisfactory. This is a more optimistic estimate of the situation than is warranted by actual circumstances. We hope official reports will be more accurate and less misleading than they seem to be at present."

Interpellations at the last meeting of the Legislative Council about plague measures in the Presidency.

Gujaráti (19), 18th Oct., Eng. cols.

20. "Medical inspection at Pálghar, A'nand and several other places has been abandoned. It has never done any good. In spite of costly quarantine and medical inspection establishments the plague has spread in all directions and has become endemic. Why the medical inspection at Kalyán alone should be maintained is more than the public can understand. Kalyán and its surrounding localities are every year plague-affected. Poona had a terrible epidemic of plague at the beginning of the year in spite of medical inspection at that station and at Kalyán. Who is it that is protected by the maintenance of a costly establishment at Kalyán? If medical inspection is necessary at Kalyán, why does it become unnecessary at Pálghar, A'nand and Dhond? Surat suffered frightfully last time from plague and so did some other towns and villages in Gujarát. Do they require no protection? There ought to be some consistency in these matters. 'The state of plague,' says Government, 'renders it necessary to maintain at present an inspection post at Kalyán.' The state of plague at what place? Does the state of plague in the Northern or the Southern or the Central Division or in Bombay render the medical inspection only at Kalyán necessary? A more evasive reply it is difficult to conceive. The Honourable Mr. Dixit complained that in certain plague-affected areas people are not allowed to return to or even visit their houses without the permission of the plague authorities, and that in some places orders have been issued to seal the locks of houses so as to prevent people from visiting them without the knowledge of the authorities. In the absence of specific instances Government, of course, resorted, as they were expected, to the plea that they had no reason to suppose that plague

rules had been worked without due discretion. We are, however, glad to learn from the reply of Government to the Honourable Mr. Dixit's question that the provision of hutting accommodation has been recognised as a proper object for expenditure from the Discretionary Relief Fund. Whether that has been provided on an adequate scale for the needs of the classes that require assistance is, however, open to question in view of the complaints that are heard from different places."

Inoculation as a preventive measure against plague.
Jagadádarsh (107), 18th Oct.

21. On Monday last a public meeting of the inhabitants of Ahmednagar was convened under the presidency of Mr. DuBoulay in order to explain to them the benefits of inoculation in view of the annual recrudescence of plague in the town. Mr. DuBoulay, in the course of an able speech, convinced his audience that out of the three efficacious measures for the prevention of plague, *viz.*, evacuation, disinfection and inoculation, the first was out of the question in the case of the poor, while the second was far too costly where a whole town was concerned. In respect of the last, therefore, which was the only prophylactic within the reach of all, Government had been appealed to as soon as the epidemic showed signs of re-appearing at Ahmednagar and the services of Dr. Winter secured for carrying out the inoculation campaign. Dr. Hume and Rao Bahadur Pendse were among the other speakers, who, speaking from personal experience, endeavoured to dispel the common prejudice against inoculation. The fact that high Government officers submit themselves to inoculation ought to convince the people that in exhorting them to resort to the prophylatic the former have nothing but the public good at heart. But the more the officials resort to persuasive methods, such as offering small sums, &c., the more the people are inclined to assume a suspicious attitude towards the prophylactic. Consequently, we request Government to give up persuasion and make inoculation purely optional. Those who decline to benefit by it may be left to rue their choice.

Hindu Punch (106), 18th Oct.

22. In spite of the notorious havoc wrought by inoculation on the Bengal side (*sic*), the temporary Governor of Bombay recommends a resort to the prophylactic. It may be said without hesitation that this is obstinacy rather than folly. The Bombay Chamber of Commerce recommends a pecuniary bait to popularise inoculation among natives. All these men are wiseacres, forsooth! Do they, indeed, think that the lives of natives are of very little consequence after all? Why should the Chamber of Commerce dabble with a subject which does not lie within its province? The action of that body in this respect is as foolish as that of a barber who aspires to become a soldier.

Adverse comments on the game preservation rules recently published in the *Bombay Government Gazette*.
Arunodaya (92), 18th Oct.

23. The new Rules framed by Government relating to game preservation in Government forests are published in the last issue of the *Bombay Government Gazette*. It is assumed by Government that all people read the *Government Gazette*, but it is doubtful whether one man in a hundred actually does so. It is, therefore, strange that the above rules, which are likely to cause inconvenience to the public, should not be given a wider publicity than in the pages of the *Government Gazette*. As regards the rules themselves, it is not known why the shooting of particular animals should be prohibited or why any particular jungle should be declared a closed preserve. As the killing of game is not at all likely to injure Government forests or entail loss upon Government in any way, it is not known why obstacles should be thrown in the way of sportsmen. Formerly, there were more extensive tracts open for sport than now, but as the pass-system was not then in vogue, wild beasts like tigers did not prove so great a source of nuisance to the public as at present. Under these circumstances, if any sportsman wishes to enter a jungle for the purpose of bagging big game, Government should thank him for it, but, we regret to say, that instead of doing so they throw obstacles in his way.

A'bkári regulations in Salsette.
Bombay East Indian (1), 24th Oct.

24. A correspondent writes to the *Bombay East Indian* :—"I was sorry to learn the other day, whilst on a visit to a friend in Salsette, that the privilege enjoyed for a long time by householders in Salsette of tapping trees at the usual rate for the purpose of drawing toddy has been withdrawn. I submit that the step taken by Government has created dissatisfaction among the people of Salsette. What tea is to town residents, the fresh juice of the brab or other palm trees is to villagers. Government allow only a certain specified number of trees to be tapped in each village, no thought being given as to whether the supply is equal to the demand or not. When, therefore, the demand is greater than the supply, toddy drawers sell toddy at a higher rate than that prescribed by A'bkári Regulations, and, moreover, they largely dilute it with water.......... I should be glad if this letter attracts the attention of the authorities to the desirability of restoring the concession in question."

Enhancement of Income-tax assessments in Surat.
Sánj Vartamán (77), 23rd Oct.

25. The Surat correspondent of the *Sánj Vartamán* writes :—The income-tax assessments in our city (Surat) are at present being arbitrarily enhanced by the local authorities. Notices of enhancement have been served upon *sutta* speculators, although their incomes have dwindled down considerably in consequence of Government having put a stop to *sutta* speculation. Further, persons whose incomes range from Rs. 25 to Rs. 50 per mensem have been assessed to pay tax. Apparently the assessments are enhanced on the basis of vague rumours, and not after making due inquiries as to the incomes of the assessees. The action of the income-tax authorities has caused grave dissatisfaction among the Surat public and it behoves the higher authorities to put a stop to such inequitable assessments.

Remarks on the transfer of the Mámlatdár of Bársi.
Kalpataru (111), 18th Oct.

26. A Bársi (Sholápur) correspondent writes to the *Kalpataru* :—It is understood that the present Mámlatdár of Bársi is very shortly to be transferred to Indápur, and that the Mámlatdár of Sángola is to relieve him. The people of Bársi are grieved to hear that a sympathetic, intelligent and cool-headed officer like their present Mámlatdár should be sent down to a lower grade. Possibly his degradation is due to his dilatory methods of work. He is admittedly a slow worker, because he fails to perceive that a Mámlatdár at the present day resembles an officer at the Court of Ravana.

Dacoities in Gujarát.
Gujaráti (19), 18th Oct., Eng. cols.

27. "For several months past the districts of the Northern Division, and particularly those of Ahmedabad and Kaira, have been infested with armed robbers. Several villages have been raided by gangs of such robbers, some of whom carry fire-arms. Many of these robbers are for the most part Kabulees or Baloochees. The Honourable Mr. Gokuldas in his speech in the Legislative Council in August last referred to the frequent robberies that have been occurring in Gujarát. The number of policemen in the province is small and the Police stations are situated at great distances from each other. The village Police is unarmed and thus in a majority of cases the armed Police only arrive long after the robberies have been perpetrated and the robbers have disappeared from the scene. The disinclination of the authorities to issue licenses for fire-arms and their anxiety to reduce the number of licenses in each district is one of the main causes why the villages find themselves in a condition of utter helplessness in the presence of robbers who carry fire-arms. Mr. Gokuldas suggests that at every village Chowra there should be kept a certain number of fire-arms and a quantity of ammunition and that villagers should be given some training in their use. If an arrangement like this were made the robbers would not have the courage to raid the villages and they would not be able to carry on their operations with absolute immunity as they have hitherto been doing. Considering the long period of time that these robberies have been going on, it appears that the authorities are unable to repress them and a freer use of fire-arms has thus become clearly necessary. Similar complaints

are being made in the Deccan, and latterly even in this city (Bombay) daring burglaries and attempts to break open houses have become more frequent than before."

Praja Bandhu (27), 18th Oct., Eng. cols.

28. "We believe it must be within the recollection of our readers that during the last few months three or four dacoities took place in the Ahmedabad and Kaira Districts. In two of these some Kabulees were arrested as the culprits. The case of the Kabulees who were concerned in the dacoity at Ode in the Daskroi Taluka of the Ahmedabad District was tried during this week by Mr. Batchelor, Sessions Judge, Ahmedabad, and resulted in the conviction of four of the accused and the acquittal of the rest. It is well known that the Kabulees, being reckless and desperate, are a dangerous people even when unarmed. It is therefore not difficult to form an idea of the mischief which these people can do when armed with deadly weapons. It is a matter of common knowledge that in the early nineties a few Kabulees came here for the purpose of selling shawls and warm clothes to the people during the cold season. Their number gradually increased and some of them received employment in the local cotton mills. But a number of them are still unemployed and have to sit idle. It is well known that these desperadoes are employed at times by people whenever there are serious disputes between two parties. It is possible that these people, when they have no work on hand, commit dacoities and rob peaceful villagers. The unjust Arms Act, based as it is on a policy of distrust which has been unfortunately in the ascendant during the last fifty years, affords special facility to these *budmashes* to pursue their nefarious occupation. We are afraid the Arms Act has proved almost useless for practical purposes in the case of the Kabulees. The authorities ought to deprive these people of all weapons and keep a strict watch on their movements. We would further suggest to the authorities to treat them, if possible, as men belonging to a criminal tribe and to order them to present themselves at certain intervals before a responsible officer. We have reason to believe that there are certain Kabulees who have had previous convictions recorded against them, and looking to their dangerous character it would not be improper if they were asked to furnish security for good behaviour."

Attempted thefts at Kelve Máhim (Thána) and the alleged inefficiency of the local Police.

Hindu Punch (106), 18th Oct.

29. A correspondent writes to the *Hindu Punch* from Kelve Máhim (Thána):—There have been several cases of attempted theft in the town. It is a stigma on the reputation of the Police that they should not be able to trace a single culprit, though four or five such attempts were made at a táluka town on a moonlit night. It is clear from this that the patrol at nights is not vigilant. Dark nights are particularly favourable to the operations of thieves and it therefore behoves the local Police to be on the alert to prevent crime.

Alleged unsatisfactory disposal of Income-tax appeals in Sind.

Sindhi (48), 10th Oct., Eng. cols.

30. "In one of our previous issues we dwelt on the summary and unsatisfactory way in which income-tax appeals are disposed of in Sind......... We protested, and with good reason, against the action of the appellate authorities in sending down cases to the assessing officer for opinion, which is bound to be adverse, and the mockery of justice involved in acting upon that opinion. We have received further complaints, and one most worthy of consideration is that the notice of the date of appeal is so short that it is well-nigh impossible to serve the summons on the appellant in due time. The very large number of income-tax appeals that have been dismissed owing to the failure of the appellant to appear *at the time fixed* is a sufficient proof of the hardships of the procedure adopted by the appellate authorities. The very little attention paid by the latter to the evidence is another grievance. A third complaint is that the appellate authorities have sometimes *enhanced* in appeal the amount fixed by the assessing authority, not on the evidence of books produced by the appellant, but on mere presumption."

Alleged irregularity in certain judicial proceedings before the Mukhtyarkar of Tando Allahyar (Hyderabad, Sind).

Al-Haq (46), 10th Oct., Eng. cols.

31. "We beg to draw the attention of the Collector of Hyderabad to a flagrant irregularity that has come to our notice in regard to certain judicial proceedings at Tando Allahyar. One Mahomed Dero filed a complaint before the Mukhtyarkar against Ramzan Rajar under Section 498 of the Indian Penal Code for abducting a woman who was married to the complainant. A warrant was issued and given to the Police for execution. In the meantime the complainant moved the Court for a warrant against the woman. Most strange to say, the Magistrate, who has been lately shifted from a head clerkship in the Lárkhána kutcheri, not only granted the warrant, but issued it under the same section, *viz.*, 498! Setting aside the hypothesis of illegal gratification—which we hope has not been taken—we can only account for this feat of the Magistrate by supposing that he must have been narcotised with some drug when he signed such a warrant. Something more about the aforesaid warrants. The offence under Section 498 is bailable, but in both these cases the usual authority to the Police to accept bail was not given. This is rather suspicious. Such Magisterial vagaries require to be severely punished."

Protest against the dissection of unclaimed dead bodies of Muhammadans in hospitals in Sind.

Al-Haq (46), 10th Oct., Eng. cols.

32. "We have received communications from the Anjuman-i-Islams at Hyderabad, Tando Mahomed Khan and other places and from many individual Muhammadans, protesting strongly against the dissection of unclaimed corpses of those Muhammadans who die in jails, dispensaries and civil hospitals. The treatment which the corpses receive is, we consider, far from respectful. The bodies are cut into pieces and handed over to menial servants, who throw them into knee-deep pits. Even the bodies of women are thus treated. According to the Muhammadan religion such handling and disposal of corpses is positively wrong. It is enjoined that even the final bath should be administered with gentleness, so that there may be no shock or injury to the body, which is not to be kept naked. After the bath prayers should be said over the body and then it should be carefully consigned to a deep and broad grave. Under the circumstances, whenever Muhammadans see or hear of the bodies of men, and specially of women, being treated with disrespect in the manner described above, they are very much shocked. They are, of course, powerless to stop this practice; so they only wring their hands and cry to heaven to protect the bodies of their co-religionists from such desecration. We wonder how a Government that is very chary of wounding the religious susceptibilities of its subjects and consults the reasonable wishes of all concerned before passing any law or regulation has so long given its sanction to a practice which must and does injure the feelings of a large proportion of its subjects. We do not see what real good the doctors derive from dissection. Doubtless they acquire a more practical knowledge of anatomy. But the *unani hakims* got on very well without such things: nay, they are to this day unequalled in several respects in the diagnosis and cure of diseases....... It is the dread of dissection which keeps many from seeking admittance into hospitals in spite of all the facilities and conveniences offered. We therefore beseech Government to issue without delay such orders as may be deemed necessary in order to prevent such a revolting practice. Government generously contributes from the Treasury Rs. 2 or Rs. 3 for the disposal of each unclaimed corpse. Why should not, therefore, bodies be decently interred? We suggest that when no one comes forward to claim the body, the Anjuman or the *punchayat* of the place should be informed, and the sanctioned amount paid to them for the proper disposal of the corpse. Where, however, there is no Anjuman or *punchayat* to undertake the thing, the officer in charge should see that the interment (or, in the case of Hindus, cremation) takes place according to the rites prescribed in the religion of the deceased. In cases where there is suspicion of death being caused by violence or by poison, it is of course necessary to examine the body by dissection, but even then only that part should be cut open about which the suspicion

exists. The dissected parts should then be sewn and handed over for disposal as explained above. It is necessary for the stability of Government that the subjects should be contented and well disposed towards it. We therefore trust our *ma-bap* sarkar will soon take this matter into its serious consideration."

Mr. N. B. Wagle's scheme for starting a Glass Factory in India.

Jám-e-Jamshed (23), 23rd Oct., Eng. cols.; *Jám-e-Jamshed* (23), 24th Oct.

33. "It remains to be seen how Mr. N. B. Wagle, who has returned to this country after studying the art of glass manufacture in England is welcomed by his countrymen from a business point of view. Mr. Wagle, while he was in England, received most flattering attentions from the Indian Press and 'the friends of India.' His enterprising spirit was highly praised, and no compliment was deemed too flattering for his pluck and resource in combating difficulties. Now that he has returned to his country, are the public going to encourage him and profit by his achievements, or, like others before him, is he to be disappointed in his expectations, and is India to stand precisely where she has done for so long? The success of Mr. Wagle's enterprise and efforts would depend as much on Indian capitalists as on the general public, and we are confident that if the former only knew what they owe to themselves and to their country, there will be no cause for heart-burning on any side.......... Self-interest and patriotism alike should dictate to Indian capitalists and the public the wisdom of encouraging Mr. Wagle and supporting him in his efforts to introduce the industry of glass manufacture in India." [In its vernacular columns the paper writes:—Mr. Wagle proposes to open a factory for glass manufacture near Nágpur. He intends to approach the Government of India for the grant of a free plot of land for erecting the factory and for certain concessions for the transport of coal to the factory from the neighbouring coal mines. He requires a capital of only one lakh of rupees for starting his factory. We hope Government will favourably consider Mr. Wagle's request, and that native capitalists will come forward to supply him with the necessary capital so as to enable him to embark on the venture.]

Legislation.

Agricultural Banks Bill.

Bombay Samáchár (56), 23rd Oct.

34. The introduction of the Agricultural Banks Bill in the Imperial Legislative Council must be welcomed as an honest attempt on the part of Government to solve the much-vexed problem of agrarian indebtedness. The measure promises to ameliorate to some extent the miserable plight to which agriculturists have been reduced in the country, and in the Bombay Presidency, at any rate, it is expected to mitigate the evil results which have attended the odious Land Revenue Act of 1901. The usefulness of the measure, however, must depend largely upon the constitution of the proposed village banks, and the amount of control and supervision which Government are prepared to exercise over the concerns when started. The information, however, that has leaked out in this respect is not very encouraging. Government, it is said, do not intend to make more than a nominal contribution to the capital required for working these banks. Further, it is not proposed, we hear, to advance loans to agriculturists for other than strictly agricultural purposes. We are afraid that the scheme will prove a failure if it is really sketched out on these lines. It is fruitless to expect that village banks can work successfully with the help of private capital and enterprise alone. Why should not Government organise village banks in the country on the principles of the great State-aided banks of Egypt, which have been so marvellously successful?

Education.

A few suggestions to the Vernacular Text Books Committee.

Native Opinion (38), 18th Oct.

35. We hear that the Director of Public Instruction has in hand a scheme for the revision of the Vernacular Text Books taught in the primary schools of the Presidency, and that for carrying it out he has appointed a Committee with Mr. Covernton at its head. Nothing being known as regards the exact aim and scope of the intended revision, we hope that the Committee will

go to work in a thorough-going manner and improve the character and elevate the tone of the existing text books. A few lessons dealing with the fundamental principles of religion will not be an unwelcome innovation. The Committee should also invite suggestions from the outside public as to the lines on which it should proceed in carrying out the work entrusted to it. We have no doubt that Mr. Giles, who has already evinced a deep interest in the matter, will leave nothing undone to meet the wishes of the public.

Native States.

The Viceroy and the suite of ivory furniture belonging to the Maharaja of Benares.
Mahrátta (9), 18th Oct.; *Shri Sayáji Vijay* (41), 17th Oct.; *Arunodaya* (92), 18th Oct.

36. "The last word in the Maharaja of Benares' ivory furniture scandal has not apparently yet been said. For notwithstanding the inspired letter of the Maharaja, widely circulated among the Press, Mrs. Smeaton has returned to the charge. She claims that though the submissive pen of the Maharaja has been at Lord Curzon's service and though he has attempted to throw an air of doubt on her minor allegations, yet the main facts stand, and they are that Lord Curzon in his private capacity exchanged presents with a Native Chief, and that the things exchanged were an exquisitely carved suite of ivory furniture—couches, chairs, foot-stools on the one hand and a rifle on the other. And Mrs. Smeaton adds:—'It is naturally inconvenient and not a little disconcerting to Lord Curzon, who assumes the pose of a reformer and who has been eulogised by the Secretary of State as a ruler "who hunts down evil," to have a corner of the veil uplifted and the clay feet exposed to the vulgar gaze. He has my profound commiseration.' Probably Mrs. Smeaton's will be the last word on this subject." [The *Shri Sayáji Vijay* says:—The rule of the Government of India prohibiting Government officers from acquiring anything from Native Chiefs by way of purchase, gift or exchange applies even to the Viceroy. No Viceroy had hitherto had any such transaction with any Native Chief. How disgraceful that Lord Curzon should break the rule laid down by himself! The *Arunodaya* writes in a similar strain.]

Alleged preference shown to Europeans in His Highness the Nizam's service.
Arunodaya (92), 18th Oct.

37. A superficial observer is apt to think that India is for the Indians. But as a matter of fact, not only British India but even the Native States have practically become the property of Englishmen, so to speak. Our rulers are in the habit of telling us that no European can, without the express permission of Government, either settle or accept employment in a Native State, and that these States, therefore, afford a very wide scope for the display of native talent. But one is quite taken aback when one sees how the plums in His Highness the Nizam's State service are monopolised by Europeans. There are not only many European officers, at the head of several departments, drawing enormous salaries themselves, but they in their turn bestow snug berths under them on their own proteges, whose prospects elsewhere cannot be described to be very bright. The paper here proceeds to give the names of some European officers in the Nizam's employ, together with the particulars of their salaries, and concludes:—It would not at all be improper to say that this is nothing but robbing the Nizam. But it would be better to wait and see what Lord Curzon, who cannot but be aware of these facts, has to say on the subject.

The Mysore Representative Assembly.
Mahrátta (9), 18th Oct.

38. "In the course of an article on the Mysore Administration contributed to the *Mahrátta*, a representative member of the Mysore Assembly writes:—On the 5th October 1903, Sir Krishna Murti, the Dewan of Mysore, delivered his annual address to the Representative Assembly of the State in the presence of the Maharaja......... The address is in many respects a most remarkable pronouncement. It deals with matters of which the interest is not confined to the Mysore State. The address first refers to the nature of the constitution devised for the conduct of the administration during the *regime* of the Dowager Maharani and to the modified constitution brought into force from the commencement of the present reign in Mysore.........' One most

important piece of information contained in this address is in relation to the nature and extent of the labours that have fallen to the share of His Highness the Maharaja in the conduct of public affairs. During the very first year of His Highness' assumption of powers, some twenty thousand cases have been disposed of—a quantity of work which no administration need be ashamed of accomplishing. .... Of this large number of cases disposed of by His Highness' Government the portion actually dealt with by the Maharaja himself amounted to more than 900 cases. We are afraid that this quantity of work is likely to prove a serious trial to the patience of a youthful ruler; and if it be his unaided labour of a single year, it is dangerously calculated to bring about a revulsion of feeling from official activities. We are aware that His Highness has at his disposal the help and co-operation of a very clever European Private Secretary who has gone to Mysore with a reputation for capacity acquired in Bombay; but unless the experiment of native rule is intended to create scope and opportunity for the employment of European talent, the less the ruler of a Native State depends upon the help and co-operation of an European Private Secretary, the better for himself, for his Ministers and for his people.......... In the case of Mysore the employment of a European Private Secretary on a high salary can scarcely be a justifiable charge on the State revenue.......... What strikes us as particularly absurd is for the Maharaja to be made to have a Private Secretary to assist him in transacting official work when the same kind and degree of assistance can be secured from his own Dewan.......... We are surprised to learn from the address that Agricultural Banks, intended to relieve the agricultural classes from their chronic indebtedness, have proved a failure.......... It is unfortunately a sad truth that the evil of agrarian indebtedness is not capable of being remedied altogether so long as that evil is associated with the character and habits of a people.......... We are glad, however, to learn from the address that 'the agricultural wealth of the State has improved, and that the position of agriculturists has been, on the whole, one of progress.'......... The one important matter in respect of which the action of the Mysore administration is worthy of the highest commendation is the sympathy and encouragement which they have held out to the Mysore people for their industrial and technical education. The address of Sir Krishna Murti dwells at length on this most important branch of the responsibilities of a civilized Government to the people under its charge. If under the ægis of British rule the scope is extremely narrowed to the rulers and administrators of Native States for the achievement of military glory, their opportunities of securing the victories of peace are practically unlimited......... There can be no better index of the wisdom and sagacity of His Highness' advisers than the ready attention which they have bestowed upon the most important problem of promoting the industrial education of the people of the State. We wish them every success in this laudable attempt."

Impending departure from Káthiáwár of Mr. Quin, Agent to the Governor in Káthiáwár.

Káthiáwár News (25), 17th Oct., Eng. cols.

39. "The approaching departure of Mr. H. O. Quin, Agent to the Governor in Káthiáwár, will be much regretted throughout the Province. With the office of Agent to the Governor Mr. Quin's name shall remain ever associated, as he has been the first officer selected to fill the appointment, and he has discharged the sacred trust imposed upon him in a manner that has earned him respect and approbation from all classes of people. ...... Mr. Quin's tenure of office has not been disturbed by famine, or outlawry or any such notable disorder. The greater portion of his time was taken up with cleaning the Augean stable of the Agency. For years past there were no transfers in agency appointments, and men stuck to their posts like leeches. Mr. Quin has made the necessary transfers, and generally with very good results. Some may have felt that in doing so he was led away by particular persons, but such has never been the case. Mr. Quin has scarcely done anything that he has not well looked into.......... He has no prejudice against Nagars, otherwise why should he have selected a Nagar for the Diwanship of Navanagar? Again, why should he have given the Japti Superintendentship to Mr. Vithalrai? Nagar or Bania, Parsee or Mussalman all have been alike to him. He looked only to the merits of aspirants to agency appointments and dealt with them fairly. The wholesale transfers made by him have had the salutary effect of

breaking up cliques in offices, where such existed......... In a way, Mr. Quin has done something to check bribery and corruption. But he has not been very successful, and the reasons for it are not far to seek. Bribe-taking takes place in various ways, and those who resort to it do so in such a cautious manner as to prevent detection......... What has endeared Mr. Quin to all those who have come in contact with him is his kindly accessibility. His strict sense of justice and high-mindedness, his anxiety for the welfare of the people of the province and his administrative ability entitle him to the foremost rank of those who have presided over the administration of Káthiáwár. Mr. Quin's relations with the Chiefs and people of Káthiáwár have been of a very cordial character, and his high and pure character have earned him their highest regard."

Reported abandonment of an entertainment proposed to be given in honour of Mr. Quin, Agent to the Governor in Káthiáwár.

Káthiáwár Times (8), 20th Oct.

40. "In accordance with a requisition noticed in a previous issue of this paper, a number of leading gentlemen of the Rájkot Town and Civil Station met together on Thursday last, under the presidentship of Mr. S. N. Pandit, Barrister-at-Law, for the purpose of holding deliberations in connection with an evening party to be given in honour of Mr. Quin, Agent to the Governor in Káthiáwár, in view of his impending departure from Káthiáwár...... In accordance with a resolution passed by that meeting, a public meeting was to be held here on Sunday last, but somehow it did not come off. For some time we imagined that the meeting might have been postponed to some future date, but on inquiry we learn that Mr. Quin, hearing that a movement was being set on foot in his honour, expressed, of his own accord, his disapproval of the step, and desired the promoters of the movement to abandon the meeting......... Now, if this be a fact, we cannot help stating that Mr. Quin has shown a spirit of laudable self-denial and sagacity which is rarely to be met with in distinguished officials......... We cannot help expressing here our appreciation of Mr. Quin's calm and judicial temperament, his courtesy towards those who had the privilege of coming in contact with him, and above all, his patient and careful consideration of every important question, whether political, judicial or otherwise, that came up before him."

The Vedokta movement at Kolhápur.

Samarth (40), 21st Oct., Eng. cols.

41. "The Bombay Government has refused to interfere in the Rajopadhye case. Our readers fully know how innocent has been the victim in the present affair, how arbitrary have been His Highness' demands on Shrimant Appasaheb Rajopadhye's conscience and how respectful has been the latter's reply. He prayed to be judged before being condemned, he expressed his scruples as to how he could accede to the wishes of the Maharaja in the Vedokta matter in defiance of the whole Brahmin community and run the risk of losing caste. He submitted that opinions from various religious authorities and holy places should be invited before the introduction of the Vedokta ritual in the performance of daily and occasional rites and ceremonies. Last though not least, he besought that if unfortunately His Highness thought of confiscating his lands, an inquiry should be made regarding the tenure of these before any such extreme step was taken. His Highness with high-handedness and overweening confidence in his omnipotence—alas! too truly confirmed by the Bombay Government—charged the pious High Priest with refusal to render service, for which, it was alleged, the lands were given, and even with disloyalty, of course with no shadow of argument or evidence and with one stroke of the pen removed Shrimant Appasaheb from his hereditary office of High Priest and resumed all Dharmadaya and other lands and took away all civil and criminal powers which were exercised by him. An appeal to the Political Agent to advise His Highness to reconsider the question failed, and on Saturday last the town of Kolhápur learnt with dismay and horror that His Highness' decision was upheld by the Bombay Government! People had confidence in the justice and righteousness of Shrimant Rajopadhye's cause. The sanads to the family were as clear as broad daylight. Whatever might be the individual view of the present ruler, the Vedokta was admittedly not in vogue in the Maharaja's family for three generations and the existence of it before that time is doubtful. With these bare facts well brought

out, no adverse decision was expected by the people with the Honourable Mr. Fulton as Judicial Member and with Sir J. Monteath in the gubernatorial seat, having such length of service and experience and knowledge of Indian traditions and customs to his credit. But we firmly believe all the law, all the justice and all the right in the case had to give way before the all-absorbing consideration of *political expediency*. We cannot explain this failure of justice at the hands of the Bombay Government on any other ground .... It must have been represented in the poor Rajopadhye's case that he is at the head of a Brahmin conspiracy with wires pulled from behind by people obnoxious at the present unfortunate moment to the Bombay Government, and that if this tall poppy were not cut off, the weeds would grow wild and render the growth of the Kolhápur State a very difficult thing and peaceful rule under the present Maharaja an impossibility. On the other hand, we ask what attempts—what adequate attempts—have been made by the people to remove the wrong impression from the mind of the Bombay Government and to clearly point out that contentment and happiness under His Highness' rule would be an impossibility if he is encouraged in his present attitute towards a whole community. Well, the time is not gone. British justice is sure to vindicate itself. The Bombay Government may see reason yet to modify, if not completely alter, their decision. Failing this, with the strong personality of Lord Curzon at the helm of Indian affairs, the people may hope to have justice rendered to the cause. The higher one rises, the purer is the atmosphere......... It is a mistake to suppose that the cause is only a Brahmin cause. It is the cause of all the subjects of Kolhápur. The Vedokta seems to be a means to an end, a property-grabbing machine and not a sincere religious unction to a pious soul." [In its vernacular columns the paper makes similar comments.]

Mahrátta (9), 18th Oct.

42. A correspondent writes to the *Mahrátta* :—" The Maharaja of Kolhápur has resumed lands, villages and cash allowances of Brahmins, including those of the Shankaracharya, the total annual income or amount of which is said to be about Rs. 50,000. The reason assigned for these resumptions is said to be that the Brahmins do not perform the rituals of the Marathas according to the Vedic *mantras*, though this idea never occurred to the predecessors of the Maharaja. It is a pity that such occurrences should take place when the Indians ought to be united for their own regeneration, and that they should disturb the peaceful relations subsisting between the different communities. What the Maharaja wishes is contrary to the custom in vogue. The Brahmins say that if they were to perform the rituals contrary to the custom in vogue and the Shastras, they would be outcasted by the members of the community residing outside Kolhápur. The best solution of the question would be to refer the question to the Pandits of Benares and to the great Shankaracharya of Shringire Math and follow their opinion. The Maharaja's counsellors must remember that after the Mutiny the British Government resolved to continue the Native States with a view that the minds of the people may not be disaffected. It was not the disaffection of a few fortunate personages that the British statesmen cared about, but of the people in general. It is said that Lord Mayo, one of the noble-minded Viceroys of India, once declared, as the policy of the British Government, that the Government would protect the Native States, but that they would see whether the rulers thereof properly ruled their subjects. It is natural that when the British Government protects the Native States and does not allow the subjects to take remedies for the redress of their grievances as they did in days gone by, they must see that the people do not suffer wrongs unduly. An instance recently occurred at *Idar*. Sir Pratapsing, the new Maharaja of Idar, resumed several inams and allowances. The cry of those affected by the resumptions was brought to the notice of the Bombay Government by the Political Agent, they say, and the Maharaja gave redress to the people at the sound advice of the Government. The Kolhápur Brahmins and other Hindus should submit their grievances in a proper form to the Maharaja and keep up the agitation. The expression of opinion by the members of the community residing outside Kolhápur would induce the Darbar to view the matter in a proper light. It is not desirable for the Darbar that a large community should be kept discontented."

Alleged maladministration in the Junágadh State, Káthiáwár.

Mahi Kántha Gazette (68), 18th Oct.

43. The monopoly of all positions of power and authority which the Nagar Brahmins enjoy in Junágadh has led to a frightful maladministration of the affairs of the State. We shall content ourselves with citing only two or three instances of the prevailing mismanagement. There are forty villages in the State, the revenue whereof is appropriated for the use of His Highness the Nawab and other members of the ruling family. The management of these 40 villages has been entrusted to one Amarji Anandji, a relation of Mr. Purushottam Sundarrai Zala, late Naib Diwan. There is reason to suspect that Vazir Baha-ud-din misappropriates the revenue of these villages. A searching inquiry into the matter is sure to lead to sensational exposures. The revenue derived from certain Girasia villages managed by one Khoja Cassum Ismail on behalf of Vazir Baha-ud-din is also said to have been similarly misappropriated. The present juncture is very opportune for appointing an independent Commission to enquire into the management of these villages, for so long as Mr. Purushottam Zala was in office, it would have been futile to expect witnesses to come forward and tender evidence independently. Enquiry also needs to be made into the rumoured misappropriation by Vazir Baha-ud-din of a portion of the State jewellery worth 25 lakhs of rupees on the occasion of the sudden demise of the late Nawab Bahadurkhanji.

……

Intelligence extracted from the Press.

Complaint alleged to have been filed in the First Class Magistrate's Court, Ahmedabad, charging Mr. Bhimbhai Kirparam, Tálukdári Settlement Officer, with certain criminal offences.

Akhbár-i-Soudágar (55), 20th Oct.; *Bombay Samáchár* (56), 19th Oct.; *Sánj Vartamán* (77), 20th Oct.

44. The Ahmedabad correspondent of the *Akhbár-i-Soudágar* writes:— Mr. Maganlal Chakubhai has filed a complaint in the First Class Magistrate's Court at Ahmedabad, charging Mr. Bhimbhai Kirparam, Tálukdári Settlement Officer, and the Deputy Manager, Viramgám, with offences under Sections 166, 167 and 409 of the Indian Penal Code. [The *Bombay Samáchár* and the *Sánj Vartamán* publish a similar report, in which Mr. Bhimbhai is said to have been charged with irregularities in the management of tálukdari estates, and with entering false figures in papers relating to applications for execution of decrees.]

Proposed District Conference and District Social Conference at Dhárwár.

Dhárwár Vritta (104), 15th Oct.; *Indian Social Reformer* (6), 18th Oct.

45. A District Conference will, as previously intimated by us, assemble at Dhárwár on the 24th instant. Delegates are to be elected to attend the Conference. The election of delegates to represent the town of Dhárwár will take place on Sunday next. Elections in the talukas will, it is hoped, be held at an early date and lists of the delegates elected forwarded to Dhárwár. The present conference being the first of its kind, its programme is not likely to be elaborate. [The *Indian Social Reformer* writes:—"We understand that friends of social reform in Dhárwár have decided to hold a District Social Conference on the 25th instant. Mr. N. M. Samarth has been asked to preside. The subjects that will be taken up most probably are—The formation of a District Reform Association; the elevation of low classes; fusion of sub-castes; female education; early and unequal marriages; and widow re-marriages."]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th October 1903.

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[No. 44 of 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 31st October 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamsbedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

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	Anglo-Mara'thi—*contd.*				
34	Dnyánodaya	Bombay... ...	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Naráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay... ...	Bi-weekly ...	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu ..	Kolhápur ...	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay... ...	Bi-weekly ...	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak...	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur ...	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay ...	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay... ...	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	Anglo-Portuguese.				
44	O Anglo-Lusitano ...	Bombay... ...	Weekly	Leandro Mascarenhas; Goanese; 45	900
	English, Portuguese and Concan M.				
45	O Bombaense	Bombay... ...	Weekly	F. X. Fernandes; Goanese; 36	500
	Anglo-Sindi.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42 ...	600
48	Sindhi	Sukkur (Sind) ..	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	Anglo-Urdu.				
49	Muslim Herald	Bombay... ...	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	English, Mara'thi and Gujara'ti.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70 ...	750
	English, Maráthi and Kánarese.				
51	Karnátak Patrá	Dhárwár ...	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav ...	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	Gujara'ti.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar ...	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47 ...	2,800
56	Bombay Samáchár ...	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
	Broach Samáchár... ...	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangiidăs Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Peŕozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahănooma	Bombay	Do.	Ratansbaw Frámji Achăria; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brăhman); 40.	...
69	Navsári Prakásh	Navsări	Do.	Rustamji Jámăspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádăs Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ŕáichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brăhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annáchárya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi and Urdu.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	Mara'thi and Sanskrit.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	Portuguese-Konkani.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	......	...

No.	Name of Publication.	Where Published.	Editor.
[illegible]	[illegible]	[illegible]	[illegible]

Politics and the Public Administration.

Alleged contrast between the industrial condition of India and Germany.
Moda Vritta (119), 26th Oct.

1. How the spread of technical education tends to increase the natural prosperity of a country is well illustrated by the history of the progress of Germany's trade during the last three decades. During that period the German Government encouraged technical education at a considerable cost to itself, but the wisdom of pursuing the policy is seen from the fact that Germany at the present day reaps an annual profit of 30 millions sterling from the dyeing industry alone. The present decline of Indian arts and industries and the wide contrast between the conditions of trade in Germany and India cannot fail to strike those who remember how there is a steady increase in the imports of manufactured products into India, while indigenous artisans are being gradually thrown out of employment. The German Government aims at making its subjects prosperous and self-dependent. The natives of this country, on the other hand, cannot aspire to become either statesmen or warriors or even artisans. They must be content to be faithful helots or serfs.

Comments on the approaching visit of Boer Generals to India.
Kál (110), 30th Oct.

2. It has been announced that Generals Botha, De Wet and Delarey intend visiting India with a view to reconciling the Boer prisoners at Ahmednagar to take the oath of allegiance to British rule. Whether the Generals have been requested by their countrymen to do so in order to save the unfortunate prisoners from the terribly hot climate of Ahmednagar, or whether they have undertaken the journey for fear that the prisoners might be deported to the United States and made to labour under extreme hardship there it is difficult to say. At any rate, the Boers have had full experience of the tenderness of an Englishman's heart and past experience in this respect must have induced the Boer Generals to visit India. But how will the Boer Generals try to reconcile their fellow-countrymen to British rule? Will they ask them to follow their own example and accept serfdom in meekness? And what will the Boer prisoners think of their Generals who once led them to fight, but who have latterly made over their fatherland to the British? The state of a Boer's mind is beyond the conception of an Indian. When these same Generals made a tour through Europe, people showed an intense desire to see them and to listen to them. The Indians with their mild temperament will have no curiosity to hear the experiences of the Boer Generals, but the latter can very well take lessons from the former in the art of subserviency and slavery.

Alleged intention of the Government of India to withhold the publication of the Police Commission's Report.
Kaiser-i-Hind (24), 25th Oct., Eng. cols.; *Samarth* (40), 28th Oct.

3. "Lord Curzon's many Commissions have been ushered with so loud a fanfaronade that it is not surprising to find them either coming to grief or recommending precious little by way of salutary reform which the public could accept with a fair degree of satisfaction......... Of course, the Irrigation Commission is the solitary exception. But who is unaware of the fate of the Report of the Universities Commission? We have not yet heard the last of it. They say they are still incubating on it. The witches of the Legislative Department are closeted in their secret cavern, with their cauldron, singing to the tune of 'Boil and bubble.' What the cauldron will eventually bring forth when the witches are tired of repeating their incantations we cannot tell. Meanwhile, the Allahabad *panjandrum* is trying to play the oracle after the manner of Delphi. It has lately given out in terms which may or may not be believed that the Report of the Police Commission is doomed not to see the light of day! Assuming that the *Pioneer* is not the subject of a cruel hoax—for we must yet hesitate to place credence in the statement it has given out—may we inquire what may be the reason of so extraordinary an action on the part of the responsible authorities? What change has come over the spirit of the dream of the Commission-mongering Government of Lord Curzon? Is it that the report is jejune and devoid of all merit? Is it barren of any solid recommendations which the public may approve? Or is it that the Government blushes to hold to the public gaze the work of its own chosen

men? If not, what may be the other reasons? Can we guess the very opposite? Are we entitled to surmise that the report is drastic in its condemnation of the entire Police system of India? Or is it that the recommendations, to cure such a rotten system, are of so radical a nature that the Government is appalled and reluctant to face the consequences of the publication of such recommendations? Whatever the true reason may be, the constitutional question arises whether the Government is justified in withholding the report. In the whole range of our experience we have not known of any similar act on the part of the Government of India. It may be that departmental inquiries of a troublesome character have been hushed up. It may be that ugly and inconvenient reports on men and measures in camera have been stifled. It may be that offending State officials have been screened and their offences condoned without the public knowing anything of the matter. Such things have happened. But we have never known that a whole report, and that of a Commission publicly instituted, which has gone the round of the country, summoned witnesses and recorded evidence *in coram populo,* has been burked, and that without offering any reason to the inquiring public. If reports in future are thus to be relegated to the limbo of oblivion, what becomes of the free character of the Indian Government? Are we coming to the days of despotism pure and unalloyed? It is indeed a most serious step the Government has taken. We still hesitate to place implicit reliance on the news given out by the *Pioneer*. Can it be that this is one of the latest baloons which the Indian Government have sought to float in the air with the aid of our contemporary to discover what may be the depth of Indian feeling and sentiment in the matter? Can it be that Lord Curzon is burning to wipe off the score in connection with the University Report and tell the world later on, by publishing the Police Commission Report, that the Indian public and the Press are too gullible? Let us watch and wait awhile before more could be said on this latest move of the astute Lord Curzon." [The *Samarth* and some other papers of the week write in a somewhat similar strain.]

Jám-e-Jamshed (23), 28th Oct., Eng. cols.

4. "We rejoice to note that no serious intention is being entertained by the Government of India to withhold the publication of the Report of the Police Commission. It is stated that the Report will be published after the proposals of the Indian Government have been received and considered by the Secretary of State. This is as it should be. Nothing could have been so disappointing to the public as the suppression of this very important Report, and we can well imagine in what light the action of the Government would have been interpreted had it been so ill-advised as to refuse to give publicity to the document. Whatever may be the views of the Commission and whatever the decision of the Government thereon, there would be absolutely no justification for the Government to keep the public in the dark as to the Commission's recommendations. Some newspapers have already spoken their mind upon the subject, and we cannot but think that had this timely intimation not been received, a strong and vehement protest would have gone forth from all parts of the country against such a proceeding."

Retirement of Sir Walter Lawrence, Private Secretary to His Excellency the Viceroy.

Voice of India (16), 31st Oct.

5. "To be a hero to one's valet is considered a rare achievement: rarer must it be for a valet to be a hero to his master. A Private Secretary is not in quite hopeless a position, but his self-effacement confines him to the sublime region of historic consciousness. The exchange of compliments between His Excellency the Viceroy and his Private Secretary at the farewell dinner at Simla leaves one in doubt as to which of the two has been more successful in his own line. Sir Walter Lawrence predicted that the administration with which he was associated would be styled by future historians as the most strenuous, the most progressive and the most constructive period of the British rule in India. But as the Viceroy had preceded him with the announcement that his Private Secretary was a personage who carried about him an inexhaustible cruise of oil and applied its contents with liberality and discretion, Sir Walter's testimony was valuable only in so far as he had laid aside his oleaginous appendage. The Private Secretary's description of his own position was that of a fly on the

mighty and fateful wheel of the Empire, trying to buzz as little as possible and never to sting. It is believed that a Private Secretary is sometimes more than this: he is the very wheel within the watch—if you wind him, the hands of his Chief move ostentatiously on the dial. Sir Walter Lawrence leaves India today, the poorer for having accompanied Lord Curzon to this country from his congenial and keenly appreciated work at home. He had already put in over sixteen years' service, and the five years now added would have qualified him for pension but for some technical difficulty in the way. So the man who has earned much more than a provision for life has to begin life once more. In order to be near his family, Sir Walter prefers earning his bread at home to availing himself of very handsome offers of political employment out here. Lord Curzon's choice of his Private Secretary five years ago was recognised as a stroke of genius, and those who knew Sir Walter felt at the time that there was the prospect of good work being done for India. And as the Viceroy's *alter ego* all these years Sir Walter Lawrence has more than answered this expectation of the well-informed. It is scarcely time yet to estimate the extent and value of the services rendered by the retiring Private Secretary, who was accessible to all and always stood up for the weak as against the strong."

Reduction in inland telegraph rates.
Indian Social Reformer (6), 25th Oct.

6. "The Viceroy has crowned another of the milestones which mark the progress of his Indian administration with roses of real fragrance. The reduction of the tariff of telegraph messages is a boon to thousands, and is a fitting continuation of the beneficent policy inaugurated by the reduction of the salt tax and the raising of the taxable limit in the case of the income tax. These reforms go to the very root of national well-being, and His Excellency and his advisers are entitled to the gratitude of the people for them."

Kaiser-i-Hind (24), 25th Oct., Eng. cols.

7. "The proposed reduction in the rates of inland telegraph messages is no doubt welcome. We, however, cannot say that the Government has really conferred what may be called a 'boon.' A boon it has undoubtedly been to the Press. The reduction in the cost of press messages and the other facilities offered are all that could be wished. So far we are grateful.......... To the general public, however, especially the mercantile community, the concessions given are only of a very limited character.......... Government have failed to respond to the general wish that the rates should be reduced by one-half without any limitations and conditions which accompany the proposed concessions. For instance, it now costs a rupee to send an ordinary message of eight words. And, under the new tariff, it will still cost a rupee whether the words are eight or sixteen. Does the Government think that the traffic in this class of messages will thus be stimulated? We think not. For, to every nine persons who may send a message of eight words there will be only one who will send one of sixteen. To the nine persons the reduced tariff will be no encouragement whatever. If, however, the Government would fix a tariff of only eight annas for eight words, the encouragement to public telegraphing would be enormous. This goes without saying. Similarly with deferred messages. Then why this halting concession? Why this three-fold division of deferred, ordinary and urgent messages? Why not have the latter two classes only? And why should not the first class be charged at the rate of an anna per word all round irrespective of the number of words and the second at the rate of two annas per word? Such a reduction would be a substantial 'boon' indeed, but the present reduction is neither here nor there, and we for one should appeal to Government to adopt once for all popular rates which will immensely stimulate telegraphic correspondence and bring ample grist to the State mill. It is not yet too late to respond to the popular wish."

Rást Goftár (28), 25th Oct., Eng. cols.; *Gujarát Mitra* (20), 25th Oct., Eng. cols.

8. "The Government of India has been at last pleased to make a reduction in the inland telegraph rates, giving thereby some relief to the public and the Press.......... It will be admitted that Government have made very substantial reductions, on the whole, in the present tariff. The introduction of a four-anna telegram will be especially appreciated

and is certain to bring the use of the telegraph within the reach of a far wider class than has hitherto taken advantage of it. The abolition of the free address, however, will cause some inconvenience to the general public." [The *Gujarát Mitra* makes similar comments.]

The five-rupee note.
Akhbár-i-Soudágar (55), 28th Oct., Eng. cols.

9. "The introduction of the new five-rupee note for circulation all over India will be hailed with general satisfaction.......... If the same concession were extended to all currency notes it would be a real boon conferred upon the people. It is indeed a great hardship that the notes of higher value cannot be cashed without let or hindrance all over British India; and this very naturally raises the important question why this strange anomaly should be allowed to exist when the whole country is under 'One flag.'......... It may be that the Provincial governments are unwilling to surrender their hold on the notes circulating within their respective administrations, but the people do not understand these knotty points of provincial and imperial finance; all that they want to know is why the notes bearing the Sirkar's genuine signature which faithfully promise to 'pay on demand' their full value should be rejected when tendered in the ordinary course of business transactions in the bazaar and elsewhere. This was forcibly illustrated at the Paper Currency Office when a batch of wild looking Pathans from Somaliland presented for encashment a bundle of large notes. The clerk on examining the notes found that they did not belong to the Bombay circle and informed the men that they could not be accepted. On hearing this the men were almost dumb-foundered and characterised the whole job as *bahut zoolum*, for they could scarcely believe that the Sirkar who gave them their pay in these particular notes when they left their service in Somaliland should now in Bombay refuse to cash them. They left the place with some unmentionable imprecations, and the news will, in course of time, travel back to their motherland as to how much faith can be placed in the Sirkar's notes in India. The above is the ordinary experience of strangers in the country, but the feelings on this sore point of those who are permanent residents in the country can better be imagined than described."

Improvement sanctioned by the Secretary of State for India in the pay and prospects of officers in the Indian Medical Service.
Kaiser-i-Hind (24), 25th Oct.

10. The octopus of the Military Department in India seems to suffer from a serious attack of dropsy. Its thirst for increased expenditure is daily growing more and more insatiable. It was only the other day that the Home Government in England increased the pay of the British soldier in India with a view to meet Imperial needs. Now it is the turn of the Medical Officers in the Indian army, and we find that the Secretary of State for India has just sanctioned a scheme for improving their pay and prospects. Lucky officers forsooth? The vigorous agitation initiated by the late Dr. Bahadurji about ten years ago for improving the prospects of native Assistant Surgeons has not yet borne any fruit, while here we find that by a mere stroke of the pen, the prospects of European Medical Officers are ameliorated beyond their most sanguine expectations.

The Government of India and the present rise in the price of salt.
Gujaráti (19), 25th Oct.

11. It is curious to note that in spite of a reduction in duty, salt should at present sell much dearer than it did before. When the duty stood as high as 2½ rupees per maund, the price of salt was only 2½ annas per paili. Government have reduced the duty to 2 rupees per maund, but strange to say salt cannot now be had for less than 4 annas per paili. Such a state of things is really disappointing and shows how delusive were the hopes excited in the public mind when the reduction in the salt duty was announced by the Government of India. To the consumer it is the same as if the Government had enhanced the duty instead of reducing it. No doubt, the explanation given by Government of the rise in the price of salt is that large quantities of salt in salt-pans were washed away by heavy and unseasonable rains during the year. However that may be, it was certainly the duty of Government to have taken steps in good time to make up the deficiency in the supply of salt so as to prevent an unconscionable rise in its price. As it is, the public will hesitate to admit that the reduction in the salt duty is a boon to the masses.

Was the conception of nationality present to the minds of Marathi poets?
Kesari (114), 27th Oct.

12. A correspondent writes to the *Kesari*:—Among the curious misconceptions which are widely prevalent about the character of poetic literature in Marathi, I shall notice and endeavour to dispel one to-day. It is alleged that Marathi poets had no conception of nationality and that their writings are devoid of patriotic fervour. The allegation is totally unfounded and bespeaks utter ignorance of the writings of Marathi poets. To a careful student indications, however, are not wanting in the realm of Marathi poetry that the patriotic impulse was strong among the Marathi poets and that it found vent now and then in their writings. Many of them took pride in their national language, national religion and even national rule. Several of them made it a point to write their works in the Marathi language; others praised the champions of national freedom and bewailed the miseries of alien rule. The iniquities of foreign rulers excited their indignation and they gloried in heroes like Shivaji and in the achievements of Maratha statesmen like Nana Fadnavis. There was mutual sympathy between bards and heroes and many are the Maratha ballads which preserve untarnished the memory of many a deed of valour and patriotism. The traitors to the cause of the country were denounced in no measured terms and the establishment of the supremacy of the British after the downfall of the Peshwas was deeply regretted. The inability of the British to meet the Marathas in the field as well as their ultimate success over the latter roused passionate indignation in the breast of a Marathi poet named Prabhakar. Who can say after these illustrations that the fire of patriotism burned low in the Maratha breast or that the conception of nationality is wanting in the writings of Marathi poets?

Alleged want of scope for the aspirations of Indians.
Kál (110), 26th Oct.

13. Efforts made by foreigners such as the Macedonians or the Japanese to throw off the fetters of alien subjection and to preserve the integrity and independence of their country respectively are apt to fire the ambition of Indians and to raise in their minds thoughts of acquiring distinction for themselves in the field of arms or commerce or diplomacy. But these are mere idle fancies, because situated as the Indians are at present there is no scope whatsoever for their aspirations in any direction. It cannot be said, however, that they are an effete and degenerate race and as such incapable of distinguishing themselves as soldiers, merchants or statesmen. Only a century ago, we were quite able to hold our own in any department of human activity. But under the British rule our aspirations are so stifled and crippled in every way that there is no scope left whatever for the development of our higher capacities. There are those among us who take only a superficial view of the situation and do not perceive the crookedness of British policy. Englishmen as a rule conceal their inmost thoughts, but a candid Englishman now and then gives utterance to these. One of these, named William Thackeray, writes:—"India's pride, high ideas and ambitious thoughts must be stifled. We do not want (amongst Indians) generals, statesmen and legislators; we want industrious husbandmen." If these are the real sentiments lurking in the minds of our rulers, there is no wonder at all that a nation of warriors and statesmen should have degenerated into a race of husbandmen. Let our too confiding countrymen learn to realise the true trend of British policy and ascertain whether the Indians are not destined merely to labour in the field for a pittance and to starve and perish in a season of scarcity.

Disapproval of the appointment of Civilians to posts requiring expert knowledge.
Kaiser-i-Hind (24), 25th Oct., Eng. cols.

14. "Some complaints have recently been made in Calcutta about the fallacious forecasts of the jute and indigo crop of this season. Commenting on the fact, *Capital* asks whether anything 'else can be expected under the present absurd Government system which pitchforks a Civilian into the post of Director of Agriculture, when his sole qualification for it is that he got into the service by obtaining a certain number of marks in Mathematics, French and English? He may be a first rate man for another job, but what can he know of agriculture? Nothing whatever.' The fact is that in India the Civilian is a monopolist of

place and power. The Government itself consists chiefly of monopolists of the same tribe. Thus they promote each other, caring little whether they are fitted to serve in the posts to which they get themselves appointed. The real experts are nowhere. The man who has served all his life in the Public Works Department is shunted, while a member of the heaven-born service, who never in his official career has handled a compass or drawn a plan, is appointed Minister of Public Works for all India! For that matter he might just as well be called upon to command the Indian army. Then, one who has been brought up all his life in the Revenue Department is posted to a Political Residency—a post for which only one trained to a political career from his early days of service is qualified. But they do very funny things in India, these heaven-borns of the Civil Service. Elsewhere diplomatic posts of the highest importance, and carrying the largest emoluments, are considered prizes for those who have by their long experience, ability and merit deserved them. But in India a member of the Board of Revenue might be to-morrow the Resident in a first class Native State! Sometimes it is a Municipal Commissioner who is pitchforked into the same post? More wonderful still is the arrangement which makes a Political Resident or Agent the head of a tribunal of appeal to hear judicial cases of a most intricate and complicated character which would tax the practised intellect of judges of the King's Bench or my Lords of the Judicial Privy Council. No wonder that the most awkward and mischievous results follow. The law is nowhere. It is turned upside down to show, by irony, what a precious legal luminary the Political becomes while he sits on the judgment seat to administer the law of which he is as innocent as a babe! Turn your eyes anywhere and you meet in this country with such marvellous antics as regards men and places as to make even angels weep. If there be any country in the world where is to be found a complete illustration of the adage about the square man in a round hole it is India—the land of astounding anomalies and monopolies. But in spite of this the Indian Civil Service, in these degenerate days, seems to be lauded to the skies beyond its deserts! In our own opinion there is not a service which is more absurdly over-rated and more extravagantly overpaid, and which in the bargain is doing everything to ruin Great Britain and India! Time will demonstrate the truth of our statement, though we may not survive to witness it."

His Excellency Sir James Monteath at Sátára.

Rást Goftár (28), 25th Oct., Eng. cols.; *Prekshak* (39), 27th Oct.

15. "His Excellency Sir James Monteath made an important speech last week in reply to an address from the Sátára Municipality. He surveyed a wide range of topics, speaking the mind of the Government rather freely on some of them. To begin with, he acknowledged that it would not be advisable to allow the town to fall into an insanitary condition for want of means, 'which either were or could reasonably be made available.' It might be inferred from this that His Excellency, at any rate, is in favour of giving every reasonable facility to bankrupt and starving Municipalities and Local Boards to keep the areas under their control sweet and clean, instead of pursuing a penny-wise and pound-foolish policy and letting diseases and epidemics invade them. Sir James also expressed himself willing to consider any reasonable suggestion that might be made for the extension of local self-government in Sátára—a fact which must have given great satisfaction to those engaged in Municipal work there. With regard to the adoption of plague measures, we can never too strongly endorse the views expressed by His Excellency. And as much could be said about the importance of primary education as a means of imparting technical and agricultural training. 'At present steps are being taken,' said His Excellency, 'to combine lessons in agriculture with elementary education, but much cannot be done till more knowledge has been acquired by means of experimental farms.' Instruction in the industrial arts, he thought, was also most necessary, and 'material progress impossible unless many people were induced to earn their livelihood otherwise than by agriculture.' There can be no doubt as to the wisdom of these observations; but we should respectfully submit to His Excellency whether Government have done what lies in their power to wean the people from pursuits which do not make for material prosperity. His Excellency maintained that the initiation of technical schools must rest with

local bodies, since such schools should be indigenous and adapted to the aptitudes and aspirations of the people if full use was to be made of them. Quite so. But then is there much hope of India making any substantial progress in this direction through the agency mentioned by His Excellency when it has become almost impossible for the local bodies to fulfil their primary obligations in the matter of sanitation? Sir Norman Lockyer, addressing the British Association, said the other day that England must give up the idea of advancing in technical and industrial education by means of private agency, and if this is necessary in England, how much more so is it in a country like India?" [The *Prekshak* considers the reply given by Sir James Monteath to the Municipal address at Sátára to be far from being encouraging.]

Kesari (114), 27th Oct.

16. Sir James Monteath, who is occupying the gubernatorial seat in this Presidency pending the arrival of Lord Lamington, spent last fortnight in visiting the principal towns in Mahárashtra. The object of this short tour must be a mystery to the public. There was no need for Sir James to make himself acquainted with the Deccan like a newly arrived Governor, nor was there any necessity this year to carry comfort to the famine-stricken. Perhaps the object of His Excellency in undertaking the tour was simply to exhort the people of Belgaum and Dhárwár, who are in the grip of plague just now, to resort to inoculation as a protective measure. The speeches delivered by the Governor during the tour do not also appear to be of much importance. The utterances, instead of filling columns upon columns of the English dailies as usual, are meagrely reported. The topics touched by His Excellency in his speeches include inoculation, evacuation, plague expenditure and education. His Excellency dwelt particularly upon the efficacy of inoculation as a preventive of plague and advised the leaders of the native community to exert their influence with a view to popularise inoculation. If this advice had been given elsewhere it would not have appeared in any way extraordinary. But it is certainly the height of recklessness on the part of the Governor to give such advice to the people of Dhárwár and Hubli, among whom might be found hundreds (if this year's plague has spared them) who have been physically disabled for life in consequence of being inoculated, and in face of the Mulkowal tragedy, the report of which Government has not the courage to publish! While speaking on the subject of plague expenditure, His Excellency declared that only those Municipalities which would be able to demonstrate their absolute inability to meet the burden of such expenditure would receive a grant-in-aid from Government, and that the mere fact that a Municipality had incurred extraordinary expenditure in combating plague would not be deemed a sufficient plea for assistance from Government. At Kolhápur Sir James complimented the Maharaja on the keen interest displayed by him in education, and admitted the necessity of a full-time College at Kolhápur to serve the needs of the whole Southern Marátha Country. He also took care to inform his audience that the true object of education is not to obtain employment under the British Government or in a Native State, but to serve as a help in all kinds of human effort. At Sátára he unburdened himself of his views on agricultural and technical instruction and declared that primary education must precede both. He further remarked that the inauguration of industrial or technical schools rested with local bodies, and that if they were to undertake the work, Government would be ready to extend to them the same measure of assistance as in the case of primary education."

Voice of India (16), 31st Oct.

17. "Anglo-Indian Administrators are good writers, but not good speakers, opined Lord Macaulay. If the speeches that His Excellency Sir James Monteath has been delivering as officiating Governor are marked by the succinctness of official style, they are also characterised by a sympathetic tone and contain weighty pronouncements. The Sátára Municipality will have cause to remember Sir James' visit to the town, as he has virtually told them that they may have an elected President if they care for the honour. That

no sound instruction in agriculture can be given without experimental farms is now generally admitted; and the action which the Bombay Government is going to take by way of establishing such farms will be awaited with much interest. Instruction in the industrial arts is even more important than agricultural education. Like other officials Sir James Monteath entertains the fear that there is great danger in trained boys refusing to practise the arts they have learned. This is only one side of the question and by no means the one which requires to be emphasised in connection with industrial education; for, if the boys think that the arts are undignified and foreign to their caste, they will not, as a rule, care to receive any training in them. The danger—or discontent with one's lot—arises when the instruction is mainly literary, while the profession which the lads are expected to follow is one that requires manual toil....... What is now necessary to make industrial education popular, without any danger, is to teach the son what his father did not know, but what he can himself profit by to a greater extent than his castemen who move in the old grooves. With better skill and higher wages or higher profits, the discontent will be rather with the absence of opportunities to learn than with inability to profit by the training."

The Honourable Mr. Lely in the Viceregal Executive Council.

Gujarát Punch (21), 26th Oct., Eng. cols; *Coronation Advertiser* (17), 29th Oct., Eng. cols.

18. "It seems the Government of India want to make amends for the mistakes of the Government of Bombay. It is well known that the Honourable Mr. Lely has been twice superseded in the matter of appointment to a seat in the Executive Council of the Government of Bombay......... Mr. Lely's services to the suffering agriculturists of Gujárat have been very valuable, and it is really to be deplored that the claims of such a deserving officer should be persistently ignored.......... Whatever Mr. Lely's views might be on the political faith and mission of educated Indians—and on this point we regret we have to differ most emphatically from the narrow views propounded by him—it must be said to Mr. Lely's credit that he has studied some of the burning problems on matters of finance and land revenue with an insight and deep grasp rarely witnessed in officials. His abilities have attracted the appreciative notice of the Government of India, who, we are told, wish to utilise his unique experience of agrarian questions in shaping the Agricultural Banks Bill which is now on their legislative anvil......... We congratulate Mr. Lely on the honour done to him and trust that he will prove true to his past traditions by advocating the cause of the poor rayats whom he befriended in the terrible calamity of 1900." [The *Coronation Advertiser* makes similar comments.]

The situation in Gujarát.

Praja Bandhu (27), 25th Oct., Eng. cols.

19. "The extensive devastation caused by locusts this year in Gujarát will, we are sure, turn the eyes of the whole of India to this ill-starred province. For some weeks reports have been reaching us from one part or other of damage done to the crops by locusts. But we were hardly prepared for the harrowing and detailed accounts that our correspondents have poured upon us from numerous villages.......... It is difficult in the absence of detailed official reports to form a correct idea of the extent of the calamity, but we are, we think, not far from the mark in estimating it at not less than three thousand square miles. It is not so much the area affected as the intensity of the mischief—in many cases absolute ruin—caused by these pestiferous insects that must excite public sympathy. Whole fields bright with verdure and full of maturing crops to which were clung the hopes of the hard-hit Gujarát peasant have been devastated in a single night. Trees which supplied to him the means of sustenance and supplemented his slender income have been completely stripped of their leaves, bark and branches. No fodder has been left for his cattle, and no food for himself and his children. This calamity coming on the top of the last four years of famine and scarcity has broken his heart. We are sure he will have the sympathy of the whole country and hope he will be dealt with gently by Government."

Recent orders of the Bombay Government *re* the land assessment in the Dápoli and Chiplun Talukas (Ratnágiri).
Voice of India (16), 31st Oct.

20. "The Bombay Government has passed orders that in the Dápoli and Chiplun Talukas of Ratnágiri there will be no alteration in the general pitch of assessment for the next thirty years of the re-settlement, because during the period of the original settlement there has been no material rise in prices and no important improvement in communications. The Government maintains that the rents have risen, that the demand for land is now greater, and that the assessment is exceedingly moderate. In these circumstances, unless there be some occult reasons why the Government has remained content with the existing pitch of assessment, we may assume that it admits the necessity of taxation being what, according to its standards, is 'exceedingly moderate.' Out of the 152 villages in Dápoli 121 are Khoti-Kichadi and 7 Khoti; out of the 208 villages in Chiplun and Guhágar, 101 are Khoti-Kichadi and 67 Khoti. We may therefore expect that the moderateness of the present assessment is not convincing to all. But that the Government has not taken a more optimistic view of its moderation is something to be thankful for."

The Bombay Government and inoculation.
Gujarát Mitra (20), 25th Oct., Eng. cols.

21. "The Government of Bombay is evidently making a fresh effort to popularise inoculation in view of the recrudescence of plague with the approach of the cold weather in Bombay and the mofussil. Several districts, as a matter of fact, have already been affected, and we fail to see how Government can ask people to have recourse to inoculation as the only preventive of the disease when their own confidence in its efficacy is completely shaken by the mishap which overtook a village in the Punjáb. Mere intimation that the Plague Research Laboratory will supply the serum prepared either by the process which alone was in use up to the middle of 1902 or by a new process which was introduced in that year by M. Haffkine, who considers it an improvement, would not avail, we fear, in the least to restore public confidence in the efficacy of inoculation."

Medical inspection at Kalyán and Pálghar.
Mumbai Vaibhav (120), 31st Oct.

22. Medical inspection at Revdanda and other places has been abolished, but it passes our understanding why it is still continued at Kalyán and Pálghar. There is no denying the fact that plague rages more furiously at present in the mofussil than in Bombay City. Where is then the necessity of maintaining a medical staff at Kalyán at a great cost, especially when its maintenance is in no way found to be useful in arresting the spread of the disease? In replying to the Honourable Mr. Dixit's interpellation on the subject at a recent meeting of the Bombay Legislative Council, Government observed that they were not aware of any complaints about the worry and delay caused by the system of medical inspection. But the educated portion of the public look upon the medical inspection as an unmitigated nuisance, and think that the sooner it is discontinued the better.

Comments on Mr. R. M. Patel's scheme of registering account books.
Jám-e-Jamshed (23), 30th Oct.

23. The *Jám-e-Jamshed* publishes a detailed account of an interview between its representative and three prominent Hindu merchants of the city on the subject of Mr. R. M. Patel's proposal about the registration of account books. According to the paper these three merchants were unanimously opposed to Mr. Patel's scheme, their chief objections against it being as follows:—(1) The scheme as outlined by Mr. Patel is not feasible. If all tradesmen are required to register their account books, the registering agency may find it impossible to cope with the enormous amount of work that would be thrown upon it. (2) The proposal casts an unfair imputation upon native tradesmen. The latter are as a body honest and respectable, and the registration of their books is therefore superfluous and uncalled for. (3) The proposed registration is calculated to put the trading class to great inconvenience, and it is iniquitous that they should be subjected to such inconvenience on account of the misdoings of a few unscrupulous Marwari money-lenders. (4) The proposed

system is not calculated to put a stop to the fraudulent practices of dishonest tradesmen and money-lenders. Such malpractices if checked in one direction are sure to find other outlets which may not be less mischievous.

Kesari (114), 27th Oct.; *Sholápur Samáchár* (137), 27th Oct.

24. A Násik correspondent writes to the *Kesari*:—Mr. R. M. Patel, Acting Chief Judge, Presidency Small Causes Court, Bombay, has submitted a recommendation to the Bombay Government to introduce the Austrian system of registering account books in this Presidency with a view to prevent fraud by tampering with unbound account books, and the local Government has invited the opinions of different public bodies and individuals upon Mr. Patel's suggestion. Now, most of the account books used in our Presidency by business men answer to the description of *chopdas*, and it has to be admitted that it is comparatively easy to tamper with such books and to interpolate new pages therein. Mr. Patel wishes to make this impossible by making the use of bound books compulsory and by insisting on their being registered. At first sight the suggestion seems plausible, but a little reflection will shew that so far from resulting in any advantage it will positively lead to harm. Mr. Patel's experience is that many fraudulent claims are set up in Courts on the strength of entries in unbound account books. This might be true of the Small Causes Courts in Bombay, but in the mofussil most of the claims preferred in Civil Courts are based upon bonds and other similar written documents, and seldom on mere entries in account books. Besides, where such books are produced in evidence in support of claims based upon promissory notes, &c., the Court can easily make out whether the books are genuine or forged. The Penal Code provides a penalty when forged documents are produced in evidence. Tampering with native account books is not, moreover, so simple as it seems. Besides, this is only one of the ways in which Marwaris and money-lenders set up fraudulent claims, and the adoption of Mr. Patel's suggestion is calculated to stop only one of these modes. But at the same time it will cause inconvenience to many business men, such as lawyers and booksellers, who are required to keep accounts in the ordinary course of their business, but who have seldom any occasion to produce their account books in evidence in a court of law. In the case of such men, Mr. Patel's scheme will be an encumbrance rather than a convenience. There are also other difficulties in carrying it out, which cannot be easily overcome. The scheme is, therefore, practically useless. [The *Sholápur Samáchár* makes somewhat similar comments.]

Complaints against the administration of Civil Hospitals and Dispensaries in the Presidency.
Bombay Samáchár (56), 26th Oct.

25. The curtailment ordered by the Government of India in the volume of matter contained in official reports has resulted, as we remarked in a previous issue, in the suppression of facts of vital interest to the public. We propose to examine to-day the latest report on the administration of Civil Hospitals and Dispensaries in the Presidency. The report discloses some very startling anomalies which call for explanation. For instance, the average charge per day for the supply of medicine to each patient at the different public hospitals in Bombay varies as shewn below :

	Rs.	as.	pies.
European General Hospital	0	11	4
Sir J. J. Hospital	0	2	4
Gokuldas Tejpal Hospital	0	1	4

It will be seen from these figures that the charge for a patient at the European General Hospital is four times that at the J. J. Hospital and nine times that at the Gokuldas Tejpal Hospital. This striking difference becomes inexplicable when it is considered that all these three hospitals are all under the direct control of Government and draw their supplies of medicine from the Government Medical Stores. In mofussil hospitals the average charge per patient is about an anna per day, and in some cases it does not exceed a pie! The difference disclosed by these figures is apt to give rise to misgivings in the public mind, which the writer of the report has made no endeavour to dispel. The question, so far as the public hospitals in Bombay are concerned, is, we fear, rather a delicate one and certainly needs to be looked into by Government.

26. "Assaults by natives on Europeans continue apace and will not cease until the recent ruling by the Government of India and the obnoxious order by Lord Kitchener are cancelled. Such assaults are becoming so frequent that scarcely a week now passes but we read in the public prints of some fresh case. One of a particularly atrocious character is reported from Serajganj. From what a correspondent of the *Englishman* says, it appears that a startling case of lawlessness occurred at Serajganj the other day, in which a European, Mr. Weddle, was the victim of the violence of a band of native roughs.......... The case is under Police investigation at present and only three of the numerous accused have been arrested. The other accused are still at large. As the case is *sub judice* it is better to refrain from making any further comment at this stage beyond this, that it is a case in which every European ought to be interested."

Assaults by natives on Europeans.
Poona Observer (12), 28th Oct.

27. The *Karnátak Patra* refers to some recent cases in which Europeans accused of maltreating natives have been acquitted or lightly punished by tribunals of justice and makes adverse comments upon the results of the trials. The paper cites specifically in this connection the case of Private Emerson recently tried and acquitted by the Madras High Court and of Mr. DaCunha of Barrackpur (Bengal) who stood charged with causing grievous hurt to a punkha-puller and was fined Rs. 300, and concludes:—"The British Government enjoys a world-wide reputation for its impartial administration of justice. But the above cases afford an indication of the sort of justice which the sons of Britain are meting out to us."

Cases of ill-treatment of natives by Europeans.
Karnátak Patra (51), 26th Oct.

28. "The *Al-Haq* writes:—We desire to draw the attention of Government to the paucity of Muhammadans in Government service in Sind. In Sind the Muhammadans number more than 24 lakhs while all the other communities put together number only seven lakhs. It is mostly Muhammadans who have to deal with the Departments established by Government for the administration of the province. Take for instance the Revenue, Engineering, Forest, Educational and Judicial Departments. It is regrettable that these Departments are crammed with non-Muhammadan officers who feel no sympathy for us. We have to suffer a good deal on this account. In order that Zemindars and other Muhammadans in Sind may get the full benefit of the beneficent measures and regulations of Government, it is essential that there should be more Muhammadans in Government service to administer the laws sympathetically."—The paper next proceeds to give some figures showing the proportion of Muhammadans employed in the Revenue Department in Sind, and observes:—"It may be imagined how this state of things must damp the spirits of the Muhammadans at large. Government are not alone to blame in this matter. The Muhammadans have been negligent in the matter of acquiring education. But there are quite a number of them who have qualified themselves for Mukhtyarkarships and other places. Why does not Government come to their help, and thereby make the proportion of Muhammadans equitable? That would be a powerful incentive to other Muhammadans to exert themselves and acquire the necessary qualifications."

Alleged paucity of Muhammadans in Government service in Sind.
Al-Haq (46), 17th Oct., Eng. cols.

29. A Hyderabad (Sind) correspondent writes to the *Phœnix*:—"It is a common complaint that Sind is treated as a step-child by the Government of Bombay. This complaint, if not true in any other case, is certainly true in the selection of District and Sessions Judges for Sind, which has the misfortune to get junior European Judges. Hyderabad and Shikárpur are especially unfortunate in this respect. Civilians who have hardly a few months' experience as Assistant Judges are sent here as District Judges.

Complaints about the judiciary in Sind.
Phœnix (11), 24th Oct.

When they have picked up some knowledge at the cost of the litigious public, they are transferred to the Presidency proper never to return either to Hyderabad or Shikárpur. Hyderabad is a large city with 70,000 inhabitants. It has one Sessions Judge, whose jurisdiction extends over two Sessions Districts. It has got a good climate and yet none of those experienced Judges who are serving in the Presidency proper is sent here......... Owing to the ignorance of the District Judge in civil work, all the original and appellate civil work is transferred to the Subordinate Judges. In fact, the District Judge is a Civil Judge only in name. This matter was brought forward at the last Sessions of the Congress at Ahmedabad, and it was thought that some good would come out of it. The present Sadar Court Judge has good experience of the present condition of affairs at Hyderabad. Why should not the senior Judges serving in Gujarát and the Deccan come back to Sind by turns? Hyderabad, as said above, is a very large city, and in its importance much superior to towns like Sátára, Sholápur, Belgaum and Dhárwár. Sind is now very well connected by rail with the Presidency proper and we solemnly pray that the authorities that be will take up this question and send experienced Judges to Hyderabad. I have so far spoken about Hyderabad, and will say something about Shikárpur in my next."

Complaint *anent* a recent judicial appointment in Sind.
Phœnix (11), 28th Oct.

30. "*Anent* the recent appointment of Mr. Wilkin to fill up the vacancy created by the departure on leave of Mr. Vander Straaten, Judge of the Small Cause Court, Karáchi, we cannot understand the Government going so far afield as Bombay for importing a *locum tenens*......... It cannot for one moment be said that the local bench and the bar are wanting in ability, integrity and all the qualifications that go to make a successful Small Cause Court Judge. We have in our midst men of sterling ability and worth, like Messrs. Crouch, Tahilram and Nanabhoy. We would advise our learned friends to send in a strong protest to the Bombay Government, so that even if it be too late this time, it will note our claim and bear it in mind when the next vacancy occurs. We do not see why the appointment should not be reserved for Sindis, who know more of the people and the mercantile usages obtaining in the province."

Legislation.

Agricultural Banks Bill.
Voice of India (16), 31st Oct.

31. "As Sir Denzil Ibbetson explained, the popularity and success of agricultural banks on the co-operative basis cannot be confidently predicted. The Government will have to proceed cautiously and learn much by experience. The main lines on which such institutions may be conducted are laid down by the Government of India, and a wide rule-making power is given to Local Governments to supply the details according to local needs. If the Registrars and the Collectors take real interest in the scheme, there is every reason to believe it will in course of time succeed. As Sir Anthony MacDonnell's Commission observed, 'In the establishment of Mutual Credit Associations lies a large hope for the future of agriculture in India.' The Government has betrayed no tendency to shrink from an experiment which for long will require incessant care and continued encouragement: on the responsiveness of the people to this solicitude depends the future of agricultural credit."

Poona Observer (12), 29th Oct.

32. "The speech of the Honourable Mr. Ibbetson places before the public the rough sketch of the nature of agricultural banks that are proposed to be established all over the country as a measure that will go a great way to help the rayats in their monetary difficulties. Government are acting wisely in plainly indicating that in their attempt to help the agricultural and other small labourers they do not mean merely to be lenders of money. They want to inculcate principles of thrift and self-help upon the people. For the present Government are prepared to advance money to rural societies in even fifties of rupees, subject to the condition that the total advance to any such society shall

at no time exceed the total amount deposited by the members of the society. No doubt before these banks come into existence definite rules about their constitution and operations will be promulgated and made widely known among the class for whose benefit they have been brought into existence. This previous enlightenment of the rayats is absolutely necessary both to prevent busybodies and interested parties from misrepresenting things, as the *sawkars* are sure to do in many cases, and to enable the common folk to be intelligent participants of the benefits. We have no doubt that once the nature and proper usefulness of these institutions are understood by the people the banks will operate as successfully as the Postal Savings Banks in towns. Government are to be congratulated upon this much-needed measure, and we sincerely hope that with this new departure in their agricultural policy a new era of prosperity would dawn upon the country."

Jám-e-Jamshed (23), 26th and 27th Oct., Eng. cols.

33. "On perusing the speech which Sir Denzil Ibbetson made in the Imperial Legislative Council on Friday last in introducing the Agricultural Banks Bill, we find it impossible to withhold our admiration of the very able and lucid manner in which he dealt with the subject. The policy which Government want to adopt is in many respects of a tentative character. They are of opinion that it is necessary to be extremely cautious and circumspect in the matter, and though we cannot rightly blame them for this, we cannot but wish that they were not haunted so much by fears of failure as they appear to be. No reasonable man would have the courage to say that in legislating in such a matter Government should not adopt such precautions and safeguards as are necessary for the success of the experiment. But, then, we would that, in their zeal to adopt a cautious policy, they do not cripple the value and the importance of the measure they have framed, after so many years of patient investigation and consideration.......... We cannot but insist strongly on the Government not to deal with the measure in a too sceptical frame of mind. If they mean to confine their action to mere 'sympathy, assistance and advice,' let that sympathy, assistance and advice be of such hearty character as would ensure the success of the experiment, and not as a mere balm to soothe the qualms of political conscience." In another issue the same paper writes:—"It appears that Government propose under this Bill to recover the advances made by them to the banks as if they were land revenue, but the other debts of the banks 'will be recoverable only by the usual process of courts, the local Government, however, being able to provide for the settlement of disputes by arbitration where a bank so desires.' We should be surprised if this is regarded as a fair arrangement. Let us, however, wait and see how the measure is ultimately shaped. *Apropos* of the presentation of this Bill, it might be said that Lord Curzon deserves the thanks of the Bombay Presidency on the nomination of the Honourable Mr. Lely as a Member of the Viceregal Council, whose experience and knowledge cannot but prove of immense value to the Government."

Bombay Samáchar (56) 27th Oct.; *Jam-e-Jámshed* (23), 27th Oct.; *Sánj Vartamán* (77), 28th Oct.

34. We are not sanguine of the success of the Agricultural Banks Bill as outlined by Sir Denzil Ibbetson. Two assumptions, which are entirely belied by facts, seem to be writ large on every clause of the measure. The one is the exploded doctrine of the Indian rayat's prosperity. Government are not to have any share in financing the proposed banks, because apparently it is thought that the rayats have sufficient means to do the thing for themselves without outside aid. Such a provision reduces at one stroke the proposed banks to the status of mere private co-operative societies. Another assumption underlying the Bill, which will perceptibly diminish its potentiality for good, is the favourite official theory of the thriftlessness and extravagance of the rayats as a class. The Bill does not call for much comment in detail. We would only suggest to Government to associate a private citizen with each District Officer in organising and managing the banks. By this arrangement the village bank will inspire confidence among agriculturists and its transactions will be conducted with greater care and with a more close insight into local wants and conditions.

Oriental Review (10), 28th Oct.

35. "The Government of India have at last redeemed their pledges in the matter of Agricultural Banks.......... Those who want to understand aright the purpose and scope of the measure which has been laid on the legislative anvil would do well to read Sir Denzil Ibbetson's speech with care and attention, for it is an admirable exposition of the policy of Government regarding the proposed Banks. The first impression conveyed by the speech is that in spite of many years of consideration Government are not in a position to say whether the experiment would prove successful. 'It would be hard to exaggerate either the importance or difficulty of the experiment upon which we are about to embark,' said Sir Denzil; and he was also careful to say that he by no means felt certain of success, and that he did not expect to find in it a panacea for all the difficulties of the Indian cultivator. Accordingly, we find that Government have introduced a Bill which bears on it the stamp of being a measure conceived purely as an experimental one, and caution would seem to be writ large on every clause in which the interest of the Government is involved one way or other.......... It has been decided to exempt the transactions of the Banks from stamp duties and from income-tax—very liberal concessions in themselves.......... A liberal provision has also been made for the suspension of instalments in bad years, sufficient safeguards have been adopted against mortgages and pawn-broking, the capital of the Agricultural Banks is not to be attached in satisfaction of a private debt, no distinction is to be made in regard to the objects of the loans, the Banks are to be permitted to levy compound interest, and the recovery of the Banks' debts is to be made by the ordinary legal process.......... Government have framed the Bill under the conviction that it would not be prudent to give to the new venture anything more than 'hearty sympathy, assistance and advice.' This will cause some disappointment. But, on the whole, perhaps it is a wise decision, and all things considered, India would be inclined to feel grateful for the half bread given to her rather than complain that she has not received the whole."

Civil Procedure Code Amendment Bill.
Voice of India (16), 24th Oct.

36. "The strongest objection taken by the Bombay Presidency Association to the Civil Procedure Code Amendment Bill may be said to be that against the policy of restricting the right to first and second appeals. The Association rightly combats the idea that the people of India are very litigious because the percentages of appeals and second appeals are much larger here than in the United Kingdom. An equally tenable explanation of the disparity in the number of appeals is the difference in the constitution and qualifications of the tribunals from whose decisions appeals are made. There is much force in the suggestion made by the Association that the remedy for the present state of things is either to associate a First Class Subordinate Judge, of not less than 10 years' experience as a Subordinate Judge, with the District Judge for the hearing of appeals, or to allow appeals on facts when the findings of the original Court and that of the first appeal do not concur. The Association is equally strong against the attempt to introduce provisions similar to those of the English Bankruptcy Law. The English Civil Law is as tender to debtors as the criminal law is to prisoners, and this leniency is a standing subject of caricature among native litigants. The notice given to a judgment-debtor of the application to execute the decree is known among some of them as a notice 'to show cause why you should not run away.' The inclination of the Association is distinctly in favour of creditors, and several of its objections are against proposals tending to help dishonest debtors. The Council of the Association is hard upon judges who, it is asked, should write their judgments with their own hands and should not allow clerks to write down to their dictation."

Ancient Monuments Bill.
Voice of India (16), 31st Oct.

37. "It is now a matter of 'ancient history' how Lord Curzon has from time to time evinced a deep interest in the preservation of Indian antiquities. He has described in speeches, which will become classical, the sentiments of profound reverence with which he had to tread on

many a spot of sacred and historic interest in India. It appears that the necessity of taking legislative measures to arrest the progress of vandalism was pressed upon the attention of the Government of India in 1898. A Bill was drafted and circulated among Local Governments, and in its revised form was introduced in the Supreme Legislative Council at Simla last week. The main object of the measure is 'to preserve to India its ancient monuments, to control the traffic in antiquities, and to prevent the excavation by ignorant or unauthorised persons of sites of historic interest and value.' The traffic that is forbidden is not merely in Indian antiquities, but also those of any neighbouring country, from which the Governor-General in Council may prohibit the importation of objects of archæological interest. This is not merely preserving what is valuable in India, but also trying to educate the archæological conscience of the Indian people. It is of course improper to receive property which has been acquired by the commission of an improper act, but if the Government of the country where the antiquities are situated does not care to preserve them, and if it is not in the power of the Government of India to prevent the transference of such objects to the Museums of Germany or Russia or even England, why should a code of archæological ethics be imposed upon us which no other people consider as binding upon them? The majority of ancient monuments of fame and value—not devoted to religious purposes—are already in the possession or control of Government, but others worthy of preservation are still in the hands of private owners. If these agree to transfer them to Government, the Bill enables the latter to undertake their management and protection. But if an owner does not agree to the terms offered by the Collector for the preservation of a monument declared by the Local Government to be 'protected', then the Bill proposes to authorise its compulsory purchase, as under the Land Acquisition Act. Private property is acquired under compulsion for other public purposes, and there is no reason why it should not be so acquired when the purpose is the preservation of an ancient monument. In awarding compensation, however, it is provided that 'the archæological, artistic, or historical merits of the monument shall not be taken into account.' This seems rather hard, for what value has mere stone, brick or mortar, or the mere site—which may be a few square yards—on which a monument stands? Of course, it is difficult to assess the value of an ancient monument: its value is not generally pecuniary. But sometimes a pecuniary benefit may be derived from it, as when visitors are not allowed access to it without payment. Perhaps, if the pecuniary gain that may possibly be derived, though it is not actually derived at the time of the purchase, be taken into account, the hardship may be mitigated. It must, however, be admitted that the policy of the Bill on the whole is to enlist the interest and good-will and to secure the co-operation of the owners concerned. Appropriate penalties are prescribed for injuring protected monuments, for traffic in antiquities and for the contravention of other rules made by Government. It is provided that 'if any protected monument or the land on which such monument is situated is about to be sold, the owner shall send a written notice to the Collector, stating the price at which he is willing to sell, and the Government shall have a prior right to purchase.' There does not seem to be any penalty attached for not giving the notice, but perhaps the Government may enforce its right of pre-emption by a civil suit, even when no notice is given."

Education.

Comments on the appointment of Mr. R. B. Karandikar, B.A., as a member of the Vernacular Text Books Committee.

Karnátak Vritta (87), 27th Oct.

38. Mr. R. B. Karandikar, B.A., has been appointed a member of the Vernacular Text Books Committee and will have to do the work of revising and re-writing the Kanarese text books used in primary schools. There is no doubt that he will be able to do the work conscientiously and well, but as Kanarese is not his mother tongue, we are afraid he will find the task not so easy and will be puzzled over the exact meanings of words and the intricacies of style. We, therefore, humbly suggest that he be given the assistance of competent Kanarese scholars and translators to help him in his work.

Municipalities.

The Improvement Trust and the scheme for housing the poor on the Kennedy Sea Face.

Jám-e-Jamshed (23), 29th Oct., Eng. cols.

39. "The best thanks of the city are due to General Sir James Willcocks for the persistent fight he has been waging against the proposal of the City Improvement Trust to raise dwellings for the poorer classes on the Kennedy Sea Face. It would be impossible to improve upon the strong case Sir James made out at the last meeting of the Board against the building of chawls for the displaced population on the Kennedy Sea Face......... That the Kennedy Sea Face has been used in the past for erecting Remount stables and plague hospitals is no argument for utilizing the site for erecting dwellings for the poor. It would be scandalous if, for any reason, the Board were allowed to carry out its intention of building what are called semi-permanent chawls on a site which serves, so to speak, as a lung of the overcrowded districts in the interior of the city. Doubtless, we are told that the site is wanted temporarily, and that the chawls proposed to be built on it are to be of a semi-permanent character. But Sir James Willcocks has mercilessly exposed the fallacy of this argument; and he has shown how the operations of the Board, in future, will tempt that Body to resort to this site for the same purpose over and over again......... The Board can easily find sites elsewhere for accommodating the displaced population. The Trust is, no doubt, morally bound to house the displaced population. But let it not be forgotten that the moral obligation weighs equally heavy on it of not jeopardizing the health and lives of others, and of not converting open, healthy plots, which are used by an overcrowded population as breathing grounds, into slums. If the Government and the Board are really serious and earnest in their desire to relieve overcrowding and to house the displaced population, they can very easily do this by removing the restrictions which exist on the migration of people to open places in the northern parts of the town and in the suburbs. They could have, with advantage, acted on the suggestions so often made to them in the matter had they wished to do so. But they are unwilling to forego the prospects of increased revenue; and so they adopt the more convenient course of trampling on the rights of others under the cloak of protecting the poor."

Jám-e-Jamshed (23), 30th Oct., Eng. cols.; *Bombay Samáchár*, 29th and 30th Oct.

40. "It is gratifying to note that the voice raised by Sir James Willcocks against the utilization of the Kennedy Sea Face for housing the poor has already begun to find public support. Some of our contemporaries have endorsed the opinion expressed by him at the last meeting of the Improvement Trust, and correspondence from private individuals has already begun to invade their columns in support of the protest. We cannot but expect the happiest result from this. The Board, if it is wise, will not fail to profit by the very wholesome advice which has been given to it by the gallant soldier in this particular matter as well as in regard to its general operations. For it must have been convinced by the scathing criticisms passed by Sir James Willcocks the other day, that it is not only the property-holders, the ignorant Indians, their purblinded leaders, and the 'irresponsible Native Press,' who have been dissatisfied with its methods of work; but that its operations are being closely watched and disapproved by Englishmen, who have no intention to make common cause with the noisy section of the public. 'The Board itself has without sufficient forethought made clean sweeps of portions of the city and provided nothing in their place to house the displaced poor. This is a situation which a public body of this kind should never have allowed to come about.' Is this not an echo of what the newspapers have been crying hoarse over ever since the Trust undertook its ambitious street schemes? 'If the Board would confine itself to fewer schemes at a time, and see them through before making wholesale demolitions and displacing thousands of the poor, it would, in my humble opinion, be better for the city and the poor as well.' Has not much the same thing been said to the Board, over and over again, during the past two years, and has not this advice been deliberately ignored by the Trust, and persistently disregarded by the Government? But it is never too late to begin, and we feel that if

the Board will yet be good enough to be amenable to reason, and listen to the advice which Europeans and natives, official and non-official, have combined in giving it, the situation could yet be saved, to some extent at least, and Bombay might be freed from what appears to be a veritable curse......... It is want of foresight which the Board has to pay for to-day; and it is to be hoped that it will now adopt measures for amending its past errors." [The *Bombay Samáchár* also approves of General Sir James Willcocks' protest against the utilization of the Kennedy Sea Face for the housing of the poor rendered homeless by the operations of the City Improvement Trust.]

Railways.

Enhancement of rates for season tickets by the G I. P. Railway.
Gujaráti (19), 25th Oct., Eng. cols.

41. "The Bombay Railway Passengers' Association has addressed a representation to the Agent of the G. I. P. Railway Company regarding the enhancement of rates for season tickets. Mr. Thomas Robertson, the Special Railway Commissioner, in his able report on the administration and working of Indian Railways has observed that the rates for season tickets are too high and need revision. Besides, he recommended the issue of a variety of special passes to encourage the passenger traffic. The public thus expected the G. I. P. Railway authorities to lower their rates for season tickets which were already sufficiently high. Instead of that they have moved in a retrograde direction by enhancing them still further. There were complaints in the Public Press at the time the Company's decision was announced. But as is usual in such matters, the views of the public were disregarded and the higher rates were brought into force to the inconvenience and hardship of several people. There is a well-founded impression that Government never care to watch and safeguard the interests of the public as against our monopolist Railway Companies, and that impression has been further strengthened by the G. I. P. Railway authorities being allowed to raise their rates in these days of plague, when evacuation of infected places is known to be the one sovereign remedy, and movement of the population to the suburbs must be encouraged in every possible way. We do not know why the Association have confined their protest to the enhancement of rates for season tickets only. It is well known that the Company has raised rates all round in the case of local trains. The Railway Companies in India cannot be accused of excessive humanity to third class railway passengers, who constitute the backbone of their prosperity. But that they should enhance rates in these days of destructive pestilence, and that Government should tolerate such a state of things is only possible in a country like India, where the vested interests of all-powerful monopolists are allowed to over-ride the larger interests of the helpless people at large."

Native States.

His Excellency Sir James Monteath at Kolhápur.
Samarth (40), 28th Oct., Eng. cols.

42. "The Governor paid a flying visit to Kolhápur last week. It does not fall to the lot of every Senior Member of the Executive Council to fill the gubernatorial seat. Sir James has been very happy in this respect, and we congratulate the Kolhápur Darbar upon the arrangement they made for His Excellency's visit to Kolhápur during his short gubernatorial career. The Kolhápur Darbar had special reasons for seizing the first opportunity of welcoming Sir James, as it was in His Excellency's *regime* that they got the well known Rajopadhye case decided in their favour. So far as the people at large are concerned, they were not in a good mood to welcome the Governor heartily, as the decision in the Rajopadhye case came upon them as a thunderbolt only two days before His Excellency's arrival. Sir James had not ample time at his disposal to enjoy the splendid hospitality of His Highness. He came on Monday morning and left on Tuesday evening. His Excellency had to go through a number of ceremonials during that short time. The most important public function which Sir James performed here was a prize distribution at the Rajaram College. Though the little business-like speech which he made on the occasion contained no flashes of oratory, still it was peculiarly remarkable for the assurance which His Excellency was able

to give that the Rajaram College would soon be developed into a full-time College. The Maharaja to whom Sir James paid a good and deserved compliment for the keen interest which His Highness takes in educational matters will have to give his best and immediate consideration to the subject as the long-felt desire of raising the status of the Rajaram College is also shared by the Bombay Government. Of the several Colleges affiliated to the Bombay University, the Rajaram College is the only College which is not a full-time College; so we hope His Highness will not allow it to continue as a second grade College any longer. Though we wish for a full-time College here, we do not at all wish that there should be any change in the control which the Kohlápur Darbar exercises over the Rajaram College. Neither do we wish that His Highness should condescend to ask for pecuniary assistance from the Southern Marátha Chiefs or his Feudatories, who have their own schools to support and who will hesitate to give grants to a College over which they will exercise no direct control. We think that His Highness should alone incur the full expense and enjoy the whole credit of developing the Rajaram College into a full-time College independently of outside help."

The Vedokta movement in Kolhápur.
Samarth (40), 28th Oct., Eng. cols.

43. "We much deplore the bad moral effect of the Vedokta agitation on the tone of the general administration of the State. His Highness' complete identification with the movement and his dauntless determination to encounter all opposition at any cost are now matters of common knowledge. When people know that professions of sympathy with the cause of the Vedokta mean an actual advancement in life, it is natural for men of a low moral level to affect a deep concern for it. Men who are incapable of understanding the distinction between the Vedokta and Pauranic forms of ritual, men who are indifferent to either and even men who are inwardly convinced of the injustice of the innovation—all these have rallied round the standard of the Vedokta with the evident object of facilitating their way to preferment. We may name one or two Maratha officers, who profess an implacable hatred of the Brahmins and who pose as the devoted champions of the new propaganda, but who, when remonstrated with by respectable men of high position from outside, not only do not hesitate to promptly disclaim all connection with the hobby of the Vedokta, but actually join them in deprecating it. How the advocacy of the Vedokta enables a man to tide over difficulties and secure a share of the Maharaja's favour is forcibly exemplified in the case of one Pandobá Shrikhande. He was a petty clerk in the Khásgi Department drawing Rs. 15 a couple of years ago. It was rumoured that a criminal prosecution was hanging over him in respect of certain defalcations of public money. He was shrewd enough to see the right way to get out of the scrape. He openly espoused the Vedokta and attained his end. Not only did the cloud of the prosecution hanging over him roll away, but he actually emerged into the sunshine of the Maharaja's favour. His salary was raised from Rs. 15 to Rs. 25—a promotion conferred on him in consideration of the *meritorious* services he rendered in the furtherance of the cause of the Vedokta. Another clerk in the Khásgi Department by name Gundo Sakharam Pishwikar has also come into unexpected prominence. He was transferred to Panhála and was bound to go there, but the Darbar could hardly spare such a useful hand for any other work at this juncture; and he was specially retained at Kolhápur. One Govinda Balaji Kulkarni of Kololi, a village in the Panhála Peta, was suspended two years ago for criminal breach of trust in respect of public money and sanction was accorded for the institution of criminal proceedings against him. Finding that there was no other way to get out of the difficulty, he joined the Vedokta agitation in certain expectation of immunity from punishment for his misdemeanour. The services of another karkun surnamed Patáne, a Parbhu by caste, who was engaged in the exploration of ancient records bearing on the question of Vedokta, were gratefully acknowledged and he was rewarded with promotion. One Maratha clerk, drawing Rs. 15, surnamed Dilwar, who had lost the favour of the Darbar, has again come forward and been entrusted with the duty of ransacking the old records with a view to see if some defects could be discovered in the titles of the Brahmin landholders whose *ináms* have been confirmed by the British Poli-

tical officers and the Bombay Government. As a token of the appreciation of his valuable services, he has been appointed a Sub-Registrar in face of the opposition of the Chief Revenue Officer. There are some in the higher ranks of the State service entitled to special mention in this connection. For the present, we may refer to Mr. Raje, late Mamlatdar of Alta, and Rao Saheb Desai, District Officer, N. D. Mr. Raje, who was desired to secure the co-operation of such Brahmins as would subscribe to the Vedokta, distinguished himself by the extraordinary energy and zeal displayed in the discharge of his new duties and somehow managed to send in a considerable number of Brahmins to receive *daxinás* and *dánás* (religious gifts) on the solemn occasion of the obsequies of His Highness' mother, the late Anandibai Ramsaheb.......... Both these officers have their share of the Maharaja's favour. Both of them are superannuated, but the yeoman's service they rendered to the cause of the Vedokta by the rather unrestrained exercise of their official influence has earned for them an extension of service. There are also some persons who, though not in service, have availed themselves of the splendid opportunities provided by the Vedokta for the realization of their ambitious designs.......... As we have observed before, the Vedokta is after all a personal matter and those who help His Highness in this may be entitled to some consideration in a private way. We think that it is highly objectionable that the private services of public servants should meet with public recognition. It is sincerely to be regretted that His Highness should have so far publicly identified himself with the Vedokta as to feel compelled to stake everything upon its success."

Comments on the Rajopadhye case (Kolhápur).
Kesari (114), 27th Oct.; *Moda Vritta* (119), 26th Oct.; *Dhárwár Vritta* (104), 9th Oct.; *Maráthá Deen Bandhu* (37), 27th Oct.

44. The Bombay Government has disposed of the petition of Shrimant Rajopadhye, in which the latter had appealed against the order of the Maharaja of Kolhápur directing the confiscation of the *inám* villages given in charity to the Rajopadhye's family by the ancestors of the Maharaja. The said villages, it is well known, were confiscated because the Rajopadhye refused to perform Vedokta for the Maharaja. The local Government have replied that they decline to interfere in the matter. It is indeed a misfortune that our Native Chiefs should set their hearts upon the resumption of gifts made by their ancestors. The Shastras declare that a Chief, who does this, not only insults his ancestors but paves the way for their and his own spiritual ruin. It is most unjust and reprehensible that those who are responsible for the spread of the Vedokta mania should violate this dictate of the Shastras and act at their sweet will. Men could easily have been found to perform Vedokta at the Maharaja's house; it was, therefore, not at all necessary for him to confiscate the villages given in charity *inám* to the Rajopadhye family. We do not know who gave this evil advice to His Highness. If the Maharaja has authority to confiscate villages given in charity *inám*, what objection is there for the British Government to annex the Kolhápur State? Looking at the matter from this point of view, the Kolhápur Darbar should deplore rather than welcome the order of the Bombay Government in the present case. But as we discern no signs of this, and as passion is seen to rule supreme, we are afraid the State will eventually go to rack and ruin. The British Government has approved of the Maharaja's action to-day; but who knows it may take the Maharaja severely to task on the score of its illegality to-morrow. The Gaekwar had incurred the displeasure of the British Government for having violated the rights of inamdars. But at Kolhápur the same Government does not interfere with the confiscation of an important charity *inám*. The moral of this difference of attitude must be plain enough to those concerned and need not be pointed out by us. That Native Chiefs should depart from a righteous policy, and that the British Government should acquiesce in such departure is, in our opinion, an augury of impending misfortune. We hope the Rajopadhye will not lose heart, but seek redress in England. We have nothing to say against the Maharaja's fancy for the Vedokta ritual; let him indulge it with a vengeance. Let him recite Vedic hymns whenever he chooses. But the resumption of gifts made by his ancestors by resorting to confiscation is not only an abuse of authority on his part, but a grievous sin whether one looks

at the matter from a political, religious or secular point of view. [The *Moda Vritta* writes:—The announcement of the Bombay Government's decision in the matter of Mr. Rajopadhye's appeal came as a shock upon the Brahmins of Kolhápur. It is hoped that a masterful Viceroy like Lord Curzon will do justice in the case if an appeal be made to him. The *Dhárwár Vritta* makes somewhat similar comments, but thinks that an appeal to the Viceroy would hardly be of any avail, because, in the opinion of the paper, Lord Curzon would prefer a miscarriage of justice to wounding the feelings of the Maharaja. The *Marátha Deen Bandhu* on the other hand expresses its satisfaction with the decision of the Bombay Government in the Rajopadhye case and exhorts the latter not to carry the matter further at the instigation of crafty and selfish advisers. It is by giving a wide berth to these so-called friends, says the paper, that the Rajopadhye can hope to pass his days in moderate comfort.]

Affairs in Junágadh.
Káthiáwár Times (8), 27th Oct.

45. "As already reported in these columns, shortly after His Highness the Nawab of Junágadh accepted the resignation of Mr. Purshottamrai Sunderji Zala, the Naib Dewan, Mr. Gulabdas Laldas also tendered resignation of the Judicial Councillorship and declared his intention of reverting to British service. It was also reported that Rao Bahadur Chunilal Sarabhai, too, intended to resign his office of the Dewan. Regarding this intention of his, it was at one time surmised that the Dewan was prompted to adopt the course probably because he suspected some loss of confidence in his work on the part of His Highness the Nawab. Whatever may be the actual facts in this case, this much is true that he has gone on three months' leave and that he does not think of returning to his office after the expiry of the same. In order, therefore, to hold consultations regarding the filling up of the Dewanship which is thus likely to fall vacant, His Highness the Nawab has sent for his former Dewan, Sardar Bahadur Bechardas Viharidas, and it is expected that if a competent Dewan is not found in the immediate future, His Highness the Nawab will insist on Mr. Bechardas accepting the office for the time being. From the commencement of the present crisis the Vazir Saheb has refrained from taking any active part in the State affairs, with the unsatisfactory result that the officials have been gradually resigning their posts one after another. We are informed that the Assistant Police Superintendent of the State, who has been on three months' leave, is not likely to rejoin his duties. But this is not all. The present Police Superintendent, too, intends shortly to retire. Thus when most of the highest offices in the State are falling vacant one after another it is but natural that various sorts of conjectures should be afloat among the people regarding the present state of affairs in Junágadh."

Praja Bandhu (27), 25th Oct., Eng. cols.; *Akhbár-i-Islam* (54), 28th Oct.

46. "Junágadh is regarded as a stronghold of the Nagar community. Mr. Purshottamrai belongs to the well known Zala family of Junágadh to which the late Mr. Gokalji, a former Dewan of Junágadh, belonged.......... Owing to his friendship with Vazir Baha-ud-dinbhai his position in Junágadh became so strong that he was looked upon as the one man in that State whose word carried the day. Though he was ostensibly the Naib Dewan, he was in fact the Dewan-maker. He preferred authority without responsibility to authority with responsibility, and therefore, though he could have easily become the Dewan of Junágadh, he liked to remain only the Naib Dewan. We do not know what induced the late Mr. Haridas Viharidas and his brother Sardar Bahadur Bechardas to resign the Dewanship of Junágadh. But we know that Mr. Shamji Krishnavarma was forced to resign that post because he found the Nagar influence in the State too strong for him. Now it is the turn of Mr. Purshottamrai to resign. There is a sort of mystery hanging about his resignation. It is, however, well known that His Highness the Nawab Saheb was so much in the hands of the Vazir and Mr. Purshottamrai that it was the boast of the Junágadh Nagars that they had at Junágadh a limited monarchy as in England......... Things came to a crisis last month. Almost all the important posts in the State are held by Nagars or followers of Nagars, who are nominees of Mr. Purshottamrai. But the heir-apparent of Junágadh, Nawabzada Sherzamankhanji, is now keenly watching the progress of Junágadh politics.......... It is quite natural that if the State

affairs were entrusted to the Prince, Mr. Purshottamrai's authority would sink to the zero point. And this is surmised as having brought about his resignation. We are not sorry for it. It is necessary that the patronage in Junágadh should be distributed impartially among the different castes. During Mr. Purshottamrai's *regime* we saw that the talents of persons belonging to communities other than his own did not receive due recognition. Even the work of legislation in Junágadh was entrusted to two or three Nagar pleaders who were of the rank of only Agency or District pleaders." [The *Akhbár-i-Islam* makes similar comments and urges Prince Sherzamankhanji to strike a blow at the Nagar influence in Junágadh and to give to Muhammadans a fair share of the higher appointments in the State service.]

Alleged revenue orders in the State of Bhor.
Sudhárak (43), 26th Oct.

47. We understand that the Chief of Bhor has outstripped the Bombay Government in pursuing an unjust and oppressive land revenue policy. For, if the latter divested the peasantry of their proprietary rights in land by means of the new Land Revenue Act, the former has issued notices to some *miras* land-holders in the State declaring that all *miras* lands belong to the State. So long as the tillers of the soil are kept in possession of their lands and allowed to appropriate the produce thereof on payment of the land revenue at regular intervals, the question whether the land actually belongs to the State or the cultivator has only a theoretic interest. But the Chief of Bhor further seeks to levy *nazarána* from the rayats in his State in proportion to the quality of land and its market value. The injustice of such a demand is aggravated by the direction given to revenue officers to issue distraint warrants and to realize the amount of the *nazarána* by a compulsory process. The rayats are given no option in the matter. They cannot even relinquish their holdings and thereby escape the payment of *nazarána*. Further comments on the wisdom of this policy are superfluous. Will the Bombay Government view this kind of oppression with unconcern?

Complaints against the Thakor of Wadhwan (Káthiáwár).
Káthiáwádno Himáyati (67), 25th Oct.

48. The *Káthiáwádno Himáyati* writes:—Another instance has lately come to light of the oppressive policy of the Thakor of Wadhwan towards his subjects. On the last Ganpati day the Thakor issued an extraordinary order for the recovery of arrears of land revenue by attaching and putting to sale by auction sweetmeats prepared by the poor rayats for the festive occasion. This heartless and barbarous order was rigorously enforced in all the villages in the State by Balvantrao, the Karbhari, and Devshankar Ramchandra, a revenue officer. One can easily imagine how the Thakor must have been cursed by the poor rayats for this fresh act of oppression. (The paper here gives some scandalous and repulsive personal details about the Thakor and then proceeds to observe:—) Some cultivators in Wadhwan have committed suicide, while others have permanently migrated elsewhere in order to escape the Thakor's oppression. The result has been that the State revenue has dwindled down from 4 to 2 lakhs of rupees. Hence the Thakor is compelled to resort to harsh measures for getting money which he squanders away in dissipation. It behoves the Agent to the Governor in Káthiáwár to look into his conduct. In the meantime we fervently pray for the early demise of the Thakor, who is notoriously an oppressor of the poor.

Intelligence extracted from the Press.

Rejection by the City Magistrate, Ahmedabad, of the complaint against Mr. Bhimbhai Kirparam.
Bombay Samáchár (56), 26th Oct.; *Praja Bandhu* (27), 25th Oct.; *Jám-e-Jamshed* (23), 28th Oct.

49. With reference to the complaint made against Mr. Bhimbhai Kirparam (*vide* para. 44 of Weekly Report No. 43 of 1903), we learn from a later report that the Magistrate summarily dismissed the complaint on the ground that the proceedings sought to be instituted against Mr. Bhimbhai had not received the sanction of Government. [The *Praja Bandhu* and the *Jám-e-Jamshed* publish a similar report.]

District Conference at Dhárwár.

Dhárwár Vritta (104), 29th Oct.

50. A District Conference was, as previously announced, held in Dhárwár at the local theatre on Sunday last. Mr. Narayanrao Karigudri, Chairman of the Reception Committee, having welcomed the Delegates, Rao Saheb Vishwanathrao Jogalekar was voted to the chair. After the delivery of the presidential address, the following five resolutions were duly proposed and carried :—

(I) That the attention of the Collector be drawn to the necesity of lowering the assessment in the taluka of Hubli in respect of lands which had the advantage of subsoil moisture in the past, but which are deprived of it now.

(II) That District Committees and Taluka Sub-Committees be appointed to carry on Congress work and to help that movement.

(III) That Government be requested to discontinue plague inspection at Gadag.

(IV) That the District Magistrate be requested to issue arms licenses more liberally with a view to afford protection to the public from the fury of wild beasts.

(V) That the thanks of the Conference be conveyed to Government for increasing their grant to Primary Education.

The proceedings terminated with three cheers for His Majesty the King-Emperor.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th November 1903.

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[No. 45 of 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th November 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sonár); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitrá	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitrá	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahánooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Áudich Tolakia Bráhman); 40.	...
69	Navsári Prakásh	Navsári	Do.	Rustamji Jámáspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Bráhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	**Arunodaya**	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	**A'ryávart**	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	**Bakul**	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	**Belgaum Samáchár**	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	**Bhu't**	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	**Chandanshu**	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	**Chandrakánt**	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	**Chandrodaya**	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	**Chikitsak**	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	**Chitragupta**	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	**Dakshin Vritta**	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	**Deshakálavartamán**	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	**Dharwár Vritta**	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	**Dnyán Ságar**	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	**Hindu Punch**	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	**Jagadádarsh**	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	**Jagadhitechchhu**	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	**Jagatsamáchár**	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	**Kál**	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	**Kalpataru**	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	**Karmanuk**	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	**Keral Kokil**	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	**Kesari**	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	**Khándesh Chitragupta**	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	**Khándesh Vaibhav**	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	**Lokamata**	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	**Maháráshtra Vritta**	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	**Moda Vritta**	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	**Mumbai Vaibhav**	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	**Mumbai Vaibhav**	Do.	Weekly	Do. do.	1,250
122	**Nagar Samáchár**	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	**Násik Vritta**	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	**Nipáni Vaibhav**	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	**Nyáy Sindhu**	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	**Pandhari Bhushan**	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	**Pandhari Mitra**	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	......	---

Politics and the Public Administration.

Republic of St. Domingo in the West Indies.
Kál (110), 6th Nov.

1. At the time of the French revolution, France possessed an important colony at St. Domingo in the West Indies. The aborigines of the island were negroes whom the French colonists looked down upon as something less than human, and therefore unworthy of the treatment which is accorded to human beings. In short, what the helots were to the Greeks, or what the natives of India are to the British, that the negroes of St. Domingo were to the French. European nations have long been accustomed to pose as the benefactors of mankind, when they are really following selfish aims; and just as the English in India are in the habit of saying that they rule India for the benefit of the Indians, so the French colonists used to assure the negroes of St. Domingo that they were kept in serfdom purely for their own good. The French colonists treated the negroes in much the same manner as the British colonists treat the Indian coolies and made them live and toil as serfs and bondsmen. When, however, there was a political upheaval in France and the country rose like a giant and smote despotism in the face, when all the prisons in the country were thrown open and the King was confined in his palace, the people thought that despotism would be banished for ever from the face of the earth. No wonder if the news of the revolutionary movement in France cheered the minds of the negroes of St. Domingo and inspired them with a hope that they, too, would one day be set free and treated on a footing of equality with their masters. But they were quite mistaken. Just as Englishmen indulge in tall talk about equality and justice so long as they are in England, but forget these sublime sentiments as soon as they set foot on Indian soil, so the French revolutionists, who were never tired of indulging in the cant of liberty, equality and justice, openly refused to emancipate the Haytii negroes when their spokesman Ojay went over to France to represent the cause of his brethren. When Ojay returned disappointed he had a following of 200 men, so he took up arms against the colonists and demanded justice. He was, however, arrested, tried and executed as a common criminal. Contrary to the expectation of the French colonists, Ojay's execution emboldened the negroes to avenge his death. They met in secret conclave at night and matured plans of revolt. When their number reached 60,000 they went out one night and slaughtered all the French colonists. For some years thereafter they fought with France, and at last succeeded in asserting their independence. Ever since that time St. Domingo has been known to the world as a well-managed republic.

Sir Walter Lawrence.
Kaiser-i-Hind (24), 1st Nov., Eng cols.

2. "It is but seldom that the Private Secretary to a Viceroy is eulogised 'by acclamation,' so to say, at the termination of his career, and leaves the country midst the approbation of all classes of the people. This singular good fortune seems to have fallen to the lot of Sir Walter Lawrence, the able, indefatigable and accomplished Private Secretary to Lord Curzon. Tributes of praise have been showered on him from all parts of the country for some time and echoed in the Press. But it was reserved for the Viceroy himself to emphasise in his own eloquent and felicitous fashion the many-sided activities of Sir Walter, his versatility, complaisance, and above all his sober counsels. There was a ring of deep sincerity in all that the Viceroy said at the dinner given in honour of his lieutenant, who was half the Viceroy, if we may so say, behind the scenes.......... We must, however, challenge the statement of the Viceroy describing himself as being 'defenceless against imputation' and 'impotent against attack.' Does His Lordship mean to tell the Indian public that his exalted and solitary position has prevented him from repelling attacks and contradicting mis-statements? On the contrary, we have not known another Viceroy who was so communicative and prone to give a Roland for an Oliver, and that, too, as swiftly as possible. The language, therefore, of Lord Curzon was so far hyperbolic. Evidently, he wanted to attract greater sympathy towards himself in his own country by this legendary pronouncement. But then Lord Curzon is nothing if on great and small occasions his brilliant imagination does not paint pictures which we are unable to recognise as stern realities."

Lord Curzon's proposed visit to the Persian Gulf.
Native Opinion (38), 1st Nov.; *Shri Sayáji Vijay* (41), 31st Oct.

3. Referring to the Viceroy's intended visit to the Persian Gulf, the the *Native Opinion* says:—Lord Curzon's visit to the Persian Gulf affects the interests of England, but not of India. The question, therefore, arises whether England or India will pay the Viceroy's travelling expenses and his salary as Viceroy of India during the period of his absence from this country. We do not think that the amount will by any means be a large one. But whatever it is, justice requires that it should be paid by England. England has paid the expenses incurred by India in connection with the South African and the Chinese expeditions, and on the same principle she should be prepared to bear the expenses of Lord Curzon's visit to the Persian Gulf. [The *Shri Sayáji Vijay* makes similar remarks.]

Insensibility of the natives of India to their alleged miserable condition.
Kál (110), 6th Nov.

4. India is a land of wonders, and there is no knowing what new wonders are yet in store for us. The other day, an English contemporary informed us that a Muhammadan from Burma successfully performed the feat of making several scores of persons walk barefooted over a mass of live charcoals without any apparent injury to themselves. The report of this wonderful performance is now going the round of the Press in this country. But it is very strange that no wonder is excited at all by the curious fact that the entire population of the country is enveloped in a huge conflagration extending to the farthest limits of the land and is freely moving about in it without being scorched by its heat. Is not the art of the person, who keeps 300 millions of persons in the midst of a fire without making them feel its heat, infinitely more wonderful than that of the Burmese necromancer referred to above? Is it not still more wonderful that these men should gape in astonishment at a necromancer's trick and not turn their eyes towards their own pitiable plight?

Alleged miserable plight of India.
Arunodaya (92), 1st Nov.

5. A correspondent of the *Arunodaya* contributes to that paper some verses on the "Miserable plight of India" of which the following is the purport:—O land of the Aryans, thy glories of old have vanished, and penury has now overtaken thee. Whither have thy heroes such as Báji, Shiváji and Esáji gone? The spirit of valour has disappeared from the land and pusillanimity holds the field. Aliens exploit and carry away thy hidden treasures, no portion whereof ever falling to the lot of thy children. We passed many happy days of yore under the shade of the tree of Liberty; what evil hand has uprooted that tree? Liberty has fled to the Western countries and transplanted itself amidst congenial surroundings. There is neither justice, nor equality nor the slightest vestige of morality left amongst us. What we find, instead, is the duplicity of the English. There is no unity among the people, while the flames of discord burn furiously and there is little hope of their being extinguished.

Report of the Police Commission.
Mahrátta (9), 1st Nov.; *Rást Goftár* (28), 1st Nov., Eng. cols.

6. "The suppression of the report of the Mulkowal Inoculation Disaster Commission has a parallel in the suppression of the report of the Police Commission. It is now long since the report of the Police Commission was submitted to Government, and though we can conceive of the Government of India or the Secretary of State for India differing on certain points from the conclusions arrived at by Sir Andrew Fraser and his colleagues, still there is apparently no reason why the report itself and the precious materials collected by the Commission by their labours extending over eight months should be withheld from the public even for a single day. The obvious inference that even a charitably disposed person would be justified in drawing from any hesitation on the part of the Government to publish a report of that kind, would be that the document contains an exposure or criticism of the working of the Police Department unpalatable to a prestige-loving Government, or that the Commission have shown an excessive liberality of mind in the matter of recruitment of the Police service, which in the opinion of the Government is unjustifiable. We know that it is not very safe to assert that either of these two is necessarily the case, but whatever the nature or the con-

tents of the report, it is unavailing to invest it with the character of a confidential document, because sooner or later it cannot escape publication. And, on the other hand, though now published, the report, we know, cannot be an immutable decree, as the Government of India and the Secretary of State have the undisputed prerogative of accepting or rejecting as many of the Commission's recommendations as they like. Looking at the matter, therefore, from any point of view, the suppression of the report cannot be supported on any ground." [*The Rást Goftár*, on the other hand, writes:—"We are grateful to the authorities for the assurance that there is no intention to suppress the Police Commission's Report, and that after the Secretary of State has had an opportunity of perusing that document and the recommendations of the Indian Government on the same, it will be published for public information."]

Abkári policy of Government in Assam.

Udyamotkarsh and *Lokaseva* (144), 31st Oct.

7. Just as the venom of the scorpion lies in the tip of its tail, so the bitterest and the most violent indictment framed against Lord Curzon is to be found in the last chapter of the book entitled "Is Lord Curzon a failure?' The author condemns the Abkári policy pursued by Government in this country, and especially in Assam, and does so in such scathing and forcible language that it cannot fail to produce a telling effect upon the official hierarchy in the land. Of course, the iniquity of raising the Abkári revenue by nearly 250 per cent. in a single decade, and of selling deleterious and almost poisonons liquor to the coolies working in the tea gardens of Assam cannot be laid directly at the door of the present Viceroy, but the fact that he closed his eyes to this glaring evil, and did nothing to wipe away a serious stigma from the country's administration is enough to outweigh all his other heroic achievements, and even the grand Victoria Memorial Hall will avail naught to redeem his reputation from this serious reproach.

Alleged defects in the system of Income Tax assessments.

Belgaum Samáchár (95), 2nd Nov.

8. The provision of the Income Tax Act, which throws upon the assessees the onus of proving in appeal that their income is less than the figure at which it is assessed by the Income Tax authorities, is a strange anomaly in British law, the like of which is not to be met with in any other enactment, either Civil or Criminal. The assessments are made by subordinate officials on the basis of mere conjecture or hearsay. The revised assessments for a new year are advertised in a single lot, and the assessees, who are generally illiterate or, maybe, absent on business elsewhere when the notification is published, seldom know at what amount their income is assessed and come to know of it for the first time when the collecting peon presents the notice to pay the tax at their houses. They have then no option but to pay whatever amount is demanded of them, because by that time the period of appeal is past. This period is generally very short and appellants find it hard even to obtain the forms of appeal. Again, the filing of an appeal is attended with serious risk, because if any of the appellant's statements in his petition of appeal are found to be false, he is exposed to the terrors of a prosecution for perjury. The whole system of income tax assessments is thus arbitrary and iniquitous in the extreme, and we pray that Government will be pleased to improve it radically with a view to make it equitable.

The Honourable Mr. Lely's appointment as Member of the Viceregal Executive Council.

Kaisar-i-Hind (24), 1st Nov., Eng. cols.

9. "It seems that on a reconsideration, Mr. Lely, Commissioner of the Northern Division, has consented, prior to his retirement, to serve for a few short months as an Additional Member of the Viceregal Legislative Council. In all probability it is the occasion of the introduction of the Agricultural Banks Bill into the Council which has brought about this acceptance of the office. No doubt Mr. Lely is credited by the Government of Bombay with a large acquaintance with the details of agricultural banking as carried on in Germany and Italy. In the debate which took place in the Provincial Council

some fifteen months ago it was seen that the honourable gentleman had some inkling of the subject, but nothing deep or comprehensive. It was pointed out by Mr. Mehta, in August last, that the acquaintance seemed more or less to be based on Sir William Nicholson's admirable monograph on agricultural banks, which has since been published, along with other papers, as a blue-book. Under the circumstances it is doubtful whether Mr. Lely will be able to throw any new light or offer any original suggestions on the Bill in the Select Committee, should he be appointed a member thereof. However, it is just possible that Government may utilize his long experience of Gujarát rayats in this particular matter. We should be glad, indeed, if he could influence the authorities to modify the proposed legislation in many of its details, which are as crude and impracticable as they possibly could be. We shall see later on, when the measure comes to be fully debated in the Council, whether Mr. Lely proves himself of eminent service in this respect to the Government."

Comments on the pensions sanctioned by Government to the members of the family of the late Sir Sayad Ahmed Khan.

Kesari (114), 3rd Nov.

10. Government have sanctioned a pension of Rs. 200 per mensem to Sayad Ras Masud, the only son of the late Justice Mahmud, till he attains the age of 25. They have also conferred a life pension of Rs. 100 per mensem on the widow of the late Judge and a pension of Rs. 50 on the other widowed daughter-in-law of Sir Sayad Ahmed. Government have also called for a report from the Government of the United Provinces after one year upon the advisability of sending Sayad Ras Masud to England for his education! The flow of this Government bounty is due to the suggestion of Sir James Latouche! The liberality of Government is indeed devoted to a truly worthy object. Justice Mahmud was Sir Sayad Ahmed's son and Sir Sayad was the founder of the Alighar College, an enemy of the Congress movement and a devoted and loyal servant of Government. In the Mutiny days, when he was a young man, he used to obtain admission into the camps of the mutineers under various disguises and convey their secret news to the British authorities. It is not without proper warrant that the *Pioneer* credits Sir Sayad Ahmed with having done more good to the British Government during his lifetime than any other native of India!

Delay in the publication of the proceedings of the last meeting of the Bombay Legislative Council.

Voice of India (16), 7th Nov.

11. "The proceedings of the meeting of the Bombay Legislative Council held on the 21st August last are published in the *Bombay Government Gazette* of 2nd November. Is such delay unavoidable? We are enabled to read the official report of the proceedings of the Viceregal Council in the very next issue of the *Government of India Gazette*. The public are indeed deeply indebted to the dailies for the substantially accurate reports published by them, but these may not in all cases be as full as the official report."

His Excellency Sir James Monteath on Industrial Education in the Presidency.

Mahratta (9), 1st Nov.

12. "The speech delivered by the Honourable Sir James Monteath, in reply to an address presented by the Sátára Municipality, was, as most of his speeches as acting Governor have been, rather cold, at least so far as his treatment of the subject of industrial education was concerned. After acknowledging in general terms the importance of the subject of industrial education, Sir James, when he came to the point of the Municipality's request for the establishment of at least one central technical school in each district, fully equipped to give practical instruction in several industrial arts and agriculture, answered that it was for the Municipality and the District Local Board to take the initiative, and that Government would give all possible encouragement and monetary aid to the extent that was admitted to be liberal in the matter of primary education. Equally cold was his suggestion that the people should be content with only indigenous schools adapted to the aptitude and aspirations of the people. 'I have heard of boys,' said Sir James, 'being taught to be skilful in arts, but forsaking them as soon as they left the schools, either because they did not see any dignity in manual

labour, or because the particular art which they learnt was not that practised in the caste to which they belong.' We think it would be interesting to have a proof of the above observations of His Excellency, for, we for one cannot conceive and have no experience of even a single Indian boy who failed to appreciate the dignity of manual labour after he had become proficient in a recognised industrial art, or of a boy who recoiled from turning to account his knowledge and skill in an industry simply because that industry was not practised in his caste! These observations of His Excellency amount to a reproach which is scarcely based on fact, and which it is too late in the day to seek to fasten upon even the proverbially caste-ridden Hindu society in its present stage of advancement. In the first place we should like to know where those industrial schools that can impart adequate skill in recognised industries are. And secondly, the real fault with a Hindu youth at present, supposing he obtained some skill in an industry, would be the want of the power of organisation for establishing his industry on a business footing. But that is beside the point. We may at once say that indigenous schools, such as Sir James Monteath speaks of, have their own use, but the necessity of a central school of industrial arts is not thereby proved to have been obviated. For we think that indigenous industrial schools and a central industrial school for a district are not mutually exclusive. .... Any one who has a correct perception of the responsibilities of Government in the matter of education will admit that though for the maintenance of primary industrial schools Government may claim contribution from local bodies, yet the duty of establishing and maintaining a secondary central industrial school for a district or a group of districts rests entirely with Government."

Visit of the Boer Generals to India.
Mahrátta (9), 1st Nov.

13. "Our readers will, we think, feel interested to learn that the three well-known Boer Generals, namely, Botha, De Wet and Delarey, will soon be coming out to India on a mission of peace. It is well-known that about 500 Boer prisoners stationed at Ahmednagar have refused to take the oath of allegiance and are, therefore, still detained as prisoners of war. The war, however, has ended these eighteen months and it is remarkable that these 500 men should still have the fire of independence glowing so brightly in their breasts that they should remain incorrigibly true to the ideal which originally drove them from their homes to the battle-field. And we doubt whether even the persuasive remonstrance of their leaders would make them alter their mind. The British Government, on the other hand, have ceased to regard the possession of Boer prisoners of war as a point of glory and begun to look upon the 500 irreconcilables in their hands as an embarrassment, for as prisoners of war they have deserved, and are entitled to, a better treatment than ordinary prisoners or even the British soldiers themselves. The English Press has begun to speak of them as if their chief object in continuing their recalcitrancy is to enjoy the free hospitality of the British Government, and at least one paper has sneeringly remarked that 'the situation created by their refusal to bow to the graven image which the tyrant has set up does more than trench on the ridiculous.' The Government of India, who are immediately responsible for the maintenance and safe-keeping of the Boer prisoners, have resolved to treat them as vagrants under the European Vagrancy Act if they do not take the oath of allegiance. A person declared vagrant by a Magistrate under this Act is sent to a Government Workhouse, where he gets only the diet of a European confined in a local prison or penitentiary, and is subjected to severe discipline, including hard labour and solitary confinement. This new situation would evidently be a sort of disgrace to the Boers generally, and it is probably in view of this fact that the Boer Generals are coming out to India to advise their comrades that their spirit could perhaps be better utilised in their own country, though under changed conditions, than in an Indian workhouse. But who can say that to labour and to pine away in a foreign land would not be regarded as after all a better ideal than to return to one's native land, for whose emancipation one had pledged one's life, but which has ultimately passed under the yoke of the foreigner for ever."

Attachment of certain Khoti villages in the Devgad Taluka (Ratnágiri).

Satya Shodhak (135), 1st Nov.

14. An assurance was publicly given on behalf of Government at the meeting of the Bombay Legislative Council held on 3rd October last that no expenses of attachment would be levied from the Khots in the Devgad Taluka, whose villages were attached by Government, but that such villages would be restored free of cost to their respective owners. We hear, however, that this assurance is not being acted upon in practice. Nay, it is being violated. The Collector of Ratnágiri issued a general order that the attached villages would not be restored to their owners unless the latter paid the expenses of attachment. Some persons had appealed against this order of the Collector to the Commissioner, S. D., but that officer, it is said, declined to interfere with the Collector's order. It is strange that there should be such inconsistency between an assurance which found publicity at the time in the Press and the action of the local authorities. We hope the attention of Government will soon be directed to this matter, and that steps will be taken to carry out an assurance given by Government to the Khots.

Alleged causes of the recent scarcity of salt at Ratnágiri and a request to His Excellency Sir James Monteath to permit the re-opening of old salt pans in the district.

Satya Shodhak (135), 1st Nov.

15. The scarcity of salt which prevailed a fortnight back at Ratnágiri and other places in the neighbourhood was partially due to the fact that the permission asked for by the local authorities to sell it in the fish-curing yards to the public at four annas per *paili* did not arrive in time. We hear that the officials had an unpleasant personal experience of the scarcity and had to resort to various shifts to procure salt for their daily consumption. The supplies have in the meantime been replenished by the importation of salt from other places, and the permission granted by the higher authorities for the sale of salt in the fish-curing yards to the public for ordinary consumption is thus too late. We hear that Government intend to provide against a future contingency of this kind by arranging for the import of salt from a number of places, so that if the supply from one source fails, the other places can at once be indented upon. We fail to see, however, why we should be made to depend upon salt manufactured at other places, when there are facilities for the manufacture of the article locally. The old disused salt pans can easily be re-opened and made to yield any quantity of salt. We hope our present Governor, Sir James Monteath, will see his way to grant the necessary permission for the re-opening of the local salt pans, which were discontinued in the past to the serious loss and inconvenience of the people of the district.

Alleged obstructions against the sale of Mahuda flowers in Bulsár.

Rást Goftár (28), 1st Nov.

16. A Bulsár correspondent of the *Rást Goftár* writes:—The local authorities here have, of late, been putting obstacles in the way of merchants dealing in *Mahuda* flowers. These merchants when taking *Mahuda* from warehouses for sale are intimidated by petty revenue officers and are sometimes compelled to give up the goods in their possession. Such obstructions are vexatious and unjust especially as the law does not prohibit merchants from trading in *Mahuda*. Besides, the Ábkári regulations do not apply to dealings in *Mahuda* which, in addition to being employed for distilling liquor, is also used for medicinal purposes and as fodder for cattle.

A hardship to passengers from Káthiáwár at Viramgám junction by the Excise Department.

Bombay Samáchár (56), 2nd Nov.

17. A correspondent of the *Bombay Samáchár* writes:—In a recent notification the Government of India have prohibited the importation of sugar into the Bombay Presidency by land, but we regret to observe that this order is enforced with undue harshness at Viramgám junction (B. B. & C. I. Railway.) The prohibition in question refers to the importation of sugar, and it is to be presumed that there is no restriction on the import of

sweetmeats or confectionery not intended for sale. Yet passengers coming from Káthiáwár are compelled by the myrmidons of the Excise Department at Viramgám to open their tiffin baskets, and are not allowed to take with them more than one seer and a half of sweetmeats. This constitutes a hardship on Hindu passengers, who, when making a railway journey, generally provide themselves with a large supply of sweetmeats, which serve them as food during the journey.

Plague administration at Karád (Sátára).
Prekshak (39), 3rd Nov.

18. A correspondent writes to the *Prekshak*:—During the last two years the plague administration at Karád (Sátára) was very mild. This year the carrying out of plague measures is entrusted to the Mamlatdar, Mr. Sahasrabudhe, who by his arbitrary conduct is putting the people of Karád in mind of Mr. Clements' plague administration. A native dramatic company came here from Tásgaon on the 6th October. They erected a temporary *mandap* for their performances. After the first performance the Mamlatdar discovered that they had come from an infected locality and served them with a notice to quit within twenty-four hours. The manager appealed to the Chairman of the local Municipality, as he thought the summary order of the Mamlatdar was harsh. The Chairman directed that the company should submit to segregation for ten days. The Mamlatdar, however, insisted upon their leaving Karád, and the police were ordered to compel the troupe to leave the town on the Devali day. They had thereupon to seek shelter in a temple on the burning ground and were put to serious inconvenience.

Alleged pecuniary embarrassments of an Honorary Magistrate of Sátára.
Shri Sháhu (139), 4th Nov.

19. At all principal district-towns Government have created benches of Honorary Magistrates who are invested with third class magisterial powers. We do not know whether Government are guided by any specific regulations in appointing Magistrates to serve on these benches. It is reported that among the Honorary Magistrates at Sátára there is one who is in notoriously embarrassed circumstances. It goes without saying that an impecunious Magistrate is utterly unfit to discharge his functions. We therefore request the District Magistrate, Sátára, to make inquiries into the matter and to leave no ground for popular complaints. We knew of a Huzur Deputy Collector of Sátára who was in the past compelled to resign his post because of his pecuniary embarrassments.

Police administration in the Presidency.
Bombay Samáchár (56), 7th Nov.

20. The latest report of Police administration in the Presidency abundantly demonstrates the inefficiency of the Police to cope with crime. The percentage of convictions in cases of murder and serious crime amounted to only 44 during the last year, and even this percentage was not uniform over all the districts. In the Northern Division, where dacoities have of late been much on the increase, the percentage of convictions stood as low as 26. Nor do the Police appear to have shown better results in tracing thefts and in recovering stolen property. In fact, the details set forth in the Report show how utterly inadequate is the protection to public life and property afforded by the Police. We fear this inefficiency is mainly due to the predominance of the European element in the higher ranks of the force. If these ranks were to be recruited from the class of educated natives, who are expected to have a better insight into the ways and habits of the criminal classes, the force can easily be rendered more efficient and better able than now to cope with crime.

Comments on ex-Private Emerson's case.
Karnátak Patra (51), 2nd Nov.

21. The *Karnátak Patra*, in the course of its comments on ex-Private Emerson's case, writes:—Emerson has been given £50 for travelling expenses and £30 as compensation for loss of wages, &c. Has the Government ever shown similar solicitude to compensate natives reduced to beggary in consequence of being involved in criminal proceedings like Emerson? Why should then Emerson alone be the recipient of the Government's bounty? The Anglo-Indian papers have taken up the

cause of Emerson, whom they are holding up as a hero and a martyr. Their object is to make the Government of India atone for the part taken by it in the case. But why should Government be anxious to pay so much attention to the needs of Emerson? In conclusion, we have one more question to ask in reference to the case. If Emerson was hale and stout, why did he leave the army and return to England after the commission of the offence for which he was tried? Is the resignation of a soldier in sound health permissible under the Military rules?

Fallow assessments in Sind.

Al-Haq (46), 24th Oct., Eng. cols.

22. "We have several times written about the hardship which fallow assessment causes to the zamindars in Sind. It is a potent cause of the ruin or impoverishment of many a landholder. It is natural, of course, that Government should insist on cultivation being regularly carried on, and not neglected through indolence or some other fault of the zamindar. But zamindars are not so foolish as to wilfully allow their land to remain fallow. The natural presumption should, therefore, be that if a zamindar has not cultivated any portion of his land for five years continuously there must be some proper reason for it. We shall no doubt be told that the rules provide for remission being granted where satisfactory grounds are shown justifying the non-cultivation of land. True; but what stupendous difficulties lie in the way of obtaining the remission? How many underlings—nay, even responsible Revenue officials—has the zamindar to bribe before he can secure a recommendation for remission? His reasons may be very strong, but the cry is 'Pay, pay, pay!' One way of removing or at least minimising the hardship of the fallow assessment is to take the matter out of the hands of the Revenue myrmidons. Reference should be made instead to the record. If it appears that the zamindar has cultivated three-fourths of his land, he should not be liable to pay the fallow assessment. Another reform that we have already suggested is that the period for *noubati* assessment should be extended from five years to ten. There are several causes why land has to be left fallow for years. In Sind there is a paucity of wells, and this, as everybody knows, seriously interferes with regular cultivation. Again, sometimes a zamindar is not able to obtain the needful supply of seed. Or again, some land is so bad that it cannot be improved and made arable without a very heavy outlay and then there is the frequent failure of sufficient and timely supply of water. Hence the burden of the *noubati* assessment needs to be lightened by (1) a more generous recognition of reasonable grounds for non-cultivation; (2) the extension of the period to ten years; and (3) the doing away with the interference of the Revenue officials."

Remittance of land assessment through the Post Office in Sind.

Al-Haq (46), 24th Oct., Eng. cols.

23. "In the Punjáb zamindars are allowed to remit land assessment through the Post Office at special rates. From the Revenue Administration Report of the Punjáb for the year 1901-1902 it appears that the zamindars of that province are freely availing themselves of the facility provided by the Postal Department.......... Why should not the Punjáb system be introduced in Sind? Government have already allowed our zamindars to remit their assessment by postal money order, but many do not take advantage of the concession. If the commission for Revenue money orders were reduced, we are sure the Sind zamindars would take kindly to the system.......... Will the Commissioner in Sind move in the matter?"

Legislation.

Agricultural Banks Bill.

Gujaráti (19), 1st Nov.; *Hitechchhu* (19), 5th Nov.

24. "The Honourable Sir Denzil Ibbetson's explanatory speech in connection with the Co-operative Credit Societies Bill was sufficiently lucid and exhaustive. It is a pity Lord Curzon was indisposed, otherwise he would have, as usual, very probably expounded the salient features and aims and objects of the legislative measure in his happy and striking style. According to the Honourable Sir Denzil Ibbetson, the proposed scheme is an experimental measure. It is evidently conceived and

framed in a spirit of extreme caution and circumspection. In our judgment Government have erred on the side of too much diffidence...... We do not think Government have acted rightly in rejecting the suggestion that a summary procedure for recovery of debts should be placed at the disposal of the societies. The grounds on which such a concession has been withheld are more of a theoretical than a practical character. We all desire to see thrift encouraged. But even then we should not like to see the societies entangled in costly and tedious litigation. The measure undoubtedly requires to be amended in this matter. A similar remark applies to the unwillingness on the part of Government to prohibit the levy of compound interest. A member might at one time be perfectly solvent. But afterwards he might have his difficulties for a while, and the Bill ought not to hasten his financial collapse by making him liable to pay compound interest under circumstances over which he had no control. .... The Bill does not provide for the grant of financial assistance by the Government. But the matter is left to be regulated by executive order. This somewhat half-hearted arrangement, though a number of arguments can easily be put forward in its defence, is not likely to inspire public confidence in the success of the movement. England has suffered not a little by its excessively obstinate and even superstitious adherence to its insular traditions about individual effort and private enterprise in spheres where other European Governments have willingly come forward with tangible assistance and active co-operation to encourage beneficent projects. And we think Government would act wisely, if at least at the outset they refrained from showing their own distrust in the success of the experiment by withholding financial assistance in a spirit of short-sighted diffidence and unpractical pedantry." [The *Gujaráti* in its vernacular columns and the *Hitechchhu* warmly approve of the introduction of the Agricultural Banks Bill in the Imperial Legislative Council and consider the measure to be a well-directed attempt at ameliorating the miserable plight of Indian agriculturists, which they attribute partly to alleged rack-renting fixed by Government and partly to the rapacity of the *savkar*.]

Kaiser-i-Hind (24), 1st Nov., Eng. cols.

25. "At last the Government of India has placed on the legislative anvil the long-expected measure for the establishment of agricultural banks. At a recent meeting of the Supreme Legislative Council, the Bill, which was so long under incubation, was introduced by Sir Denzil Ibbetson. In a carefully prepared harangue he made it clear what part the Government was going to take in it, and what pecuniary assistance it was prepared to offer at the start to these institutions......... Of official good-will and sympathy, perhaps, there will be ample and to spare. That, of course, goes without saying, especially with a Viceroy whose heart, we know, bleeds for the miseries of the impoverished and indebted peasantry of the land. Are not all the wonderful pieces of legislation on land during his five years' career which he has been instrumental in passing ample evidence of the fact and of that miraculous 'constructive statesmenship' for which his departing Private Secretary gave him credit in his postprandial harangue at Simla on Tuesday last? But, in truth, we fail to see how this legislative abortion about the institution of agricultural banks can ever be expected to be a fair success, seeing that in every provision the elements which should go to make for success are sadly wanting. When Sir William Nicholson propounded his great panacea for the relief of the indebted rayats, we unreservedly opined that it was unpractical. And the same feature seems to be stamped broadly on every section of this Bill. It is a fresh illustration of the mountain having laboured to bring forth the ridiculous mouse. If, after all, the entire outcome of the labour of the Government of India on the subject is what is embodied in Sir Denzil Ibbetson's introductory speech, then, we say, that labour has been spent in vain. The Bill is foredoomed to failure. It is futile to talk in magniloquent terms of the duty which now devolves on the rayat and preach sermons from the lofty governmental mount on the value of thrift! The rayat does not stand in need of any such paternal or patriarchal advice, for there is no peasant on the face of the

earth who is more thrifty than the Indian rayat, despite all the official libels on his extravagance, thoughtlessness and what not. While the rayat cries aloud for bread you give him a volume of new law to comfort him! It is not by this new-fangled legislation that he will be cured of his indebtedness, and enabled to till his patch of land with greater resources and energy, and to grow two blades of corn where he now grows one! It is simple fatuity to fancy so. The system, in our opinion, is absolutely unworkable. It will never make head, and it will, therefore, prove a dismal failure from the very outset. It is, indeed, most astonishing that the Government of India should still refuse to follow the system which has been demonstrated to be so successful in Egypt. Hard-and-fast rules, with nothing like that substantial pecuniary aid which the cultivator requires, are out of the question. A simple transaction, with a single individual, which he understands and which he will honestly carry out within a reasonable time, is what he wishes for. He wants from Rs. 50 to Rs. 500. Give him that sum *at once*, on easy and simple terms, as the felaheen now receive it from the Egyptian National Bank without much ado, red tape and indescribable circumlocution. By all means institute your own intelligence agency. By all means inquire into his financial position and satisfy yourselves as to how much may be advanced to him. But when the Intelligence Officer has recommended that he is good for a certain sum, that sum should at once be forthcoming, and placed in his hands with none of the circumlocutory, tedious and exasperating procedure that is suggested. The rest will be easy of accomplishment. The moment the rayat finds himself with the much-needed sinews, his spirits will be buoyed up, new energy will be infused in him, new hopes of a better day will dawn on him, and within three or five years he will be able not only to redeem the money advanced, by easy instalments, but show what a patient, toiling and thrifty peasant he is. The genius and statesmanship of Lord Cromer saw early enough how the felaheen were to be treated. He thoroughly understood their needs and their difficulties in getting advances. He then worked out a plan which best satisfied those needs and solved those difficulties. The plan was simplicity itself, and underlying it was the fundamental principle that it was the State which should redeem the obligation imposed on it by common-sense and self-interest. But it seems that the Government of India have deliberately refused to adopt the Egyptian system which within ten years has proved such a wonderful success! Here, in India, the State is the over-lord of the soil. As such over-lord it seems to recognise only one part of its duty, namely, to rack-rent the tenant, but miserably ignores the other part, *viz.*, to assist the tenant and improve his financial condition. But what is this State? .... Let us quote the remarks of Sir Henry Cotton in order to thoroughly understand the economic ruin which the policy of the State, as the over-lord of the country, has wrought, and to extricate itself from which it is making for the last twenty-five years all kinds of legislative shifts, of which this precious Agricultural Banks Bill is the latest and the most ridiculous. Says Sir Henry: 'By vigorously asserting the false principle that a party of foreign occupiers, who choose to call themselves "the State," have become the proprietors of the actual soil of India, we have destroyed all other rights of property therein, from the talukdar down to the rayat; we have subverted the entire organisation of the village communities; we have torn up by the roots the economical fabric by which the agricultural classes of the country were held together, and we have substituted in its place a costly and mechanical centralisation.' While this is the real economic evil, do our rulers mean to say that they will restore prosperity to the rayat by means of agricultural banks? And even assuming that the agricultural banks will give some relief, may we inquire whether institutions based on the lines now laid down by the State will contribute to that end? Will they achieve that object even by a hair's breadth? Common-sense forbids the idea......... Even agricultural banks on the system we advocate will not wholly achieve the economical regeneration of the Indian peasantry. No. That regeneration will depend on an entire reversal of that mischievous State policy in land which has been in vogue these many years past, and which the more it is modified, the more it is proving disastrous to the entire economic situation of the country and its teeming millions."

Hyderabad Journal (4), 4th Nov.

26. "In our last issue we gave the outlines of the Bill introduced by Sir Denzil Ibbetson for the establishment of co-operative credit societies. The success of these societies, it is admitted, is not certain, but every reasonable facility will be given by Government to place them on a firm footing. Such societies have flourished in other countries in the world, but the circumstances of those countries are widely different from those obtaining here.......... One can understand the reason why the liabilities of rural societies should be unlimited and those of urban limited, but it is difficult to see why the profits of rural societies should be divided before their dissolution. It is to be feared few men will come forward to advance money unless they can see a hope of reasonable profit. .... We are afraid the establishment of such societies will be found harder in Sind than anywhere else. Here the majority of agriculturists are Muhammadans and they are most of them orthodox. They are prohibited by their religious tenets from lending money at interest and it will be difficult to overcome their scruples in this direction. Moreover, these poor people are devoid of any business capacity which must be a necessary condition for the proper administration of these banks. We, however, wish every success to these societies. The agriculturist is the backbone of India's prosperity and anything that is calculated to improve his condition is most welcome."

The Ancient Monuments Preservation Bill.
Mahrátta (9), 1st Nov.

27. "As a matter of principle, the Bill for the preservation of ancient monuments in India, introduced into the Supreme Legislative Council at its last meeting at Simla, ought to be welcome to those who hold that the preservation of national monuments is a legitimate duty of every Government......... The introduction of the Bill is due to the zeal of Lord Curzon. We know Lord Curzon has been somewhat inconsistent in his conduct so far as the interests of Indian art are concerned. For, we for one have not been able to reconcile his ideas displayed in dictating the designs for decorating the Delhi Durbar premises, and on the other hand, his strange idea of erecting the grand Victoria Museum building at Calcutta of foreign material and an outlandish design. But we cannot fail to recognise that it was at his instance that the progressive career of the omnivorous whitewash in the disfiguration of old Hindu and Muhammadan monumental buildings by the Public Works Department was peremptorily stopped, and stopped, let us hope, for ever. Similarly, it is due to the impetus given by His Lordship that the work of archæological surveys in the several circles is progressing, and that increased grants are being given for the conservation of ancient monuments......... We do not think that the Government have already done or are doing enough in this matter, for, regard being had to the large extent of Indian monuments, and also to the large resources of Government, what is being spent on this object of natural interest is certainly very little.......... But instead of criticising their shortcomings, we are rather inclined on the present occasion to recognise the fact that Government have been doing something towards the discharge of their responsibility for the preservation of national monuments. The principal point of difference as to the provisions of the Bill will be, we think, regarding what objects may or may not be regarded as monuments and should be declared to be fit for acquisition or protection. In the matter of art monuments, there will be, if any, very little difference of opinion, but the case would probably be otherwise in the selection of what may be called the historical monuments. Then again, the Bill appears to contemplate exclusively an official agency for enforcing the Act; we doubt whether that would be very advisable. In England, on the other hand, the work is entrusted more or less to the independent hands of local bodies, and we do not see why Municipalities and District Boards should not be allowed to appoint their nominees to work in concert with the nominees of Government for the purpose. We are clearly of opinion that the responsibility, either for the management or the cost of preservation of monuments, should not fall wholly on Government, but that local bodies should be called upon to contribute to both in a fair measure."

Jain (64), 1st Nov.

28. It behoves the Jain community to enter an emphatic protest against some of the obnoxious provisions of the Ancient Monuments Bill. The measure enables Government to acquire and secure exclusive control over buildings of historic interest

owned by private citizens or bodies which are kept in bad repair. It is to be feared that, under this provision, Government will acquire possession of some of the sacred buildings of the Jains, the funds for the maintenance and repair of which, we regret to say, are notoriously mismanaged. We, therefore, urge our co-religionists to convene a public meeting of the community to protest against the provision in question. The object aimed at by Government can be secured without official interference, if a private committee be formed of leading members of the community to look after sacred Jain buildings.

The Indian Universities Bill.

Voice of India (16), 7th Nov.

29. "On Wednesday last the Honourable Mr. Raleigh introduced the Universities Bill in the Viceregal Council. On no other measure proposed during Lord Curzon's Viceroyalty has there been more persistent and more acrimonious agitation than on the recommendations of the Universities Commission.......... If Lord Curzon's Government had not poured oil on the troubled waters by addressing a tactful and sympathetic open letter to the Local Governments, we should even now have been in anxious doubt as to which of the recommendations were to be enforced and which not. The agitation, that might in some cases have been more violent than the importance of the subject demanded, has nevertheless afforded considerable guidance to Government, as is apparent from the very Bill introduced by Mr. Raleigh and from the explanations contained in his speech. The recommendations of the Commission have in certain important respects been modified. While English education had on the whole proved a blessing, Mr. Raleigh thought that it had also produced certain evils—the discontent of the B.A., his scant modicum of knowledge, his exaggerated estimate of his own capacities, and the large army of 'failed candidates.' One would have thought that the discontent arose from a superfluity of men considering themselves entitled to a better return for their trouble and expense than they are at present able to secure. Mr. Raleigh did not seem to think so. In British India there are 191 colleges connected with Universities and there are more than 230,000 students in them. But Mr. Raleigh said that 'looking to the fact that we require a constant supply of men for the professions and for the public service, it cannot be argued that the number is excessive.' The evils are therefore ascribed to some other causes. It is unnecessary to discuss them at this stage: Mr. Raleigh's remedy is to improve the methods of teaching and examination. The relation of cause and effect between methods of teaching, much less of examination, and discontent and exaggerated self-appreciation may not be clear to all minds, but that a better kind of University education than is now available in most institutions may be given is admitted probably on all hands. We regard the announcement made by Sir Denzil Ibbetson that the Government has decided to make for five years special grants-in-aid to universities and colleges, subject to an annual limit of five lakhs of rupees, as more important than fixing the arithmetical proportion between elected Fellows and selected Fellows, honorary and make-believe Fellows, and the only real and genuine articles. We have always refused to make a grievance of the proposal to reduce the size of the Senates—100 and 75 are not small numbers for governing bodies. The only delicate question was how to deprive existing Fellows of a dignity once conferred upon them as a rule without their seeking. The Bill proposes to impose upon the Chancellors the difficult and delicate task of selecting the required number for the working Senate and relegating others to the position of honorary Fellows, who will have certain ornamental privileges and who will have priority of selection when the Senates reconstituted under the Bill are dissolved at the end of three years. Those who think that they are likely to be relegated as drones will most probably save their reputation by tendering their resignations beforehand. If the Chancellor is not relieved of his delicate position in this way, perhaps the best thing he can do will be to retain a certain number of existing Fellows engaged in the work of education for the reformed Senate and appoint the rest by lot. If Fellows worth retaining are in this process unseated, they can get in by the door of election. Perhaps many would prefer that, with the exception of the *ex-officio* Fellows, the whole Senate should by an act of the Legislature be abolished and the governing body should be reconstructed without any honorary class of Fellows. There would at least be no invidiousness in such a course."

Jám-e-Jamshed (23), 7th Nov., Eng. cols.

30. "It is scarcely to be imagined that the Universities Bill will meet with universal public approval. But it can be fairly claimed for Lord Curzon's Government that they have done much better than might have been expected in the light of the recommendations of the Universities Commission. Remarkable moderation has been evinced in accepting the suggestions of the Commission, and though it has to be admitted that on some points the provisions of the Bill are not quite what they should be, a courageous and honest attempt has been, on the whole, made to solve a very difficult and complicated problem. Lord Curzon has till now been conciliatory enough to encourage us to believe that he will spare no effort to base the new measure on popular acceptance by admitting such changes and amendments as may be recommended by the unofficial members and organs of public opinion in the course of its passage through the Council. The Bill might be made less objectionable than it is, if Government are less anxious to interfere with University education. The additional grant of five lakhs which the Government propose making to the Universities for five years will be acknowledged as a pledge that, if Government seek to raise the standard of University education, they are prepared to give their mite towards the reform in no grudging spirit. It is to be hoped that public criticism on the Bill will be more constructive than acrimonious; and that educated natives will approach the discussion of the question in a spirit of sweet reasonableness, and more with a view to persuade Government to make it a liberal and beneficial measure than make a parade of their pedantry and of mere idle sentiment."

Bombay Samáchár (56), 6th Nov.; *Sánj Vartamán* (77), 6th Nov.

31. We do not approve of the lines on which the Universities Bill proposes to reconstitute the Senates and the Syndicates. The measure restricts the number of Fellows in the Senates of the older Universities to 100, but we are afraid this number is too small for the proper conduct of academic business. In the Senate of the Bombay University, for example, the Fellows number about 350 all told, yet hardly any meeting of the Senate is attended by more than one-fourth of that number. It would seem, therefore, that if the new measure passes into law, the settlement of important questions may be indefinitely delayed owing to the difficulty of securing a quorum at Senate meetings. The Bill confers upon graduates the right of electing 10 Fellows. The concession is not liberal enough, for it is to be feared that the small proportion of elected Fellows in the Senate may tend to hamper University reform. Similarly ill-advised is the proposal to restrict the elective franchise to graduates holding the highest degree in any faculty. Further, the restriction of the tenure of Fellowship to five years is not likely to maintain the independence of Fellows unimpaired. The constitution of the Syndicates under the new measure is equally open to objection. The Bill provides no guarantee against the abuse by the Syndicate of the extensive powers conferred upon it with respect to the disaffiliation of Colleges. The Syndicate under the new measure is sure to be converted into an official bureau for slavishly carrying out the mandates of Government. The only satisfactory feature of the Bill is that Government have undertaken to make a liberal grant to the Universities to enable them to introduce educational reforms. [The *Sánj Vartamán* makes adverse remarks regarding the proposed reconstitution of Syndicates, but approves of the reforms suggested in the constitution of Senates.]

Education.

Proposed revision of Vernacular Text-Books.

Shri Sayáji Vijay (30), 31st Oct., Eng. cols.

32. "A Committee has been appointed to revise the texts in public schools. The revision of the course is a creditable undertaking, but we are not aware of the need for such a revision.......... We have not heard of complaints against the current text-books......... The *personnel* of the Committee is not very encouraging. Mr. Covernton is the President. The present texts were prepared by men like the late Mr. Candy, a Marathi scholar. We are not aware of Mr. Covernton's

qualifications for the task. Similar objections can be taken more seriously against the native members. The greatest objection would be against the entirely official character of the Committee. Are there not in this country better qualified scholars outside the pale of Government service? Further, it is rumoured that great changes will be made in the texts. These changes, emanating from persons who form the Committee, do not look like blessings to our unfortunate people. It is further alleged that the printing of these approved texts will be entrusted to English firms. We wish all these rumours would prove false."

Sudhárak (43), 2nd Nov.

33. We are not sure whether the Committee for the revision of the Vernacular Reading Series also intends to revise the Vernacular text-books of history, geography, grammar and other subjects. But from the wording of the Government Resolution appointing the Committee it seems that Government would not object if the Committee were to undertake this task also. In that case, however, it is doubtful if a small Committee like the one now appointed would be able to finish the work entrusted to it within one year. In view of the policy lately adopted by Government, we apprehend that an attempt will be made to expunge "sedition" from the existing text-books in history. The lessons in the old edition of the Sixth Reading-book, giving an account of the families of various Native Chiefs such as the Gaekwar, the Holkar, &c., have already been omitted, with the result that students in Maháráshtra do not now know anything about the dynasties of Native Chiefs. This is a serious disadvantage; and if the text-books in history are now to be revised on the above principle, it would be utterly useless to expect from our students any knowledge of history worth having. If the text-books of history are to be revised, Government had better consult scholars for the purpose. As regards the revision of the Reading Series, we hear that Mr. Covernton will first write the Reading-books in English and then get them translated into the several vernaculars. If so, the labours of the Committee will not result in any real improvement of the Reading Series. A systematic knowledge of one's mother-tongue can hardly be imparted by means of text-books which are renderings of English originals. A translation from a foreign tongue can never be a good model for the study of any language. The plan may suit Educational Inspectors of Schools very well, inasmuch as it will enable them to get through their work without a knowledge of the vernaculars. In India everything is made to subserve the convenience of Englishmen. Even on milestones are engraved English figures. But it would be well if in the field of education at least Government were to be so liberal-minded as to recognise that Inspectors exist for schools and for pupils, and not *vice versâ*.

Nyáya Sindhu (125), 2nd Nov.; *Satya Mitra* (133), 3rd Nov.; *Dnyán Prakásh* (135), 5th Nov.

34. A Committee for the revision of Vernacular text-books has been appointed by Government and a sum of Rs. 50,000 sanctioned for the purpose. If the lines on which the Committee are to work are made known to the public, a number of useful suggestions would be received from the Press as well as from persons interested in the spread of education. We content ourselves in the meanwhile with making the following observations on the subject:—(1) The style of the new text-books should be simple and easy, and not difficult or involved, as is the case with the present text-books; (2) lengthy and tedious lessons should be eschewed and replaced by others suited to the intelligence of students; (3) selections from the writings of standard Marathi poets should be freely inserted with a view to inculcate moral lessons. [The *Dnyán Prakásh* and the *Satya Mitra* make somewhat similar comments.]

Coronation Advertiser (17), 5th Nov., Eng. cols.

35. "In pursuance of the recommendations of the Educational Conference, the Government of Bombay have resolved to revise the Vernacular text-books. A Committee is to assemble at Poona for the purpose......... The Gujarati text-books need revision in a number of directions. The scientific matter must be brought up to date in the light of recent researches. There should be poetical pieces which should appeal to and stimulate the imagination and afford culture

to the æsthetic sense of the students. There should be biographies of eminent heroes, statesmen, patriots, religious leaders, saints and other worthies who have taken a leading part in furthering the progress of humanity. Some knowledge of the various communities into which the Indian and especially the Gujarát population is divided, their customs and institutions should also be given. With a view to make the pupils useful citizens in future, lessons on the political constitution of India, of the various Native States, and of Municipal and rural institutions should also be introduced. These are some of the suggestions we should like to offer to the Committee."

Sánj Vartamán (77), 3rd Nov.

36. The *Sánj Vartamán* makes the following suggestions in connection with the proposed revision of the Gujaráti Text Books:—(1) In the revised text-books the words should be spelt on a uniform and improved system. (2) A separate series of readers should be prepared for use in girls' schools, as the present text-books do not answer the needs of school-going girls. (3) The Committee can with advantage consult and follow the plan adopted in preparing the Bengali Reading Series. (4) The lessons in the new series should be arranged on an intelligent and consistent principle. The arrangement of the lessons in the present series leaves much to be desired. The earlier lessons in the first reader, for instance, contain a number of words which a child cannot pronounce with ease. (5) Childish and improbable tales, such as occur, for example, in the first two readers, should be omitted from the new series, and stories inculcating useful morals should be substituted instead.

Religious education in schools.

Kesari (114), 3rd Nov.

37. Although it is commonly complained on the one hand that our students are deficient in strength of character for want of religious education, the educational authorities display an extreme aversion to Hinduism on the other and object to the insertion of Hindu legends and the names of Hindu gods in Marathi text-books. The generality of school-boys profess the Hindu faith, and it is the height of folly to object to the insertion of well-known legends from Hindu mythological works on the ground that among the school-going population there are a few Christians and Muhammadans here and there. We would have called it fanaticism, but as our experience tells us that the Government of India seldom indulge in such freaks of fanaticism, we are compelled to set down the attitude of the educational authorities referred to above to their narrowness of vision, or caprice or folly. The Director of Public Instruction, Bombay, has issued an order that the names of the Hindu gods Shiva, Rama and Vishnu, should be eschewed from the songs taught to the girls in the local Female High School and Training College! If this be true, we must say that there is an extreme divergence or a total incompatibility between the action of the Director and the views enunciated in the Government Resolution on the progress of education. If religious education be indispensable for the growth of moral virtues in the minds of students, we fail to see why orders like the above should be enforced in Government schools. It is impossible to impart religious instruction by inculcating the truths common to a variety of religions. If religious education is to be imparted in our schools at all, it must be of the religion professed by the parents of the scholars. Confining our observations to the Hindu religion, we may say that such instruction forms no part of the school or college curriculum, and Hindu youth are absolutely at sea at the end of their scholastic and collegiate course about the tenets of their own faith, and in later life they are too much absorbed in selfish and worldly pursuits to think of the subject. Our educated young men are wanting not only in piety, but also in those worldly and utilitarian virtues, the growth of which depends upon a religious frame of mind. The publication of three Hindu religious text-books by Mrs. Annie Besant at Benares suggested the above reflections to our mind. The books are eminently suitable for introduction in the present scholastic course, but when Mrs. Besant applied to the Director of Public Instruction, Bombay, for departmental recognition of the above books, he refused it on the ground that the books were sectarian.

Mrs. Annie Besant did not wish that her books should be taught to Christian scholars, but requested that they should be sanctioned for use by Hindu students. Is it not foolish, under these circumstances, to refuse to introduce the books on the ground of their sectarian character? There is another manual recently published by Mr. Hari Ganesh Godbole, Head Master, Dhulia High School, on Vedanta philosophy, which is also suitable for introduction in our schools. But who cares for books on Hindu religion? A Committee has been appointed to revise the Vernacular text-books at an expense amounting to thousands of rupees, and they will, as the result of their labours, carefully expunge every vestige of patriotism, or, according to the official view, sedition from the present text-books. But does the Director of Public Instruction show any desire for the preparation of religious text-books? In short, how can there be any improvement in this direction when the authorities do not wish to patronise religious text-books prepared by others nor wish to get them prepared themselves? Even those who are engaged in the field of private education have not independence enough to assert their views on the subject, but slavishly obey the dictates of the authorities that be in order to secure the Government grant. The only alternative left under these circumstances for the promotion of religious education is to open independent schools for the purpose and to organise a systematic course of religious lectures thereat.

Kesari (114), 3rd Nov.

38. Elsewhere the paper writes:—A new educational institution called the Aryachhatrásram (Aryan Students' Lodge) was formally declared open the other day at Kalyán by Dr. Deshmukh. It will provide boarding and lodging accommodation for a hundred students, and every arrangement will be made for their physical, moral, religious and secular education. Every student will be required to pay only a sum of Rs. 8 in order to enjoy all the advantages offered by the institution. Mr. Ganesh Ramchandra Lele is prepared to bear all other expenses for a period of five years and has made a donation of Rs. 8,750 for the purpose. The Committee of management include men like Dr. Deshmukh and five or six leading townsmen of Thána and Kalyán. The system of instruction which is at present in vogue is mercenary and extremely superficial, and provides no scope whatever for instilling legitimate pride into the minds of students about their ancient usages, morality and history. One result of this state of things has been that the students in later life are found completely wanting in enthusiasm, breadth of vision, self-sacrifice and even a sense of duty. The question of providing a truly national education to our youth is thus a vital one, and we believe that it will be partially solved when institutions like the Aryachhatrásram spring up amongst us and thrive. Those who will help the institution will be entitled to the credit of having provided efficient instruction to a hundred young scholars.

Native States.

Civil *vs.* Military Officers as Political Agents of Native States.

Belgaum Samáchár (95), 2nd Nov.

39. "Before the Sepoy Mutiny the protected States and Jaghirs in the Southern Mahrátta Country were under the general control and supervision of Collectors and District Magistrates. There were no specially appointed Political Agents. But after the troublous times of the Mutiny, Military officers were appointed Political Agents and entrusted with the duty of keeping an eye on the administration of Native States. This class of officers are generally ignorant of law and are not, therefore, in a position to render impartial justice in civil and criminal cases that come up before them; nor are they in a position to give sound advice in vexed and disputed cases of *Ináms*. The States in the Southern Mahrátta Country are peculiarly unfortunate in that their general administration is supervised by Military officers who are ignorant of law and legal procedure. It would be very desirable under these circumstances if the old system of leaving the general supervision of Native States to Civilians were to be reverted to once more. The change can be easily carried out without extra expenditure.

His Excellency Sir James Monteath's visit to Kolhápur.
Bráhmodaya (166), 31st Oct.

40. **Sir James Monteath, who temporarily fills the office of Governor of Bombay, was recently on a visit to Kolhápur. It is an excellent arrangement, indeed, that in the absence of the permanent Governor, one of his immediate lieutenants can fill his place and discharge all his duties! Sir James has victimised poor Rajopadhye by declining to consider his appeal.** It is no wonder that His Excellency should see no reason to interfere with the confiscation of an *inám* granted to a Brahmin priest by the Maharaja's ancestors. The British Government gives fat salaries to its ecclesiastical officers out of the Indian Exchequer, and that is the measure of its sympathy with the priestly or ecclesiastical class in India. What does it care for the misfortunes of a Brahmin high priest of a Mahratta Chief? The whole country is under the influence of evil stars at present! How else could the descendant of the Mahratta Chiefs who opposed cow-slaughter at any cost tolerate the preparations of beef for the delectation of his European guests in his own capital, which is looked upon as a sacred place?

The Vedokta movement in Kolhápur.
Mahrátta (9), 1st Nov.

41. "Contrary to all expectations, the Bombay Government dismissed the appeal preferred to them by Shrimant Rajopadhye of Kolhápur against the unjust order of the Maharaja confiscating the appellant's *inám* lands on the pretext of disobedience and failure to perform his duties. The decision is as laconic as that of the Political Agent. Government do not think that Shrimant Rajopadhye has shown adequate reason for their interference. That is all. But the very brevity of this judgment is conclusive proof that the arguments urged on behalf of the appellant are incontrovertible. The petition of appeal was, so far as we could judge, very cogently reasoned, and it is simply a mockery that it should be disposed of in two or three lines of patent and stereotyped language. We wonder how the Judicial Member of the Governor's Council could allow such a decision to be given in the name of the Bombay Government. This result of Shrimant Rajopadhye's appeal will give one more handle to the mischief-mongers at Kolhápur whose propensity for wrong-doing will be, if anything, encouraged, and we shall not wonder if we have to hear in course of time of even more absurd edicts of the Maharaja than those hitherto issued. It will give a fresh impetus to the career of strange doings which the ill-advised Maharaja has been indulging in of late. The hiatus between him and his subjects may increase, and the result would be a benefit to no one except to the enemies of our Native States. Shrimant Rajopadhye's case, briefly put, is that the lands his family owned and enjoyed for nearly two centuries were a gift and an *inám*, and not in the nature of a consideration for services to be rendered. Inquiry was made into the tenure of these lands on two occasions and their character as *inám* lands was confirmed even by the representatives of the British Government. It is not, therefore, for the Maharaja now to open the question of the tenure on which the lands were held; and further, if the Maharaja did something unjust and illegal in the matter, the British Government can be called upon to interfere and advise the Maharaja to reconsider his decision. The decision of the Bombay Government is, as noticed above, extremely laconic and does not even pretend to give any reply to the arguments urged in Shrimant Rajopadhye's petition, much less a satisfactory reply. We discern in it the secret working of the Political Department with a vengeance; and it is now clear beyond the possibility of a doubt that the British Government are bent upon depriving the question of its judicial, and investing it with a political character. Perhaps they are going further still. A refusal by the paramount Government to discharge the obligations arising from a guarantee undertaken by them is, in this case at any rate, tantamount to giving up their policy of religious neutrality; and though the question here is not one of a contest between Christianity and Hinduism, still it is obviously one of aiding the advocates of Vedokta against their opponents and of making use of political power for aiding one school of religious opinion against another. We are sorry the

Maharaja has been encouraged by the British Government in this way to obscure the real merits of the Vedokta controversy and to play a game of unprincipled and highhanded interference with sacred property rights. But who knows that the British Government are themselves not playing a game of their own! Who can say that the conduct of the British Government, in thus allowing the Maharaja a long rope to indulge in his pseudo-religious whims, is not really actuated by a desire to encourage discord between him and his subjects—a condition which has always facilitated the governance of Native States."

Hindu Panch (106), 1st Nov.

42. The *Hindu Panch* sarcastically criticises the acts of the Kolhápur Darbar in connection with the Vedokta movement by putting the following words in the mouth of His Highness the Maharaja :—"I shall deal with the Brahmins in my State in any way I like. Why should the *Kesari* growl at me? It is alleged that my acts will cause my ancestors to be consigned to perdition. What does it matter? There is little or no blood-relationship between my ancestors and myself. As the English shop-keepers have placed me on the *gádi* of my State, it is natural that I should look upon myself as their humble slave. It is one's duty to praise one's patron. In carrying on the administration of my State, I shall slavishly pay deference to the wishes of my patrons. Moreover, in these days there is but little scope for the display of my valour, and so I must show my skill as a swordsman wherever I can. Why did the foolish Brahmin priest thrust his head within the range of my sword? Does not the public know that I am a carpet-knight, shooting at such objects as the saheb's words may indicate? My critics say that my acts will make me unpopular with my subjects. But the subjects have not the least power either to maintain me on my *gádi* or to remove me from it. The *gádi* was preserved by means of a treaty with the English, and it is the generous-hearted Englishman alone who can keep me in possession of it. My subjects are powerless to do me the least harm; why should I then show any regard for them? I know very well that as long as I continue to win the favour of every incoming Governor and bid cordial farewell to every departing Governor at the steps of the *bundar* and act submissively towards the imperious Political Agent at my Court, I shall have nothing to fear. I declare once more that I care not for public opinion or the discontent of my subjects!"

Affairs in Junágadh.
Praja Bandhu (27), 1st Nov., Eng. cols.

43. "As we expected, the resignation of Mr. Purshottamrai has brought about several other resignations of some high-placed officials of the Junágadh State. The most notable of these is the resignation of Mr. Chunilal Sarabhai, the Dewan. Mr. Chunilal, it must be said, was going through his second tenure of the Junágadh Dewanship. During his first tenure he had incurred the displeasure of some Political Officer about a matter that was brought before the meeting of the Kárbháris, and had therefore to revert to his post of Deputy Assistant Political Agent, Máhi Kantha. It was then thought that the probabilities of Mr. Chunilal securing the Dewanship of Junágadh again were very remote. But it is believed that through the efforts of Mr. Purshottamrai and the help of Colonel Hunter, Mr. Chunilal was able to win back the prize that had to all appearances fallen from his hands permanently. It is therefore not surprising that Mr. Purshottamrai's resignation has led to the resignation of Mr. Chunilal. We do not believe that His Highness the Nawab Saheb could have put any pressure on Mr. Chunilal in order to induce him to resign. No doubt the simultaneous resignations of important officers would cause some difficulty in the administration of the State, but in accepting Mr. Purshottamrai's resignation His Highness the Nawab Saheb must have, or at any rate ought to have, anticipated such resignations. We wish that in the present state of affairs at Junágadh, the advisers of His Highness the Nawab would not work in a spirit of partizanship, but fill up with great care the vacancies that may be created with qualified men, no matter to what caste or creed they belong."

Intelligence extracted from the Press.

Damage done to crops in the Presidency by locusts.
Jám-e-Jamshed (23), 3rd Nov.; *Praja Pokar* (73), 4th Nov.; *Jám-e-Jamshed* (23), 7th Nov.

44. The *Jám-e-Jamshed*, the *Praja Pokar* as well as many other papers of the week publish harrowing details of the damage done by locusts to crops in Gujarát and Káthiáwár. The first named paper reports that two cultivators in Káthiáwár committed suicide in sheer despair at the devastation of their crops by these pests. [Several correspondents of the *Jám-e-Jamshed* from Broach and Surat strongly urge Government to deal leniently with the rayats in these districts and to grant them liberal remissions of revenue in consideration of the devastation of their crops by locusts.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th November 1903.

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[No. 46 of 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th November 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st October, 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakash Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Savlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Avte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patrá	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildăs Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelàbhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahănooma	Bombay	Do.	Ratansbaw Frámji Achăria; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandăs Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brăhman); 40.	...
69	Navsári Prakásh	Navsări	Do.	Rustamji Jámăspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnădăs Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sănj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brăhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rămji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururăo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brăhman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Maráthi and Urdu.				
164	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	Maráthi and Sanskrit.				
166	Bramhodaya	Kolhápur ...	Weekly	Nárăyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	Portuguese-Konkani.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

No.

161A

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	......	...

Politics and the Public Administration.

Remarks on the precautionary measures that had to be taken at Wiesbaden for the personal safety of the Tsar during his visit to the German Emperor.
Kal (110), 13th Nov.

1. Lord Curzon recently paid a visit to Patiála in the course of his winter tour and about the same time the Tsar visited the German Emperor at Wiesbaden. But what a striking contrast do we find between the preparations that had to be made and the precautions that had to be taken at Patiála and Wiesbaden respectively in order to ensure the personal safety of the distinguished visitors to those towns. At Wiesbaden we are told that the Kaiser had to take the greatest precautions for the personal safety of his royal visitor. The main streets of the town were lined with troops, people were prohibited from standing in the balconies or to have a look at the Tsar, and a regular army of detectives was spread broadcast in the town to unearth any intrigues or conspiracies against the life of the Tsar. At Patiála there was no necessity whatever to take any of these precautions. As soon as Lord Curzon stepped on the platform of the Patiála railway station, he was taken to the silver carriage that was in waiting for him and was escorted straightway to his camp by a squadron of cavalry. His Excellency drove in state through the streets of Patiála, and the public were fully privileged to have a look at His Excellency as his carriage passed by. There were no restrictions upon the movements of the public at Patiála, and the Viceroy was accommodated in a most luxurious and newly erected camp, as by an untoward accident the camp that was first pitched for him was burnt down through a defective coupling of electric wires. Now, why should there have been any necessity to guard the Tsar at Wiesbaden, while Lord Curzon was able to move about freely without the slightest risk to his life at Patiála? The answer is that Europe harbours large bands of Nihilists and Socialists and the Kaiser had to take the greatest precautions to guard his illustrious visitor from coming to any personal harm while he was within German territory. This answer would not, however, be deemed satisfactory by the people of Northern India. They would ask why the Socialists grudge the Tsar the enjoyment of his royal power, which he has inherited from his ancestors, and why they should complain of the legacy of poverty inherited by themselves from their own ancestors and seek to wreak revenge for it upon the Tsar. The explanation would be more reasonable, if it were to come from a people like the Indians. They can urge that their condition has become far worse under British rule than it was before the establishment of British dominance throughout India. The British originally came to this country for purposes of trade and gradually won their way to supreme authority by resorting to a variety of political devices and stratagems. As soon as they obtained a permanent foothold in the country, they gradually crushed the power of the Native Chiefs, and the condition of the people also became most deplorable. Have not Indians, under these circumstances, a much more reasonable excuse for turning Socialists than their European compeers? But on the contrary, we find very cordial relations subsisting between the Indians and the British, and that the former are becoming more and more loyal to British rule day by day. Judging, however, from historical precedents, the British have done such an amount of harm to the natives of India that, if the latter had been of a less tolerant spirit, the Viceroy's visit to Patiála might have necessitated the adoption of such precautionary measures for his personal safety as were taken at Wiesbaden for the safety of His Imperial Majesty the Tsar.

India and Mr. Chamberlain's scheme of fiscal reform.
Voice of India (16), 14th Nov.; *Jám-e-Jamshed* (23), 10th Nov., Eng. cols.

2. "Mr. Chamberlain has at last thought fit to tell the world that his proposals regarding tariff reform include India and that in his opinion a tariff on the preferential basis will conduce to our benefit. But before any scheme is formulated—by whom?—steps will be taken 'to ascertain precisely what Indian opinion upon the subject is.' It is believed that the Government of India has been consulted by His Majesty's Government. Whom will the Government of India consult? The Chambers of Commerce must certainly expect to be consulted. What about our political associations? Will they be recognised, and when will they

be given an opportunity to speak? Meanwhile, will it not be advisable for these bodies to appoint committees of experts, not necessarily belonging to their own ranks, but including Europeans as well as natives, competent to advise them, to study the question with an open mind and place the result at the disposal of the public?" [The *Jám-e-Jamshed* writes:—"Mr. Chamberlain has, by his letter to Sir Muncherjee Bhownaggree, vindicated himself from the charge of being indifferent to the claims of India in the matter of his new fiscal policy. He declares that though he is convinced that India would benefit by entering into an arrangement with the Colonies, he prefers to give her the freedom of choosing the course which she might feel to be the most advantageous for her to pursue. We are sure we are all very grateful to Mr. Chamberlain for this, but the question arises whether the Indian Government would ever be allowed sufficient independence to adjust the tariffs and regulate their fiscal polciy according to the requirements of the country?"]

Lord Northcote's speech at Exeter.

Rást Goftár (28), 8th Nov., Eng. cols.

3. "Last month Lord Northcote and his consort were received at Exeter with every demonstration of friendship and good-will. The electors of Sir Stafford Northcote evidently cherished the most kindly and pleasant memories of the time when he represented them in Parliament, and occasion was taken to congratulate the *ex*-Governor of Bombay on his new appointment, and to express the hope that, in his new office, he would be able to render signal service to the mother country and the Empire. In his reply, Lord Northcote drew an effective picture of the sufferings of the Indian people, and, while expressing his doubts whether it would ever be possible for the people at Home to estimate their woes and misery, paid a high and glowing tribute to the Civil Service which is ever so conspicuous in lightening their load and carrying the torch of hope among a helpless and sorely stricken people. An Englishman like Lord Northcote can never fail to be proud of such a splendid band of devoted and high-minded workers as his country sends out, year after year, to help and serve an alien people, to promote their happiness and to strengthen the bonds of Empire as much in the interests of the subject-population as in that of the race to which they themselves belong......... Lord Northcote, moreover, felt that the suffering which India had been called upon to go through had resulted in the two people getting to know and appreciate each other better. The natives have themselves begun to feel that the sufferings of their country have had the effect of drawing Englishmen more closely to them, and of strengthening the bonds between the two races. There can be no doubt that during the last few years they have learnt to appreciate their English masters better, and to acknowledge that, under their rough exterior, there throbs a warm heart, and that howsoever taciturn, stern and unsympathetic they may seem, none can feel more kindly for the dumb masses in the country, or serve them more nobly in the hour of their trial."

Mr. B. M. Malabari's appeal to Lord Curzon for the revival of the village *panchayats*.

Voice of India (16), 14th Nov.; *Sánj Vartamán* (77), 13th Nov.

4. Mr. B. M. Malabari writes in the *Voice of India*:—"In another column will be found an appeal to Lord Curzon on behalf of the rural population of India, and His Excellency's reply to it, vouchsafed after protracted discussion with heads of the departments concerned. The best thanks of the village community are due to the Government of India for this readiness to redress their grievances and to sympathize with their misfortunes. My own thanks can hardly be adequately expressed in this connection. The Government of India are pleased to assume that, following the example of Surat, other Local Boards would spend a fair percentage of the local cess on the villages that contribute the cess, 'if the general feeling was in favour of it.' But how many are the Revenue Officers in India, with Mr. Lely's personal sympathy with the cultivator, his foresight and sense of fairplay? That the feeling exists I have no doubt about; only the villagers have to repress it in deference to what they conceive to be the *sarkar's* wish to treat them like so many children or cattle. Will Government be pleased to inquire in how many villages under their charge there are no common lands formally set apart for pasturage and recreation? Also, whether such lands are always put to the proper use wherever

they have been set apart? It would be equally useful to find out in how many provinces of India the corporate village has entirely disappeared; and what efforts, where and when, have been made to revive it. The public need to be enlightened on this point. So far as my own limited acquaintance with villages goes, the spirit of corporate action is by no means extinct even in Bombay. Do we not see little caste *panchayats* sitting under the *peepul* almost every week settling family or neighbourly disputes and concerting common action against calamities of sorts? Why not extend the scope of such action and develop the spirit that underlies it? The village officials will not like this. But Government exists for the villagers, not for their petty tyrants. It is a pity that even Lord Curzon's Government fail to see the great political danger of letting this matter drift. On the one hand, we find the village community becoming more and more impoverished and despondent; on the other, we see the cost of general administration becoming heavy beyond endurance. The authorities had better realize the position before the rayat's back is broken. And if they find a departure or a return to national methods desirable, let them begin at the beginning. Let them, at any rate, start with select groups of villages. There are sufficient checks available to prevent abuse or indifference to duty." [The *Sánj Vartamán* writes:—It is a matter of regret that Government could not see their way towards accepting Mr. Malabari's suggestions which, if carried out, would certainly mitigate the hardships of the rayats, who are unaccustomed to the present exotic system of administration. It is satisfactory to note, however, that Sir Walter Lawrence's reply to Mr. Malabari's memorandum abundantly manifests the sympathy of Government with the lot of the cultivator.]

Kesari (114), 10th Nov.

5. Village institutions form an ancient and important element in the social structure and the political administration of the country. They survived the shock of many a storm, such as the overthrow of dynasties and political revolutions and continued to administer the affairs of villages quietly till they were crushed out of existence beneath the heavy roller of British administration. All village affairs, whether great or small, are managed from a distance and not by the village *panch*. This has had a disastrous effect upon the spirit of union and enthusiasm in the villages. The villagers are under the thumb of the myrmidons of the various departments, such as Forest, Police, &c., while the leaders in the villages are nowhere. Some officers of Government know the value of reviving the village *Panchayats*, but as centralisation is the dominant feature of British administration, it is vain to hope for the revival of this ancient village institution. Mr. Malabari has submitted a representation to the Viceroy, pointing out the need and desirability of reviving the village *Panchayats* and of investing them with certain powers of local control and management in minor matters, such as village sanitation, distribution of takávi loans, &c. Mr. Malabari expects great things from his scheme if carried out, and though we may not be equally sanguine, we can say without hesitation that his suggestions, if adopted, will indirectly benefit the rural population and even the whole country. But we do not think that the authorities will lend their ear to a scheme which aims at upsetting a vital principle of the British administration, *viz.*, of concentrating all power and authority into the hands of one man or a limited body of men.

Prekshak (39), 10th Nov.

6. Many persons have now come to think that the British Government committed a mistake in abolishing the ancient village institutions, the *panchayats* in particular, which had existed in this country for centuries before the advent of the English. The people are charged with showing no keen interest in the affairs of Municipalities and District Local Boards, but if any one is to be held responsible for this state of things, it is Government themselves, inasmuch as they introduced the above institutions without first reviving the *panchayat* system. The education of the people in the matter of local self-government is, therefore, necessarily imperfect, and who deserves blame for this? If we are to derive any real benefit from the right of local self-government, the village *panchayat* system must be revived. This question has lately engaged the

attention of many persons, and Mr. Malabari has submitted a well reasoned petition to Lord Curzon on the subject. Mr. Malabari does not ask for any new right on behalf of the people, and as the village *panchayat* is so closely connected with the institution of local self-government, it is the duty of the Viceroy to comply with Mr. Malabari's request. There is only one objection which may, not without ground, be urged against the *panchayat* system, *viz.*, that the persons forming the *panch* are likely to become tools of rich men in the village. But Government can guard against this by keeping a vigilant eye on the working of the system with a view to prevent its abuse or perversion to vile ends.

How can Government improve the condition of the Indian people?
Sholápur Samáchár (137), 10th Nov.

7. The British Government wishes to pose as the benefactor of the people under its rule, but does not adopt measures really calculated to promote the public weal. If the good of the Indian rayat is really to be secured, let our Government endeavour to stop the incessant drain of the country's wealth in the shape of the Home charges and let natives be given high and responsible posts in the army. Then again, let proper encouragement be given to indigenous arts and manufactures. Instead of taking any of these measures, which will really ameliorate the condition of the people, the Government passes laws, which give special concessions to the tenants at the expense of superior landholders or aim at rescuing oppressed debtors from the clutches of the usurious money-lender. Why should the Government thus seek to benefit the rayat at the expense of the khot or the *savkar*? Why not throw the forests open to poor agriculturists, and why allow the importation of salt from England, when India can easily produce more than enough for her requirements? So long as our rulers neglect to take measures which will really prove beneficial to the people, British rule can never be popular with the masses in India.

Comments on the latest Resolution of the Bombay Government on the subject of Inamdars' dues.
Mahrátta (9), 8th Nov.; *Vritta Sár* (149), 9th Nov.

8. "The Government Resolution on the subject of the recovery of Inamdars' dues in Inam villages, which was published last week, is an interesting document. It purports to embody the conclusions which Government have arrived at upon a joint report by the Revenue Commissioners on the above question and also disposes of a petition made to the Governor in Council by Mr. Naro Bhaskar Devadhar and a few other Inamdars of the Poona and the Sátára Districts on the subject of Hakdar's dues in Inam villages.......... The grievances of Inamdars whom the petitioners may be fairly taken to represent are two-fold. Firstly, all Hakdar's dues have been directed by Government Resolution No. 4168, dated 3rd January 1897, to be deducted from the village revenues and sent to the Taluka Treasury; and secondly, the amounts of such dues have been directed by a subsequent resolution to be levied as *judi* or quit rent due from Inamdars.......... This latter decision is obviously unfair to the Inamdars, and the glaring contrast between the position of the Inamdars on the one hand and of the Hakdars on the other leads only to one conclusion, namely, that Government have determined to give all facilities and all fair and unfair advantages to the latter at the cost of the former. We see that though the claims of the Hakdars on the village revenues may have an origin prior to those of the Inamdars, still the Inamdars' claims cannot be regarded as in any way inferior. In fact, with regard to the revenue of an alienated village and the honours and dignities appertaining to the *quasi*-ownership of such a village, the Inamdars' claim is decidedly more substantial than that of the Hakdars. And if, as is said to have been stated by an Assistant Collector before the Famine Commission, an Inam village is 'a small capital in itself,' then the Inamdar, and not the Hakdar, can be called the king of that capital. But, as is notorious, the advent of the British Government has entirely reversed the mutual relations subsisting between the Inamdar, who should be the king, and the Hakdars who are his dependants........ And as things stand at present, the Inamdar has become an outlander or even an outlaw in his own capital, while the Hakdars, who have duties to perform towards the Inamdar, are indirectly encouraged to defy and even to rebel against his authority owing to the countenance given to them by an alien Government. The amounts of Hakdar's dues were originally

calculated every year on actual collections. Probably Government thought that it was a better plan to fix these amounts once for all......... But it is manifestly unjust to make Inamdars pay the Hakdars every single pie of their dues whether any portion of their own dues has been recovered or not. And, moreover, a technical objection to the arrangement is that the Inamdars have never consented to a fixation of the Hakdars' dues independently of the amount of actual collections. The Hakdar takes no share in the responsibilities of the management of the village nor does he contribute to the expenses of the village establishment. And yet his dues are collected without any hitch or delay, while the Inamdar, who contributes the lion's share to these expenses, has the collection of his dues left indefinite and uncontrolled. The Inamdars, in short, are thus not only made subservient to the Hakdars, but are also required to carry the responsibility of paying the Hakdars' dues as a mill-stone round their necks, because Government have decided that Hakdars' dues should be collected as *judi* which we know can be recovered by all the processes of the execution of a civil decree, including arrest and imprisonment and perhaps also the resumption of the Inam ! The facts being as we have stated, one cannot reconcile himself to the summary manner in which the Poona and Sátára Inamdars' petition has been disposed of by Government in their resolution under review. The only satisfactory feature of the resolution relates to something which is not directly relevant to the petition under consideration, but relates to the collection of Inamdars' dues......... We are pleased to note that Government have issued peremptory instructions that the existing orders as to the prompt collections of Inamdars' dues should be properly enforced : 'The tendency of the Mamlatdars to deal with these cases, as also they do with possession cases, as if they were civil suits, must be firmly checked.' This is strong language fully deserved, and we hope it will have its due effect. As regards the points of suspensions and remissions of revenue and the grant of Magisterial powers to Inamdars, we must reserve them for another article." [The *Vritta Sár* makes somewhat similar comments.]

Praise of Mr. Crump, District Judge, Sátára.
Prekshak (39), 10th Nov., Eng. cols.

9. In expressing regret at the transfer of Mr. Crump, District Judge, Sátára, to Sukkur-Lárkána (Sind), the *Prekshak* writes :—" Mr. Crump was fair, judicial, unbiased. He seems to be free from the disease of hatred against Brahmins, a disease that has seized many a European officer of the present day. Formerly merit in any candidate for Government service was alone looked to ; at present whether he is a Brahmin or non-Brahmin is also another point to be inquired into. We must take this occasion to express our strong disapproval of this tendency of the present day officers. Some time ago, some places in the Civil Courts fell vacant, and we were glad to find that Mr. Crump was not at all influenced by racial considerations in filling the vacancies. Mr. Crump's private relations with some of the local institutions, such as the Union Club and the Library, were all that could be desired. In short, in losing Mr. Crump we lose a patient judge, an impartial executive officer and a friend of the local institutions."

Alleged dilatoriness in the disposal of a criminal case in the Sholápur District.
Arunodaya (92), 8th Nov.; *Kalpataru* (111), 1st Nov.

10. A case known as the Antroli case was recently disposed of by the District Judge of Sholápur after a protracted trial. It illustrates the expeditiousness with which British tribunals of justice dispose of cases coming up before them for hearing. In the above case, a Hindu widow made a complaint in April 1901 to the District Superintendent of Police, Sholápur, that she was subjected to a shaving of her head by some persons with the intention of robbing her of her ornaments. The case was sent in the ordinary course to the Chief Constable of Sholápur for investigation and was subsequently transferred to a Police Inspector in June of the same year. In the course of the investigation it appeared that the complaint was false and a warrant was accordingly issued for the widow's arrest. She was arrested under the warrant after some time, but in the meanwhile she submitted a fresh complaint to Mr. Brewin, with the result that the proceedings against her were dropped and the original prosecution was resumed. The trial of the accused was concluded last month and all of them were acquitted. The case lasted

for more than two years in all, and the accused during all this time were in a state of suspense and anxiety about their fate. This is a specimen of speedy administration of justice, and we leave it to our readers to say whether it is a fair one or not. [The *Kalpataru* comments adversely on the dilatoriness of the Police in bringing the proceedings in the case to a conclusion and on the alleged laxity of the supervision exercised by the higher Police authorities on the doings of their subordinates.]

Plague measures in Ahmedabad.
Hitechchhu (63), 12th Nov.

11. Plague has now broken out in Mehmadabad Taluka and threatens, in course of time, to infect Ahmedabad, but the local authorities, it is to be regretted, are taking no precautionary measures against the disease. Plague-stricken people are allowed to enter the city in large numbers by rail and otherwise, and a number of imported cases are already reported to have proved fatal in the city. In spite of this, the local authorities are displaying gross laxity in preventing the influx of plague patients into the city.

Plague measures at Dhulia.
Aryávart (93), 7th Nov.

12. Five Momins (Muhammadan weavers) residing at Devapura (Dhulia) were prosecuted on a charge of having offered obstruction to the authorities in the removal of a plague patient (a boy) to hospital, and sentenced to undergo imprisonment for four months each. Their conviction has given rise to grave discontent in the town.

Complaints *re* the supply of medicine to Government dispensaries in the Presidency.
Gujaráti (19), 8th Nov., Eng. cols.

13. "It would appear from one of the questions put by the Honourable Mr. Goculdas Parekh at the last meeting of the local Legislative Council that the Surgeon-General with the Government of Bombay has ordered that the same quantities of medicines be supplied to dispensaries having an average daily attendance of 100, 200 or 300 patients as in the case of dispensaries with an average attendance of 60. Government say that the Surgeon-General has prescribed a scale of supply which is intended to meet all ordinary cases, and that extra indents are permitted provided the reasons therefor are fully explained. Government admit that there are three medical institutions with an average daily attendance above 200, but do not say how many dispensaries are there with an average attendance between 60 and 200. Nor do they say what extra provision is made in such cases. It is ridiculous and scarcely humane to apply the principle of averages in the case of patients who want medicines and to plead that the general average for all the medical institutions taken together was only 61·1. This decimal exactitude is creditable to the mathematical talent at the disposal of Government. But to treat dispensaries with an actually very much larger attendance than 60 on the same footing as institutions with a smaller number of patients on the basis of such an average is little short of astounding. The real question is whether extra indents have, as a matter of fact, been permitted and in how many instances. We hope the Honourable Mr. Goculdas will be able next time to formulate a more definite interpellation and elicit a less evasive and unsatisfactory reply."

A'bkári policy of the Bombay Government.
Jám-e-Jamshed (23), 14th Nov.

14. The latest report of the A'bkári Department in the Presidency bears fresh testimony to the evil results of the A'bkári policy of the Bombay Government which is regulated by considerations of revenue rather than real solicitude for the masses. It appears from the report that there was an increase of over 120,000 gallons in the consumption of country liquor, with a corresponding decrease in that of toddy as compared with the previous year. The explanation of these fluctuations given in the report can hardly be accepted as satisfactory. It is not easy to understand why people should consume more of country liquor than of toddy, which is certainly a more wholesome drink. The true cause of the fluctuations in question would seem to be that the sale of toddy is discouraged in consequence of the exorbitant fee charged by the Ábkári authorities for a license, and an impetus is consequently given to the consumption of country liquor.

Tigers in Mándvi Táluka.
Praja Pokár (73), 11th Nov.

15. Tigers are frequently making their appearance in villages in the Mándvi Táluka (Surat). Last year three or four persons in the táluka fell victims to the fury of these wild beasts. Only recently a boy of eight years was killed by a tiger at Amalcha and another boy of eleven at Vareth. It behoves the authorities to take effective steps to rescue the population of the táluka from this source of danger.

Grievances of the fishermen of Ratnágiri.
Satya Shodhak (135), 8th Nov.

16. The regulations made by Government in respect of the sale of salt for the purpose of curing fish in Ratnágiri entail serious loss and hardship upon fishermen. Formerly, the use of salt-earth was allowed in curing fish and fishermen could cure their fish at home with the help of their women-folk, as they could get plenty of salt-earth near their homes. But now the use of salt-earth for curing fish is prohibited, and the fish have to be carried for that purpose to the fish-curing yards which are located at long distances. The work of catching fish and taking them to the fish-curing yards thus devolves upon the males, and many a time the fish become putrid and useless by the time the fishermen reach the fish-curing yard. Here also they cannot bring less than half a maund of salt at a time and the fish brought by them for curing must not be less than $1\frac{1}{2}$ maunds in weight. If they are unable to buy half a maund of salt at a time or the weight of their fish is less than $1\frac{1}{2}$ maunds, no salt is issued to them and all their labour in catching and taking fish to the fish-curing yard is wasted. The use of salt-earth for curing fish was prohibited with a view to stimulate the sale of salt and to increase the salt revenue. But one result of such prohibition is to entail a grievous hardship upon the class of fishermen, who eke out a precarious livelihood by following their humble calling. We earnestly hope Government will take pity upon these poor men and redress their just and legitimate grievance.

Proportion of Hindus and Muhammadans in Government service in Sind.
Hyderabad Journal (4), 11th Nov.

17. "The *Al-Haq* has been off and on urging that unless more Muhammadans are admitted into Government service, all their attempts to educate their children will prove futile. Our contemporary insinuates that on account of racial differences the Hindus wantonly and deliberately retard the progress of Muhammadans. How far this statement is borne out by facts we leave our readers to judge for themselves.......... It would seem that because Government thought it necessary to make some undue concessions in favour of Muhammadans in order that they may take to education more readily, they in their turn consider it meet to assign some cause or other for their backwardness. The best course that has occurred to them is to run down their Hindu brethren, and we are sorry to observe that their tactics are producing an evil effect on the official mind. The Hindus who formed the bulk of Government servants are being rapidly supplanted. The rights of those already in service are ignored in favour of Muhammadans. Our contemporary argues that because the major portion of the Sind population consists of Muhammadans, the majority of servants in Government employ should also be Muhammadan......... We heartily welcome the special facilities which are provided by Government in order to make the Muhammadans better able to make their way in the struggle of life, and we do not grudge them a larger share of appointments so far as is consistent with the efficiency of the service and the rights of members of other communities. But we take emphatic exception to the aspersions cast upon the Hindu community as a whole by the *Al-Haq*. Our contemporary has been trying to depict the Hindus in the worst possible colours and has not the slightest hesitation to say that they are all rogues of the deepest dye....... Let our Muhammadan brethren get into Government employment if they choose to do so, but they should not malign the Hindu community wholesale in order to gain their object. There are black sheep in every community, and we hope our contemporary will see if he has his eyes open and will judge rightly, that Muhammadan underlings in Government service are as bad as, if not worse than, their brethren of other communities."

Alleged inadequate pay of subordinate officers in the Forest Department, Sind.
Sindhi (48), 31st Oct., Eng. cols.

18. A correspondent writes to the *Sindhi*:—"A very important step was lately taken by the Revenue Department when Mr. Sheikh Sadik Ali was deputed to enquire into, and report on, the inadequacy of salaries paid to the subordinates of that Department. There is yet another Department, *viz.*, the Forest Department in Sind, which is much more wretchedly paid and which requires re-organization. In the majority of cases the Range Forest Officers are trained men who have received a special course of training at the College of Science, Poona, and looking to their education and the duties they are called upon to perform, one would expect them to be decently, if not highly, paid. But on entering the service these men are given Rs. 20 per mensem with a travelling allowance of Rs. 10. On this amount they are expected to live, and *live honestly*! Their duty requires that they should keep a horse, a baggage camel and a private servant and they have, besides, to maintain themselves and their family. Every one will admit that to do all this within the bare pittance of Rs. 30 is a sheer impossibility. What then are these men to do? Live they must even if it be by robbing Peter to pay Paul, and this is precisely what they are forced to do. It is said that the higher officials of the Forest Department are fully aware of the grievances of their low-paid subordinates and also as to how some of them fill their pockets by resorting to unfair practices. In spite of this, one fails to understand why no steps are being taken to set matters right. The powers that be are following a penny-wise and pound-foolish policy. If they at all want men with any sense of honesty in them, they ought to offer them decent salaries."

Promotions in the Police Department in Sind.
Al-Haq (46), 31st Oct., Eng. cols.

19. "We have once or twice observed that since the Police has been placed under the local Government the servants in that Department have been hopeful of fairer treatment in the matter of promotions. But in spite of such expectations the claims of certain Police officers have been overlooked. This has caused much discontent among the subordinates. Such discontent among Police employés, who are, as a matter of course, known for their high-handedness and want of honesty, often becomes the cause of great annoyance to the poor people, when these 'guardians of the peace' are denied well-earned promotion. It is like 'provoking a nest of hornets,' as they say in Sindhi........" (The paper after giving some details about the careers of a few Muhammadan Police officials whose claims to promotion have been, in its opinion, overlooked, proceeds to observe:—)"When the claims of deserving officials to promotion are ignored, how can they be expected to do their duty with zeal and honesty? It is not for us to dictate to our rulers how to discharge their duties, but being bombarded with complaints from all sides we are constrained to raise our voice on behalf of those whose cause we have made it our sacred duty to espouse, and to bring their grievances to the merciful consideration of our sympathetic Commissioner in Sind. We are informed that the subordinates in the Police Department have been strictly enjoined to make no applications for promotion. If any one ventures to send one, he receives a curt reply. Hence they are obliged to run to the Press for redress."

Legislation.

Agricultural Banks Bill.
Praja Bandhu (27), 8th Nov., Eng. cols.; *Coronation Advertiser* (17), 12th Nov., Eng. cols.

20. "Judging from past experience we see little chance of the Agricultural Banks Bill proving a success. We fear the spirit of co-operation on which the author of the Bill counts does not exist in the country. It existed more than a generation ago, but an over-centralized and bureaucratic administration has, in combination with other forces, effectually undermined the habit of combining for common ends which was once so common in rural India, and even among the guilds and Mahajans of Indian towns. Even now very little is done by Government to promote the spirit of co-operation and organized efforts for public purposes are looked upon with

suspicion by a considerable portion of the Anglo-Indian world. It is well-known that those who are well-educated do not combine, except temporarily under the impulse of some fascinating idea. The conditions of Indian society are distinctly unfavourable to the growth of the new institution proposed. The spirit of narrow and ignorant selfishness which is the prevailing feature of Indian life to-day ill accords with the idea that a group of persons should combine and stand security for one another, and that the comparatively well-to-do among them should lend their own credit and means for the amelioration of the lot of their poorer brethren. The assumption that the conditions for the creation of mutual loan societies exist in India is without any foundation in fact. The superstructure based on it is bound to totter and fall to pieces.......... The proposal to make the liability of rural societies unlimited is, we are afraid, likely to deter the few that may be disposed or induced to join them. The liability ought to be restricted to double the sum subscribed, or, speaking generally, some other definite limitation of it ought to be substituted for the proposed unlimited liability. Persons of means are always afraid of joining a society of unlimited liability, and it is very likely that poor persons, if they understand what unlimited liability signifies, will refuse to be parties in any undertaking involving such liability. Then again the proposal to determine by executive order who are agriculturists and as such fit to be members of rural societies is absurd in principle and is likely to prove unworkable in practice or subversive of the ends the Government have in view. It is apparently based on the idea, which is a wholly mistaken one, that the village Bania may join it and use it for sinister purposes of his own. It seems to be forgotten, however, that intelligence and general knowledge among at least some members of a society are essential to its success. The provision that a society may not lend money on movable articles is one that requires to be modified. The provision that no dividend shall be paid out of the profits earned by a rural society is objectionable because in the existing low state of public spirit it will act as a deterrent even to the few who may be induced to give a trial to the measure at the instance of high officials. It will be better, we think, if, instead of this provision it is laid down that a certain proportion of the profits shall be carried to the Reserve Fund till it reaches a given figure, and the rest distributed among the members. It is all very well to prescribe that no member shall be allowed to own more than one-tenth of the shares, but the provision is likely to be evaded, especially in the case of joint Hindu families. The provision that no new members can be admitted to these societies without the consent of the existing members is well meant, though it may have the effect of preventing new blood being infused into such institutions. The provisions affording priority of claim to such societies against crops or seed and cattle bought by means of their loans are likely to prove unworkable in practice and lead to costly litigation in Civil Courts. We think this sort of priority may be omitted. We fail to see why the Government or private landlords are to be allowed to override the prior claims of such societies against deposits made by members who owe debts to the society. Lastly, we are disposed to think that the provision which entrusts the District officers with the supervision of such institutions is highly objectionable. Whatever Government may think in the matter, the presence of District officers has a blighting influence on the institutions which they are supposed to foster. Speaking generally, their presence prevents growth, a free expression of opinion, and the habit of taking the initiative among the other members. Any difference of opinion is resented, and there is very little disposition on their part to consider calmly the views that may be urged on the other side. We are free to admit that societies managed solely by natives would lack the vigour and energy which the presence of European officials is calculated to inspire, but experience has taught us that it is better that institutions should in their infancy be wanting in vigour rather than that they should be stunted in their growth, as is often the case, by the repressive presence of executive officials.......... As regards the assistance offered by Government, we are constrained to say that the few concessions proposed to be made are inadequate and the services of the District officer constitute a doubtful boon. If the measure is to be successful more liberal and tangible assistance ought to be rendered by Government." [The *Coronation Advertiser* writes:—"We approve of the principles of the Agricultural Banks Bill, and trust it will undergo suitable modifications in the Select Committee. We venture to suggest that the limit of Rs. 2,000 for the subscribed capital should be raised to Rs. 3,000; and that instead of three years, the exemption from interest should extend to five years. Further the Mamlatdar should furnish the societies with legal advice through the Government pleader *gratis* in cases of legal difficulty. We would also suggest that the proceedings of the society should be open to the public for inspection on payment of fees as they are to be financially assisted by Government."

Mahrátta (9), 8th Nov.

21. "The promised legislative measure relating to agricultural banks is at last in sight, and we do not think any one would like to be hypercritical in receiving it. We know that it is not possible for all to see eye to eye with one another on the subject and to feel equal satisfaction at the Bill in the form in which it is presented. But every one will be glad that the question has at last been taken up seriously, and the passing of the Bill is sure to be followed by the opening of some banks if only by way of an experiment. It is true that given the necessary capital and a knowledge of the required organisation, agricultural banks could be opened even without any support from Government and without the help of a legislative enactment. But we may remember that the registration of such banks and the co-operation of Government in the form of free Government audit, &c., are conditions of stability, without which such institutions could not be expected to come into existence on a large scale unless some exceptionally powerful public spirit and co-operation were at work. The Bill gives undoubted proof that Government are earnest about doing something towards the establishment of agricultural banks inasmuch as it exempts for the present the banks that would come into existence from Income tax, Stamp duties and Registration fees." The paper next proceeds to summarise the provisions of the Bill and adds:—"We may at once say that we do not agree with some of the arguments contained in Sir Denzil Ibbetson's speech; especially we take objection to the affected sentiment that Government help would in the case of these banks be subversive of self-reliance on the part of private capitalists, who may be expected to contribute mainly to the finances of these banks. Then again, we object to the spirit of indifferentism betrayed by the speaker towards the conclusion of his speech when he said that the success or failure of the new institutions will lie in other hands than those of Government. 'We can do nothing ourselves. We can offer encouragement, advice, legal facilities and financial assistance. It is for the people to decide whether they will avail themselves of such an offer.' There is a ring of despair in these words which we do not like. And considering the vast interests at stake, we do not think that sentiments like the above are in keeping with the spirit of dominating self-assertion and unconquerable courage which Government shows in other matters relating to the administration."

Kesari (114), 10th Nov.

22. The fact that the Indian rayat is gradually going down and is never out of the clutches of the Savkar has long since arrested the attention of Government and they are engaged in devising measures for ameliorating his lot. But, as in other administrative matters, there is a radical difference of opinion on the subject between the official and the non-official classes. About the chronic poverty of the agriculturists, which compels them to seek relief on the famine works, even when the rains fail only for one year, both parties are pretty well agreed. As to the causes of such poverty, the non-official party contends that it is due to the decay of indigenous industries in the land, which has made the population exclusively dependent on agriculture, and to the fact that on account of the drain of the country's wealth to England there are no generous-minded and benevolent money-lenders left in India. To remedy this state of things, it is contended by the popular party that attempts should be made to revive the old indigenous industries and to start agricultural banks for advancing loans on easy terms to the cultivators. A proposal was actually made to Government by some persons for starting such banks if Government promised to grant certain facilities to the promoters, but Government declined

to accept the proposal at the time, though it was supported by such men as Sir W. Wedderburn. We merely note this fact here in order to enable our readers clearly to understand the real policy of Government on such matters. In all countries there is a class of landlords or money-lenders, which acts an intermediary between Government and agriculturists or artizans. It is not only in India that the money-lender exercises a dominating influence over the cultivators. Even in England we find the same situation aggravated a hundredfold. Workmen are for the most part dependent upon their employers, though occasionally we find the former making common cause against the latter for demanding higher wages. But in India Government do not want any intermediary class between the agriculturists and themselves. They do not, therefore, wish to promote the establishment of agricultural banks by money-lenders. This is the secret of their rejecting the proposal referred to above. They do not want to encourage the Savkar nor care very much to stimulate the revival of indigenous industries with a view to help the agriculturists. They are instead taking quite other measures altogether which, in their opinion, are calculated to improve the condition of the agriculturists. The Agricultural Banks Bill recently introduced into the Viceroy's Council is one of such measures. The paper next proceeds to summarise the provisions of the Bill and promises to criticise the same in the next issue.

The Indian Universities Bill.
Indian Social Reformer (6), 8th Nov.

23. "In introducing the Universities Bill into the Viceregal Legislative Council on Wednesday last, the Honourable Mr. Raleigh described in general terms the main provisions of the measure. The Draft Bill entirely bears out the claim of the Legal Member of the Government of India that not a scrap of published criticism on the Report of the Universities Commission has been overlooked in its preparation. We cannot do better than mention some of the principal points on which criticism has been fruitful of result. Objection was strenuously taken to the recommendation that second-grade colleges should not be affiliated in the future, and Government have thought fit to yield on the point. Objection was taken to the proposal that the Syndicate of a University should be empowered to fix a scale of fees for affiliated colleges. The Draft Bill contents itself with providing that the Syndicate shall have power to interfere in cases of underselling and unhealthy competition in the matter of higher education. Objection was taken to the proposals to make the Director *ex-officio* Vice-Chairman of the Syndicate and to invest him with certain powers in regard to the affiliation of colleges. The Draft Bill does no more than make him an *ex-officio* member of the Syndicate and leaves that body to choose its own Vice-Chairman and to make its own arrangements for the inspection of colleges applying for affiliation. And finally, and most of all, Government were taunted with attempting to get the control of higher education without being willing to incur any but the minimum expenditure on it. They wanted reform, it was alleged, but wished somebody else to pay for it. We were confidently told that Mr. Raleigh's appeal for more help from Government in the Universities Commission Report was put merely for effect's sake, and was meant to delude the unwary. It is now announced that five lakhs of rupees will be annually allotted for the next five years to be spent in grants-in-aid to Universities and Colleges for carrying out improvements. The amount is by no means large, but it is a substantial contribution in the interests of educational efficiency and should go a long way towards disarming opposition to University reforms. The first important proposal embodied in the Draft Bill is the curtailment of the Senate to 100 Fellows to be elected or nominated, with 10 more *ex-officio* members. There was a consensus of opinion among the witnesses who appeared before the Universities Commission on this point.......... Government had hitherto found Fellowships a convenient way of rewarding services for which any other honour would be much too excessive. The result was that the Senates had become a miscellaneous rabble with little conception of the needs of culture. Whenever patronage had to be exercised they attended Senate meetings and voted according to their prejudices and fancies or according to the amount of canvassing that had been brought to bear upon them. On other occasions it is true they left their more intelligent colleagues to carry on the work of the

University, but they passively dominated the situation, and the consciousness that they could be brought down at any moment to out-vote opposition did not encourage a minority to hold its own with earnestness and for any length of time......... We do not believe, however, that a mere reduction of numbers would bring about an improvement in the composition of the Senates. We are glad, therefore, that the Draft Bill provides for the election of one-tenth of the total number of Fellows by graduates. We do not think that the qualifications fixed for graduate voters err on the side of generosity. But it is a matter of detail and, apart from sentiment, there are cogent practical reasons for extending the franchise to all graduates which are not likely to be overlooked by Government when they are, as they will doubtless be, brought to their notice. We should here ask Government to provide, if possible, in the Draft Bill, some guarantee that no portion of the remaining 90 per cent. of the Fellows will be chosen on the principle—or want of principle—which has brought discredit on nominations made in the past. Governments have been the sole sinners in the matter. It is admitted by all. What do the Government propose to do to prevent such scandalous nominations in future? Even more important than the reform of Senates is, to our mind, the reform of the Syndicates of some of our Universities. These latter bodies are the really governing bodies of Universities, being in fact the Directors of them. Their proceedings are necessarily concealed largely from the public view, but the enquiry conducted by the Universities Commission has led to a little lifting of the veil. It is unnecessary for us to specify the defects then brought to light. We consider the proposal to ensure by law a fair proportion of representation to the affiliated Colleges in the Syndicate essential to remove some of the main drawbacks of the present system. In view of this change, if for no other reason, it becomes necessary to invest the proceedings of Syndicates with some finality. Principals of Colleges are not generally popular leaders, and a Syndicate one-half of which is composed of educationists cannot but suffer from being placed under the necessity of constantly appealing to the Senate for mandates in matters large and small. We regret that the proposal of the Universities Commission to appoint full-time Registrars for Universities has apparently not been accepted. Many of the duties which will be imposed on Registrars by the proposals in regard to affiliation cannot be satisfactorily carried out unless those functionaries are given more time and discretion for the due performance of those duties. Even if it be considered inexpedient to lay down that there should be full-time Registrars in all cases, it may not be amiss to prescribe certain matters more or less of routine, in which some finality might attach to their decisions. The most unsatisfactory feature of the present want of system is the facilities offered to fussy persons to harass the Registrar."

Kaiser-i-Hind (24), 8th Nov., Eng. cols.

24. "There cannot but be a unanimity of opinion among the educated classes of India as to the main features of the Universities Bill which was introduced last Wednesday into the Viceregal Legislative Council by the Honourable Mr. Raleigh. Though the full text of the Bill is not yet before us, it may be observed on the strength of the speech made by that member that, save in a few minor details, the Government seems to have almost wholly endorsed the recommendations originally made by the Commission. Precious little is to be discovered of the influence of public criticism in modifying those recommendations. So far nothing but a feeling of bitter disappointment must overtake advocates of genuine reform who were led to anticipate a measure more in harmony with well-informed public criticism. Of course, the embers of the agitation over the Commission's Report will now again burst forth into flames, and though the official majority may carry the Bill, it will never give any satisfaction. And the more its operations are carried out, the more deep-rooted will be the public antagonism to this so-called reform which is nothing but a retrograde measure. Much, no doubt, will depend on the way in which the Select Committee may yet modify the objectionable features of the Bill. But here, too, we cannot shut our eyes to the paucity of strong non-official representatives on the Committee. It is a matter of regret that at so eventful a juncture there is not in the Council a member of such great experience of University work as the Honourable Mr. Mehta. Let us, however,

hope that the Honourable Mr. G. K. Gokhale will do his best, if appointed on the Select Committee, to induce that body to accept such modifications as may tend to deprive the Bill of its worst features. The cloven hoof of officialism is still there, though cleverly hidden. It will be found disguised in the proposed constitution of the new Syndicates and Senates. It is there that Indian Universities will encounter official interference, with all the might of the Government at the back of these two bodies. Under the cloak of reform there is not the slightest doubt that University education will be seriously hampered. The idea which has so long floated in the mind of the Government that higher education should be kept fast under its iron grip and enchained is now to be practically carried out by legislation. That is the long and short of it; and no quantity of clever speeches and smooth-word harangues will go to liberalise a measure which is radically reactionary."

Rást Goftár (28), 8th Nov., Eng. cols.

25. "The long looked for Universities Bill has at last come. Though a much more moderate measure than it was expected by some, the Bill will come in for some very fierce criticisms from those who believe that India is not in need of any such reform as Government propose to carry out; and that the real motive of the authorities in taking up the question is no other than imposing undue restrictions on the educational establishments of the country, cramping the intellect of the people and preventing the spread of higher education among them. It is impossible to expect that, in spite of the too evident efforts on the part of Lord Curzon's Government to conciliate those who have been looking with suspicion and distrust on their action in this matter, a conflict would be averted. The Bill, as we have said, is a milder and more modest measure than we expected it to be, but it nevertheless provides for far-reaching changes."

Gujaráti (19), 8th Nov., Eng. cols.

26. "The long-expected Universities Bill has at last seen the light of day It was introduced by the Honourable Mr. Raleigh at Wednesday's meeting of the Supreme Legislative Council in a long explanatory speech. We shall pass over his needlessly offensive allusion to 'the discontented B.A.' and refer only to the salient points that suggest themselves to our mind on a perusal of his speech. The text of the Bill is not before us and we are, therefore, not in a position to form an accurate estimate of its merits or demerits. But it appears from the Honourable Mr. Raleigh's introductory observations that the Bill, as a whole, does not call for any comments that had not already been made upon the proposals of the Indian Universities Commission, which were subsequently modified to a certain extent by the Government of India. The report of the Universities Commission contained no definite recommendation of a substantial and noteworthy character for the genuine advancement of learning or the promotion of efficient teaching, and in the Bill itself we are unable to discover anything especially calculated to further that end beyond certain changes in the constitution of Senates and Syndicates and certain provisions for the affiliation and disaffiliation of Colleges. The proposed changes will only result in converting the former into more or less officialised bodies and making the Universities something like departments of the State. If it was deemed necessary to make the conditions for the affiliation of Colleges stricter, no fresh legislation was needed, and all that was desired could have been secured by modifying the existing regulations. Theoretically the powers of the Universities have been enlarged, but schemes for the provision of teaching to advanced students have so far been found to be impracticable, and some of them had to be rejected because of the want of necessary funds ! Proposals for the formation of a Central School of Science in connection with some of the Universities are as yet in the region of uncertainty. Though Lord Curzon and his advisers might have immense faith in mere constitutional changes, we still cling to our conviction that without adequate financial resources all talk about efficient teaching and advancement of learning is destined to prove fruitless and disappointing. The Honourable Mr. Raleigh left it to Sir Denzil Ibbetson to announce the decision of Government to make for five years special *grants-in-aid* to Universities and Colleges whose claims to special assistance in carrying out the proposed reforms are established, subject to an annual limit of five lakhs of rupees. That is not

a very large sum to spend for the whole country, and we trust this contribution will be supplemented by further grants after the lapse of five years. The Commission had proposed to eliminate almost entirely Political Economy and Science from the University curriculum. We must note with a sense of relief that that unwise and disastrous proposal found no favour with Lord Curzon's Government and has obtained no place in the present Bill. Government have not also taken a general power to regulate fees. But the newly constituted Syndicates have been given powers of inquiry which will enable them to deal with cases of 'underselling.' Under the new constitution the so-called 'model' Colleges will be quite safe, as the officialised Syndicates are not likely to be inquisitorial as regards institutions with which most of the official Syndics will be directly connected."

Subodh Patrika (42), 8th Nov., Eng. cols.

27. "The first point in which the Indian Universities Bill differs from the recommendations made in the Universities Commission's Report is regarding the position of the Director of Public Instruction in the Syndicate. The Commission had proposed to make him *ex-officio* Vice-Chairman, and even Anglo-Indian papers, like the *Times of India*, had considered the step to be impolitic. Under the Bill the Syndicate has to select its own Vice-Chairman which is really a distinct improvement on the original suggestion. Though this may not exculpate the Government from the charge of officialising the Universities, still that charge will now lose much of its sting. The other point is with regard to Mr. Gurudas Banerjee's minute of dissent which, we are glad to note, has found acceptance. Mr. Gurudas was opposed to empowering the Syndicates to fix a scale of fees for private institutions. To tax knowledge, however, is an idea quite foreign to the Indian mind. In the Bill the Syndicate is only given powers of enquiry, and the college which wishes to be affiliated has to satisfy the Syndicate as to its financial stability."

Voice of India (16), 14th Nov.

28. "In introducing the Indian Universities Bill, the Honourable Mr. Raleigh predicted that his scheme would 'be closely criticised.' Perhaps it will, but it is easy to predict that the Bill will be passed into law substantially as it stands.......... The Indian Universities are no longer to be merely examining bodies; they will be controlling and, when funds permit, teaching bodies......... The Commission suggested the institution of central schools for advanced study, but the Bill does not go further than providing the legal authority for the establishment of such schools. The Senates are to be reduced, so that they may efficiently discharge their duty of controlling and supervising higher education.......... The objections raised against the officialisation of Universities have been to a great extent met. The Director of Public Instruction is to be an *ex-officio* member of the Syndicate, but will not be elevated above his fellows—the Vice-Chairman will be elected by the Syndicate from among themselves......... Another departure from the Commissioners' recommendations consists in the subordination of the Syndicate to the Senate in certain cases where the Commissioners had proposed to make the authority of the former absolute. The authority to affiliate and disaffiliate colleges is vested ultimately in Government; the University is merely to inquire and recommend. As regards college fees, the Bill requires that they should be so fixed as not to involve 'such competition with any existing college as may be considered by the Syndicate to be unfair and injurious to the interests of education.' This certainly looks like knocking on the head the proposal to fix minimum fees. The test is fairness or otherwise of the competition, if any, and the interests of education. This is as it should be. In this country, where Government pays to a native officer a smaller salary than to a European officer, other things being equal or in favour of the former, it would be inconsistent to gauge efficiency merely by the pecuniary test, though such a test is an easy one to apply."

Mahrátta (9), 8th Nov.

29. "Lord Curzon is a man for grand things! The Delhi Durbar was an epoch-making event and it occurred in His Lordship's *regime*. The re-construction, by a legislative measure, of Indian Unversities is also an epoch-making event, and Lord Curson made it happen also in his *regime*. But from the

point of view of the people of this country, the one event is as meaningless as the other, and in whatever manner the epochs may be arranged by the historian with an official bias, both these events will be popularly regarded as signal proofs of the failure of Lord Curzon's Viceroyalty. His Lordship has no doubt an eye for opportunities. But in both these cases he seized the opportunities only to earn unpopularity.......... Lord Curzon has evidently supplied the impulse in this matter from the beginning, and the Bill as it now stands is the embodiment of his impulse carried out into a mandate. Lord Curzon was determined to carry out the Commission's report as modified by himself, and the Bill shows that on no point has His Lordship retraced one step notwithstanding the strong expressions of opinion on the subject by the Indian Universities. And as it now turns out that the unanimous opinion of the Unversities has been thoroughly disregarded, we may safely presume that it was an act of mere wantonness on Lord Curzon's part to have troubled the Universities into passing resolutions on the report and to have provoked them into speaking out their mind so strongly, and alas, as we now see, so impotently? The Honourable Mr. Raleigh began his speech by taking up the one all-important question, *viz.*, whether English education has been a blessing or a curse to the people of India. His own answer was that it was on the whole more of a blessing than a curse, and that the only improvement that remained to be effected to remove its drawbacks and improve its methods was to re-constitute the Senates and the Syndicates, which practically means reducing the size of those bodies and centralising and officialising their powers and work. As for the higher functions of the Universities, we have no provision in the Bill; and though it is easy to reproach the older generation of legislators for keeping the Universities within the narrow limits of examining bodies, we have here neither pledge nor proof that even the epoch-making legislation of Lord Curzon's Government will bring us nearer the higher ideal. Mr. Raleigh admitted that, in the course of the inquiry, the Commissioners found almost all College teachers to be in favour of enabling Universities to provide teaching for advanced students. But the schemes submitted, he further remarked, were for the most part rather vague and some of them involved an expenditure which the Government are not in a position to incur. But so long as Government are not in a position to spend large sums on University education, and so long as the people are not prepared to absolve Government from all responsibility for expenditure in educational matters, we do not know why any Viceroy should at all think of carrying out any ambitious schemes of University reform! We know that much will be made of the sanction which, as Sir Denzil Ibbetson informed the Council, has been received from the Secretary of State for giving special grants-in-aid to Universities and Colleges. The Secretary of State, we are told, has decided to make for five years pecuniary grants to Universities and Colleges, subject to an annual limit of five lakhs of rupees. But even the cumulative effect of these grants would be only temporary, and it is a vain hope that this show of liberality on the part of the Government will induce the public to give their approval to the new Bill."

Gujaráti (19), 8th Nov.

30. The Honourable Mr. Raleigh, in introducing the Universities Bill, made a plausible attempt to put the public off the scent in regard to the nature and aim of the reforms contemplated in the measure. But it is clear, nevertheless, that the central features of the Bill are to officialise the governing bodies of the Universities and by depriving the Senate of its independence, to make it a mere ornamental appanage of the University. Evidently Lord Curzon's Government is bent upon setting back the hands of the clock of educational advancement in the country. The attempt is disingenuous and foredoomed to failure. For it is certain that, in spite of all obstructions and impediments which the ingenuity of Government may devise, the spread of higher education in the country is bound to produce a class of men possessing broad and progressive views and animated by ardent and disinterested patriotism. Even the most bigoted and bureaucratic Government cannot for long succeed in branding such a class with a badge of inferiority and in repressing its desire to render useful service to the country. The Honourable Mr. Raleigh sought to reconcile the public with the drastic proposals embodied in the Bill by arguing that the restrictions con-

templated on the independence of Indian Universities were not more vexatious or harassing than those already imposed by the British Government on Universities in England. The analogy, however, is misleading, inasmuch as it loses sight of the wide disparity between the educational needs and political circumstances of the two countries. Here the Universities have a far wider jurisdiction than the English Universities. If the Senate of a provincial University in England consists usually of about one hundred Fellows, it is clear that thrice that number cannot be regarded as too large for the Bombay University, for example, whose jurisdiction extends over the whole of the Presidency and Sind. Further, there does not exist in England that wide divergence of interests and views which prevails here between Government and the classes interested in educational advancement. Hence the controlling powers which the British Government possesses in theory over the Universities are never exercised in practice to the detriment of the cause of education. In fact, we cannot help thinking that the Universities Bill owes its origin to a policy of distrust and short-sightedness. If it passes into law it is sure to make Lord Curzon's Government notoriously unpopular throughout the length and breadth of the country.

Kesari (114), 10th Nov.

31. At the time of the agitation against the recommendations of the Universities Commission, which were believed to be adverse to the interests of the Universities, it was popularly believed that the matter was shelved by Government. But the introduction of the Universities Bill in the Supreme Legislative Council proves the hollowness of this belief and shows unmistakably that Government are after all bent upon carrying out their object. That the Universities should be real centres of learning is not denied by any one, but the Government and the public differ radically on the question of how to convert them into such centres. Government wish the Universities to be mere manufactories for turning out subordinate Government servants to meet the exigencies of the various departments. They do not want that the products of the Universities should be men of independent views. It is impossible to reform the Indian Universities without spending large sums of money upon them. Government should follow the example of Japan in this respect and import learned Professors from France, Germany, &c., for the training of Indian youth in various branches of learning. Indian students are in no way inferior in intellect to the students of Japan or any European country, but as our Colleges are manned by third rate Professors, our Universities have become mere examining machines and there are no facilities in India for the acquisition of higher scientific knowledge. If Government wish to create such facilities, let them establish well-equipped laboratories and observatories in the country and import learned professors from western countries. Our Universities shall in that case begin to produce men like Dr. Bose. Instead of tackling the question of University reform in this straightforward manner, Government are devising changed constitutions for the Senates and the Syndicates with a view to rob the Universities of what little independence they enjoy at present and to convert them into completely officialised bodies. If the Honourable Mr. Raleigh thinks that we are such utter fools as not even to know the true direction of University reform, he is labouring under a delusion. As Government are deliberately avoiding this direction, it is plain that their true object is not to reform the Universities, but something quite different. As the Bill re-asserts the original intentions of Government in spite of the popular agitation on the subject, it behoves our leaders to show unmistakably to Government what the public think of the new Bill and we hope that they will spare no pains to make their voice heard.

Jám-e-Jamshed (23), 13th Nov.

32. It is satisfactory to note that the recommendations of the Universities Commission have been shorn of most of their objectionable features in the Indian Universities Bill. The measure, no doubt, curtails the independence of the Universities, but we are sure the better governed Universities, at any rate, will hardly find the official control irksome. At least we hope that the control will be gradually relaxed as the Universities in course of time become ripe for autonomy. Under the new measure the Senate will become less

unwieldy than now and will be composed of men who take a real interest in education. Equally welcome are the changes contemplated in the constitution of the Syndicate and the rules regarding affiliation of Colleges, which aim at ensuring efficient instruction in these centres of higher education.

Education.

Revised Grants-in-aid Code.
Native Opinion (38), 11th Nov., Eng. cols.; *Jám-e-Jamshed* (23), 9th Nov., Eng. cols.

33. "In pursuance of the instructions conveyed in the Government of India's Resolution on the subject, the Director of Public Instruction, Bombay, has, of late, submitted to the Local Government the draft of a new Grants-in-aid Code. The Press *communiqué* issued by the Educational Department states that the recommendations of the Simla Educational Conference and the orders of the Government of India thereon have necessitated an amendment of the present Code. Government desire to allow grants according to certain tests that will hereafter be fixed by it, and not by results of examinations according to the system at present in vogue. If the results of examinations are not an adequate test for sanctioning or continuing grants, we fail to see what better test can reasonably be adopted by Government. There may be some evils in fixing grants according to such results, but any other system would, we fear, breed favouritism. The proposed revision of text books and of the Grants-in-aid Code are clear indications of the way in which Government intend to deal with the question of University reform." [The ***Jám-e-Jamshed*** writes:—"The revised Code introduces substantial changes; but we think that, on the whole, a better system of giving grants-in-aid would be brought into vogue in future. Of course much would depend upon how the new rules are acted upon. But with a Director like Mr. Giles there ought to be no fear of the rules being interpreted in an illiberal spirit."]

Proposed revision of vernacular text books.
Kaiser-i-Hind (24), 8th Nov.; *Hitechchhu*, (63), 12th Nov.; *Akhbăr-e-Soudágar* (55), 13th Nov.

34. The ***Kaiser-i-Hind*** suggests that a Parsi member should be appointed on the vernacular text books Committee with a view to make its *personnel* thoroughly representative in character. It also recommends that a separate series of text books, written in simple Parsi-Gujaráti, should be prepared for use in Parsi schools. [The *Hitechchhu* writes:—We do not approve of the *personnel* of the Committee appointed to revise the Gujaráti text books. As the members of the Committee are Government officers, we should not be surprised if the new series were employed as a convenient instrument for trumpeting the praises of British rule in India. It would be well if Government were to appoint an independent non-official Gujaráti scholar on the Committee. The ***Akhbár-e-Soudágar*** approves of the appointment on the Committee of Mr. Jamietram and Mr. Covernton, but regrets that its *personnel* is not representative of the different communities of the Presidency.]

Gujaráti (19), 8th Nov.

35. It is believed in some quarters that Government have a political object in view in revising the vernacular text books. The lessons in the new readers, it is said, will be prepared with the aim of making young pupils loyal. We cannot help thinking that such a course will expose Government to public derision and may perhaps produce an effect on young minds quite the opposite of that intended by Government. It is futile to attempt to dragoon a conquered people into loyalty by riding rough-shod over their sense of self-respect and indulging in extravagant panegyrics of the ruling race. No doubt Government should check the growth of a seditious spirit in the country, but it is not wise to attempt to do so by undermining the vitality and stunting the free growth of the people. By all means try to instill the sentiment of loyalty in young minds if you will; but do not on that account distort the teachings of history nor hold up servile flattery of the ruling race as an ennobling ideal. Such flattery is hollow and insincere and can be regarded as but a meretricious substitute for genuine loyalty.

Oriental Review (10), 11th Nov.

36. "We see that a strong protest is launched against the way in which the Education Department proposes to prepare a new series of text-books for the public schools of the Presidency. The idea that Mr. Covernton, President of the Text-books Revision Committee, should write a series of Readers in English and that the members of the Committee should translate them into the different vernaculars of the Presidency has not commended itself to 'Education,' who, writing from Dhárwár, has made a counter-suggestion on the subject. He says that the aim and object of the Books Committee should be to make the younger generation of the different provinces thoroughly familiar with their languages in all their aspects. The method the Education Department proposes to adopt is not likely to instil into the minds of the young students a love of their national literature. 'Some might think it a fine thing to have all vernacular students in the country studying practically the same lessons. But it does not at all contribute to the healthy growth of a language, which is after all the best fruit of its study.' One other great objection, says the correspondent, is that our sentiments jar with those of our countrymen living away from us, and most with those of English people. It is true that there are some virtues common to the world, but their illustrations are never the same. Then, again, 'traditions which have become part and parcel of our national blood will be cast aside by the present method; and this method would, besides, fail in instilling even the common principles of ethics.' Again, it is pure literature and not science that 'Education' would like to see in the new Readers. He maintains that the latter should be taught to advanced students in primary schools by means of separate primers, and not by making the Readers 'quite a conglomerated mass of conflicting materials.' In short, he describes the present method as destructive and harmful in the extreme."

Al-Haq (46), 31st Oct., Eng. cols.

37. "We are pleased to learn that a Committee is shortly to sit at Poona under the presidency of Mr. Covernton for the purpose of revising the vernacular text-books. The work of revising the Sindhi text-books, we are informed, has been entrusted to Mr. Tarachand Shoukiram, Principal, Male Training College, Karáchi. This gentleman may be quite competent for the work, but for aught we know all the objections raised against the present text-books have emanated chiefly from the Muhammadans. The Muhammadans form three-fourths of the population of Sind, and consequently it is they who have most to do with these books......... The *Hyderabad Journal* writing on this subject in its last issue, remarks:—'As the reading public of Sind is mixed, we would suggest that while revising the books the Committe should take care not to use freely Sanskrit words which would be unintelligible to Muhammadans and Arabic or Persian words, which the Hindu students may find difficult to understand.' This is what we, too, have been contending for. Therefore, it is all the more necessary to raise a strong protest against the appointment of a Hindu gentleman to do the revision work alone. To the names already suggested by our contemporary, *viz.*, Diwan Kouramal and Mirza Kalijbeg we would add those of Sirdar Mahomed Yacub, and Mr. Ghulam Husen, B.A., LL.B. A selection could be made from these Muhammadan gentlemen. We beg specially to draw the attention of Government to this important matter."

Comments on a recent educational appointment in Sind.

Phœnix (11), 7th Nov.

38. A correspondent writes to the *Phœnix*:—"The announcement contained in the latest issue of the *Bombay Government Gazette* about the appointment of Mr. Sobhraj, Curator, Government Book Depôt, Karáchi, as Deputy Educational Inspector, Lárkhána District has filled my mind with a longing for the return of the old times. The announcement has come as a disagreeable surprise upon the members of the Educational Department, especially the senior graduates in the Department. For months past there was a rumour that Mr. Sobhraj would succeed Mr. Udharam, Deputy Educational Inspector, Lárkhána District. The rumour was at first set down as a joke, and it was hoped that Mr. Sobhraj's appointment was a calamity which might yet be averted; but like so many other jokes

in English politics, as, for instance, the appointment of Mr. Brodrick to the Indian Secretaryship, it has turned out to be true. There are graduates in the Department capable of discharging the duties of the post conferred on Mr. Sobhraj with honour to the Department and with credit to themselves. It, therefore, passes the wit of any man to conceive how such graduates could have been passed over to make room for a man who has not even matriculated, who has no experience whatever of teaching, and whose only qualification, if he has any, is that he has been a clerk in a Government office for a number of years and can draft ordinary letters fairly well. The graduates justly consider themselves to be ill-treated and insulted; and their dismay and indignation can be easily imagined."

Railways.

A grievance against the B. B. & C. I. Railway

Praja Bandhu (27), 8th Nov., Eng. cols.

39. "We desire to invite the attention of the B. B. & C. I. Railway authorities to an anomaly that has been in existence for some time past............ We understand that no third class carriage is attached to the through train going from Ahmedabad to Delhi. To this train only first, second and intermediate class carriages are attached. This being the case, those who have not the necessary means to travel by the higher classes have to pay the intermediate class fare. We have not to say much against this arrangement, although the Railway authorities, we believe, will not lose anything by attaching one or two third class carriages to such trains. This, however, is by the way. But the anomaly to which we desire to invite the attention of the authorities consists of the arrangement by which third class passengers joining at the Abu Road Station are allowed to travel by the intermediate class. We fail to understand the reason for an arrangement, which makes a senseless distinction of this sort."

A grievance against the Southern Marátha Railway Company.

Belgaum Samáchár (95), 9th Nov.

40. It is well known that the Southern Marátha Railway authorities have recently raised the rates of first and second class tickets and thereby imposed extra expense upon those who do not wish to travel by the third class. But the class of carriages employed on the Railway for the conveyance of first and second class passengers are so miserably equipped as to make it an act of injustice on the part of the Company to raise the fares for these classes. The second class carriages in particular are most inconvenient, so much so that those used for ordinary trains do not differ in any way from third class carriages. The seats are not cushioned, there are no upper berths and even the lights in the compartments are not provided with green baize so as to lessen their glare during the night. It is hoped that the Company will take steps to redress this grievance of second class passengers and use a better class of vehicles for their conveyance.

Municipalities.

Mr. Swifte, Collector of Poona, and the Local Municipality.

Mahrátta (9), 8th Nov.

41. "The city atmosphere is at present thick with rumours to the effect that the Collector of Poona has, in forwarding the annual Administration Report of the City Municipality to the Commissioner, Central Division, has made some very adverse remarks of a general nature against the working of that body. We are not in a position to know what the allegations exactly are. But in the case of a body like the Poona City Municipality, which has certain well-ascertained points in its administration on which one may expect an attack, it is not a difficult thing to guess what these allegations may be. And very probably the enemies of the Municipality have directed the attention of the Collector to those stock points, thereby exhibiting their want of originality even in a bad cause. We should be surprised at Mr. Swifte, the present Collector, who, we believe, can hardly be said to have any experience of the working of the City Municipality, taking the bit supplied by his irresponsible informants, and running away into recklessly making remarks damaging to that body. But we prefer not to make any comments on the action of Mr. Swifte so long as the exact nature of

his remarks is not revealed. In the name of fairness, however, we shall at this stage content ourselves with demanding that if Mr. Swifte has received any information of a serious character against the City Municipality has gone so far as to actually base thereon any accusations against that body, the latter must be taken by him into his confidence in the matter and asked categorically to explain the imputations or charges. It may be said that perhaps the Commissioner may not attach any importance to Mr. Swifte's remarks and drop the matter altogether. This is quite possible. But even in that case the necessity for taking the Municipality into official confidence is not, in our opinion, obviated. A stab in the dark is a distinct grievance, though it may not prove fatal. And, speaking on behalf of the City public, we have a right to demand that if the Collector has allowed himself to make any adverse remarks against the Municipality, these ought to see the light of day, whatever the action the Commissioner or the Government may like to take thereon."

Poona Observer (12), 12th Nov.

42. "The *Mahrátta* is very much exercised over the adverse remarks which Mr. Swifte, the Collector of Poona, is said to have made against the Municipality in submitting his Administration Report to the Commissioner, Central Division. We are at one with our contemporary in deprecating such a system of espionage where on the strength of one-sided hostile reports, unofficially made, a high officer of Government takes cognizance of the same and without giving those concerned a chance of explanation submits a damaging report to the higher authorities. We cannot conceive the frame of mind that can encourage the secret machinations of malcontents, who have their own ends to serve, by discrediting a public body like the City Municipality whose members cannot be said in any way to have wantonly lapsed from their public duty to deserve such secret poniard thrusts. It may be urged that an officer is quite justified in expressing an opinion in his official capacity on any subject to which his attention has been drawn. We grant this argument where a general expression of opinion is volunteered, but when at the same time the intelligence and administrative capacity of public men are seriously questioned, it is but right that both sides of the shield should be seen before a decision is arrived at one way or the other. Indeed this is a mere truism when the reporting officer is known to be not merely an executive functionary, but also possesses judicial experience. It is to be hoped the Commissioner will not act upon any report that is not made in justice and fairness."

Native States.

Lord Curzon and the Native Princes of India.
Jám-e-Jamshed (23), 12th Nov., Eng. cols.

43. "Lord Curzon, whatever people might say against his administration, will live down in history as the most sympathetic, discerning and sincere friend the Native Princes have ever had.......... His Excellency's predecessors were, as a rule, satisfied if a ruling Prince or Chief remained loyal and well-contented towards the paramount power. Other qualities in a Chief were not much insisted upon, and often the more sober and thoughtful section of the public was scandalized by warm praises from Viceregal lips of Chiefs and Rulers whose greatest title to distinction was that they were rakes and spendthrifts. Lord Curzon has made it clear that he would not be content with a Prince being merely a good feudatory, that he wants him to be an honest ruler and administrator, and that none need expect to stand well with him unless he stands well with his own people. How far this attitude has contributed towards the furtherance of good government in the Native States can be easily imagined. Those who have, off and on, been criticising his strong attitude towards Native States, and proclaiming that it has been causing uneasiness among a host of loyal and devoted feudatories, might well make a note of the fact that, whatever the pleasure-seeking class of Chiefs may think and say about Lord Curzon's policy, the wiser and better class of Princes and Rulers of India have nothing but praise and admiration for His Lordship. The warm and cordial approval that His Excellency's administration has met with from rulers like the Maharaja of Jeypore, the Nizam of Hyderabad, the

Raja of Nabha, not to mention others, is a proof that the efforts that His Excellency has been making to awaken the Princes and Chiefs of India to their duties and responsibilities have not failed to be appreciated. It is impossible that Lord Curzon's motives and intentions could have been mistaken by such Princes; and the speech which His Excellency delivered at the banquet at Nabha on Monday last will confirm them in their impression that what Lord Curzon wants and aims at is nothing but making the Chiefs honest, faithful, virtuous and industrious rulers. Toasting the venerable Raja of Nabha, he dwelt upon his devotion to his sovereign, his religion and his people as 'the three supreme objects of attachment for a worthy prince.' Surely, a Viceroy who honours a Prince like this, who considers it to be 'a privilege to be associated with so fine an example of his class and race,' cannot be aiming at anything unworthy, cannot be accused of cherishing sinister feelings towards them, cannot be charged with being either unsympathetic or hostile."

Lord Curzon's speech at Patiala.
Jám-e-Jamshed (23), 11th Nov., Eng. cols.

44. "It is no exaggeration to say that if any one single factor operated more powerfully than another towards the consolidation of the British Empire in India in the latter half of the nineteenth century, that factor was the boundless and almost magnetic influence which Queen Victoria exerted over her people.......... The speech Lord Curzon delivered at Patiala, on the occasion of the unveiling of her statue, last week, has given them yet another proof of the kindness and goodwill she always evinced towards them. Every Viceroy and Governor that came to India was told to treat the Indian people kindly; Lord Curzon, the last of her Viceroys, was enjoined to do the same; and this reminds us of one remarkable fact which can never be too often mentioned, as it constitutes one of the greatest reasons why we, Indians, should cherish the memory of that great and good sovereign more fondly than any of her other subjects. It is well-known that the famous Proclamation of 1858, which is justly known as the great Charter of the Indian people, was the outcome of her special injunctions to her Minister; and we can never forget that, though statesmen of both the parties so often sought to evade the responsibilities imposed upon them by that Charter, the Queen herself never forgot the pledges therein conveyed to her people, and always impressed on her Ministers the duty of observing them both in spirit and in letter.......... This it was that constituted her special claim on our gratitude, and, we trust, the Indians will remember it always for generations to come."

Kál (110), 13th Nov.; *Kesari* (114), 18th Nov.

45. At Patiála the Viceroy was presented with an address of welcome which was read by Sardar Gurmukh Singji, President of the Council of Regency. In the course of that address the following sentence occurs:—"We have done what in us lay to honour the Queen's memory and to carry it down to generations yet unborn.' Now, we have nothing to say against the sentiments expressed in the first part of the sentence, because it is but natural that the present generation should desire to demonstrate practically their feelings of high respect for her late Majesty. But it may reasonably be asked what right the present generation has to speak about the sentiments that should actuate their descendants. The present generation consists of men who are servile and guilty of treachery to the cause of their country. Why should they then hope that their descendants should profess the same sentiments as they themselves do? The Sardar went on to assert that Patiála had remained faithful to the British Crown for fully a century and would remain so in future! Perhaps the next generation might come to think that the people of the past and the present generations had neglected all opportunities during all these years of advancing the welfare of their country. The Viceroy, in replying to the address, referred to the words spoken to him by her late Majesty when he came out to India and the command she then laid upon him to be kind to the Indians. Now, it is all very well for the present generation to feel flattered by such words emanating from their late sovereign. But posterity may perhaps be inclined to ask what actual benefits have been conferred by Her Majesty upon the people of India? They might even remark that she did not even trouble herself about the fulfilment of the solemn pledges conveyed to the people of India in her gracious Pro-

clamation. [The *Kesari* writes:—The Viceroy paid a high tribute of eulogy to the late Queen-Empress in unveiling Her Majesty's statue at Patiála and made a reference to the parting words of command with which Her Majesty charged him when he was sent out as Viceroy of India. We have nothing to say against the Viceroy's panegyric upon the manifold virtues which adorned Queen Victoria, but what we regret is that while Her Majesty was actuated by mercy, justice and sympathy for her subjects, the authorities, who wield all power and authority in India, are actuated by quite other qualities, and that the only lasting benefit derived by India from Her Majesty's noble virtues is the Proclamation, which is described as "an impossible charter" and which has not yet been acted upon in practice to any great extent.]

The Rajopadhye's case.
Samarth (40), 11th Nov., Eng. cols.

46. "The more we think of the consequences of the unexpected failure of justice in the Rajopadhye case at the hands of the Bombay Government, the more we are impressed with the consideration that the action of Government cannot be explained on any other ground than an inadequate conception of the real magnitude of the matter complained of and also the insufficient enquiry into the *pros* and *cons* of the real issues involved therein. The fault does not seem entirely to lie with the Bombay Government. It appears that the other side of the question reached Government, if it did at all, after their ears were poisoned with all the misrepresentations, to use the mildest expression, from the side of His Highness. The ears of the Bombay Government have been, at least, impervious to the straightforward arguments of a whole community whose religious conscience has been sorely wounded in the controversy. Else, we are sure that the clearly worded petition of the Kolhápur Brahmavrinda would never have gone unheeded......... We know that it can never be the aim of the Kolhápur Brahmavrinda to lower the status of their beloved ruler; but they have been, in the present case, unable, almost in spite of themselves, to accede to the wishes of His Highness. His Excellency Sir J. Monteath would have raised himself in the estimation of all fair-minded people, if he had graciously granted an interview to the deputation of the Kolhápur Brahmins.......... (After quoting lengthy extracts from the printed petition submitted by the Brahmin community of Kolhápur to His Excellency the Governor, the paper adds:—) "The above copious extracts will speak for themselves. They will clearly show that there has been a rational opposition to the attempts of His Highness to suddenly introduce an innovation and that it is not out of sheer defiance of the Maharaja's authority that the Brahmins of Kolhápur, like Shrimant Rajopadhye, incurred the wrath of their Maharaja. The decision of the Bombay Government in the Rajopadhye case was evidently given before this petition of the Brahmavrinda reached them, and we have no doubt that if it had been before them earlier, that decision would have been otherwise. For, we are firmly of opinion that the Rajopadhye case and others similar to it have only to be examined on their merits, to be decided in favour of the aggrieved parties........ The petition is now before the Bombay Government, and we hope that they will institute an independent and thorough enquiry into the matter. If they do so, they will find reasons to modify their views and redress grievances complained of. In its vernacular columns the paper writes:—According to the *Mahrátta* of Poona, there is a rumour that the Bombay Government are under the impression that if they were to reverse the Maharaja's decision in Rajopadhye's case, the Brahmans of Kolhápur would rise in revolt against the Maharaja. But we beg to assure them that the Brahmans of Kolhápur will not even dream of doing any such thing, deeply imbued as they are with feelings of attachment and loyal esteem towards the Maharaja. The Maharaja is at present under the influence of some selfish and short-sighted advisers, and the object of the Kolhápur Brahmans in appealing to the Bombay Government is no other than that they should give proper advice to the Maharaja. The Bombay Government should, therefore, consider the petition of the Brahmans of Kolhápur and rouse the Maharaja to a sense of his duty."

Mahratta (9), 8th Nov.

47. "Last time we referred to the decision of the Bombay Government refusing to interfere with the action of the Kolhápur Darbar in regard to the estates of Shrimant Rajopadhye. If all

the rumours that one hears about this and other things that are at present taking place at Kolhápur are true, one does not know whether to marvel at the folly of His Highness and his advisers or the perversity of the Bombay Government who are pretending to sleep over, but are really watching closely, the drama that is now being enacted at Kolhápur. The outside public is cognizant of only one of its aspects under the name of Vedokta, and we may soon take up the subject in order to show all its multifarious forms in their true colours. For the present, we refer only to one of these rumours, namely, that the Bombay Government refused to interfere in Rajopadhye's case because they were frightened with the bugbear of a Brahman rebellion in Kolhápur in the event of the action of the Maharaja being upset. We do not know how far to credit this report, but if there is any truth in it we would like to be told who is responsible for this impudent hoax. Whoever he may be, he has perpetrated a cowardly libel on an innocent community who have borne their ills so long and so patiently. Two facts connected with the decision of the Bombay Government have universally attracted notice, namely, its extreme brevity and its having been given during a temporary *regime* when, it was first thought, any matters of real importance would not be decided. The Rajopadhye case has been on the file since May last, and we believe the Kolhápur State or the British Empire would not have been in danger if Lord Lamington, the permanent incumbent, had been allowed to have his say on it after his arrival in December. The Rajopadhye case, apart from its other aspects, involved the very important question of British guarantee to subjects in Native States—a subject which certainly deserved better consideration than three or four lines dashed off during the temporary gubernatorial halt at Bijápur of the acting Governor. People are wondering why the matter was delayed until Lord Northcote went away and then disposed of in hot haste before the new Governor arrived. Sir James Monteath and his two helpmates, the Honourable Mr. Muir-Mackenzie and the Honourable Mr. Edgerley, have never been known to be over-sympathetic to Indians; and the public, rightly or wrongly, believe that the Judicial Member, the Honourable Mr. Fulton, whose sense of justice and fairplay when on the High Court Bench was well-known, must have taken a different view of the case, but being in the minority must have been over-ruled. If so, the decision of the Bombay Government can never be regarded as final, especially as the several principles involved in the case are too important to be summarily discarded."

Brahmodaya (166), 7th Nov.

48. Sir James Monteath is said to have given an adverse decision in Shrimant Rajopadhye's case because he was given to understand that the Rajopadhye belonged to Tilak's party, and it has been intimated that His Excellency should have been informed that there was no truth in the report that had reached his ears. We do not think, however, that His Excellency is so mean-minded as to be guided or influenced by such considerations. It is not the policy of our rulers to make such distinctions in governing the country. Do we see any instances of men who have received a Government bounty because they ranged themselves under the banner of Mr. Ranade or Mr. Gokhale. The policy of our rulers is like that of the monkey in *Æsop's fable* that swallowed the whole of the cheese and cheated both the parties to the dispute of their dues. Besides, who is Tilak? Is he a DeWet or a Botha or a Nana Fadnavis? Has he any arms and ammunition with him? He is only a journalist and an educated native of India, who has the good of his country and his countrymen at heart and strives to promote it to the best of his ability. Is it necessary for the Rajopadhye to disclaim sympathy with such a man? Should he openly declare that he does not care for the welfare of his country and that he likes his countrymen to be in British bondage? Surely, Sir James Monteath is not so weak-minded as to be influenced by such selfish, hypocritical professions of mock loyalty.

Vyápári (151), 8th Nov.

49. The Bombay Government have rejected the Rajopadhye's appeal against the decision of the Political Agent, Kolhápur and Southern Mahratta Country, in the Vedokta case. If the British Government refuses to redress wrongs done by the Native State

authorities, whence are the subjects of those States to obtain redress? We understand that Mr. Rajopadhye intends to take the matter in appeal before the Government of India, and we strongly advise him to do so. The Kolhápur Brahmans are at present in an awkward dilemma about the Vedokta. If they gratify the Maharaja's whims, they run the risk of being excommunicated by their castemen elsewhere; if they do not yield to the Maharaja's wishes, their *inams* are likely to be confiscated and they themselves would be reduced to beggary. Naturally, they have decided to act, under these circumstances, according to the dictates of their religion. The confiscations will no doubt help to fill the Maharaja's treasury, but he should remember full well that wealth acquired in this manner has never done and will never do any good to the acquirer. The decision of the Bombay Government in the Rajopadhye case is unjust; nay, it will embolden the Kolhápur Durbar to confiscate other *inams*, too. The Rajopadhye is ready to perform those services for the performance of which the *inam* had been granted to his family. As the Maharaja's ancestors had not granted the *inam* to the Rajopadhye family with the object that the latter should perform religious ceremonies in the Maharaja's palace according to the Vedic ritual, the Maharaja has no right to confiscate the *inam*. The confiscation can be justified only on the principle of "might is right." But justice and truth are sure to triumph in this world in the end, and the unjust will certainly be punished by God.

Alleged degenerate condition of Inamdars, Vatandars, &c., in the Kolhápur State.

Brahmodaya (166), 7th Nov.

50. An association like the Khots' Association at Ratnágiri is a sad desideratum at Kolhápur to elevate the condition of local Inamdars, Jagirdars and Vatandars and to safeguard their rights and privileges. We are really grieved to see them in their present deplorable plight. They are the descendants of brave and illustrious ancestors, but have not inherited any of their noble traits of character. They squander their incomes upon ignoble objects and never think of their rights or independence. They have no sympathy for their poorer countrymen and are ignorant of the present condition of the country. They do not feed the poor, but are fond of entertaining Europeans on a lavish scale. They like to buy English furniture and large portraits of Englishmen and to hang in their drawing rooms, but never those of Shivaji and Tilak. They never think of their religion and care not for the acquisition of knowledge.

Intelligence extracted from the Press.

The Honourable Mr. Parekh's visit to Gujarát for making enquiries about the damage done to crops by locusts.

Sánj Vartamán (77), 9th Nov.; *Gujarát Mitra* (20), 8th Nov.

51. The Surat correspondent of the *Sánj Vartamán* writes:—The Honourable Mr. Parekh, who is called the father of the Gujarát rayats, is at present on a visit to this calamity-stricken province and is engaged in making personal inquiries in different parts of the district about the extent of the damage done to crops by locusts with a view to submit a representation in the matter to Government. A few days ago Mr. Parekh visited Párdi Táluka, the rayats whereof are reduced to a most miserable plight in consequence of the total destruction of their crops by heavy rains and by locusts. It is said that the land assessments in the táluka being very exorbitant, several agriculturists have left off cultivation and are eking out their livelihood by working as day-labourers. [The *Gujarát Mitra* publishes a similar report.]

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th November 1903.

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[No. 47 of 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st November 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brahman); 40.	...
69	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brahman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annáchárya Bálachárya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Nárayan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	......	...

Politics and the Public Administration.

British character as viewed through Russian and Indian spectacles.
Kál (110), 20th Nov.

1. In India Englishmen are praised highly for their humanitarian principles, but on the Continent of Europe small credit is given to them for tenderness of heart. It is said that English sailors are not ready to succour foreign crews in their troubles at sea. Recently a Russian vessel, which carried some Russian students on board, happened to be tempest-tossed at sea and was on the point of foundering. In this distressing situation, her crew sought assistance from a passing British ship and made all possible signals for help, but these were absolutely unheeded. A Russian journal commenting on the incident writes:—"Is it not now time to draw attention everywhere to the inhuman action of these beasts of prey? Is it not time that we and other nations demanded that the English should drop their savage scowling? Were European ports closed to English vessels, on whose decks walk haters and murderers of mankind, then the English people would turn tractable; they are gentle and humane when their pockets are touched." It is startling to read such choice epithets applied to Englishmen, whose tenderness of heart is beyond dispute. It is difficult to say whether our view of the British character is mistaken or whether the view expressed by the Russian journal is an exaggeration and a distortion of facts, prompted by rank hatred of the British. In India, of course, each successive occurrence of famine or outbreak of plague furnishes us with additional proofs of the humanitarian impulses of the British. Famine relief works and plague hospitals are standing monuments of British philanthrophy. Whether even here the British are actuated by their shop-keeping instincts it is difficult to say.

Eastern and Western conceptions of sedition.
Bramhodaya (166), 14th Nov.

2. The Indian conception of a ruler is that he is partially an incarnation of God and as such he is revered as a sort of Divine Being. As the people are brought up in this belief, they seldom rise against their rulers. But the latter gradually forget the reverence felt for them by their subjects and lord it over the people as they like. They levy a variety of taxes from their subjects and strengthen their own position by disarming the people and increasing the army. Sedition is defined as disaffection towards the ruler, and if the people meet together to consider questions affecting their common interests, they are branded as seditious. It is doubtful whether sedition should be interpreted in the narrower sense of ill-will towards the ruler or that of ill-will towards the State. In Western countries the word is understood in the latter sense and even kings, who are only nominal heads of the constitution, are charged with sedition. The British did not introduce this true conception of sedition into India, which they look upon as a conquered country. But it is the duty of the people to see that they are not guilty of disaffection towards their country. At present this kind of disaffection seems to be rampant in India. As the country is governed by an alien people, the character of their rule is necessarily despotic and the officers of Government are likely to be corrupt and unjust, while their efficiency is often measured by the amount of land revenue they are able to collect.

India and Mr. Chamberlain's scheme of fiscal reform.
Mahrátta (9), 15th Nov.

3. "Sir Mancherji Bhownaggree has done a useful service in getting Mr. Chamberlain to express clear and definite views as regards the position of India in his tariff scheme. The reply of Mr. Chamberlain amounts to a guarantee, so far as he is personally concerned, that India would not be compelled to join in any scheme of preferential tariffs against her wishes. Personally Mr. Chamberlain, however, seems to be of opinion that it would be to India's interest to get a preferential tariff for tea, indigo and wheat. But he has not on his own showing considered the probable disadvantages which would result to India if he casts in her lot with England. It is well known that in the Cabinet inquiry into the fiscal problem the case of India was totally passed over, so that it is yet an open question whether India would benefit by joining England in the proposed fiscal policy. The Finance Minister of the Government of India is said to have considered the question from the point of view of India; but it is not known what conclusions he has arrived at. Unusual interest,

therefore, attaches to a consideration of the whole question from the Indian standpoint, though the contingency of Mr. Chamberlain returning to Parliament with a majority to enforce his views and to decide the fate of India in this respect is very remote and even problematical."

Kesari (114), 17th Nov.

4. Mr. Chamberlain said in reply to Sir M. Bhownaggree that the wishes of India would be fully considered before she was included in the scheme of preferential tariffs. Are we to understand from this that India is usually consulted in matters affecting her interests? As a matter of fact she is looked upon simply as a milch cow and her resources are used in giving fat salaries to Europeans, while in political matters she is treated as a negligible quantity. True, Lord George Hamilton recently put in a word on behalf of India in criticising Mr. Chamberlain's scheme, but his reference to this country was prompted more by dialectical exigencies than by a real solicitude for the welfare of India. If India, according to Lord George Hamilton, ought to be consulted along with the British Colonies on the subject of preferential tariffs, does she not equally deserve to obtain the rights enjoyed by the self-governing Colonies? But it is after all clear that the Colonies are bound to the mother country by ties of blood, while India is looked upon as a step-child.

Lord Curzon's mission to the Persian Gulf.

Kaiser-i-Hind (24), 15th Nov., Eng. cols.

5. "On Tuesday night the Viceroy and Governor-General of India will embark on his high mission to the Persian Gulf, escorted by an imposing array of men-of-war, the outward symbol of strength of the greatest Sea Power on the surface of the earth. Whether the mission will bring in its train, in the revolving course of time, weal or woe, not only to India but to Great Britain, is a problem. The politics of the Gulf have of late assumed a threatening aspect which are destined very soon to drag into their vortex almost all the Great Powers of Europe. Each Power is in rivalry with the rest to have what is ostensibly called 'an open door' for purposes of extending its commercial relations. Europe is exhausted. The American Continent has also been well-nigh exhausted. Asia alone during the last few years, specially since the shooting up of Young Japan as the first eastern nation, strong and independent to withstand the encroachments of the West, has presented a wide field for the fulfilment of the object in view. These eagle-eyed Powers have surveyed all the Asiatic ports from Smyrna and Bagdad to Aden, from Aden to Bushire, from Bushire to Karáchi, from Karáchi to Calcutta, from Calcutta to Penang, and from Penang to Shanghai and Pekin. Two of them who, as they allege, have been driven by the 'might resistless of destiny' to occupy the greater portion of Asia, are not only endeavouring to secure more trade ports hither and thither, ports which, under the guise of commerce, shall also serve as naval bases for military operations, but are strenuously seeking for more territories on land, notably in regions which half a century ago were almost impenetrable and therefore safe from their covetousness—in Central Asia, in Thibet, aye, in China itself. Meanwhile, the Bagdad Railway has attracted greater attention than before to the Persian Gulf. While the British, by sedulous nursing, have almost converted that Gulf into a British lake, just as the Black Sea is a Russian one; the Germans, the French and the Russians have determined to have a foothold there. The British naturally resent this threatened intrusion. They look askance at these new poachers or buccaneers. It was not for them that for the last hundred years the British have been nursing the Gulf. And now when the dish is cooked and ready, these interlopers cannot be allowed to swoop down upon, and make a dinner of, it. While this is the case, the Russians, irrespective of the Germans and the French, who are still a negligible element in the future partition of the Persian Gulf, think that the English should be prevented from advancing from Bushire northwards and eastwards. Persia, they rightly allege, is really Russian. They have sedulously nursed it for at least half a century past. They have made roads and railways there and have advanced millions of roubles on the security of the Persian Customs revenue. They have planned other strategic roads and railways—all having for their ultimate aim the invasion of Afghanistan from the north-east and of India from the south-east. Kabul, Kandahar and Herat are the objective. Seistan is the way through which

the last two could be acquired. Hence the Russian looks askance at England and thinks her a poacher in his preserve, just as England thinks the Russian a poacher in the Persian Gulf. It is the old story of diamond cutting diamond. The events which have happened in the Gulf during the last two years have made both extremely alert and both are endeavouring from their respective points of view to encroach on each other's preserve. This is the game. On the one hand having dangerously extended its frontiers all along the Himálayan range, thanks to the precious 'forward policy,' the Indian Government finds itself to-day in the position of the man, who has exposed himself at all points of the compass by having recklessly ventured to step out beyond his own 'compound wall' within which he had previously remained secure and strong. More. Its weakness being exposed, it finds out late in the day how its flanks, too, are exposed to the attack of its most powerful neighbour. Eastern Persia is one flank which is at present greatly threatened. Thibet is the other. No wonder that rivalry of a most dangerous character has set in. In the direction of South-Eastern Persia there is this future complication that German and the French are also intent, though at present in the background, on having an open door in the Persian Gulf. More. This rivalry is giving a great stimulus to the Powers to discover other ports of a strategical character which can be occupied in the Gulf of Oman, aye, even in the Red Sea. The British Government is positively alarmed lest one day it should be checkmated at Aden on the one side and at Muscat on the other, leaving alone the complications that may arise in the Gulf itself. A powerful Russian squadron can easily, in the event of war, menace British ports like Karáchi and ports belonging to Native States like Veráwal and Porebundur. The situation cannot be viewed without grave uneasiness. From all this it will be plain why the Viceroy, who seems to be fully conversant with the politics of Russia in Persia, is anxious to repair to the Gulf and see how far the petty Chiefs of many an island and islet on the coast can be brought within the pale of British influence and how far the Gulf itself can be made quite a close British lake.......... This, then, is the genesis of the Gulf politics at the present hour. And this is why Lord Curzon is going to make his hold of the British Government secure in the Persian Gulf as it is the new *point du appui*, whence India and Egypt alike are threatened. It remains to be seen what consequences will follow the naval demonstration and the Durbar. To our mind the coming functions seem to be fraught with momentous consequences for the safety of India. The British Indian Empire is growing most unwieldy while the British nation at large, situated at a distance and continuously involved in its own domestic squabbles, is entirely careless as to the future. It is unfortunately devoid of any far-sighted statesmen of the first rank. Under the circumstances Viceroys do as they please. Their actions are ratified or condoned. Just as the pro-consuls of Rome wielded absolute military power in the distant provinces, so do Viceroys in India. And as those pro-consuls were greatly instrumental in enlarging the boundaries of the Roman Empire east and west, so are our modern Viceroys. But Augustus I and Trajan sounded a warning note to their respective successors to desist from the temptation. It remained unheeded, and history has told us what befell the Mistress of the World. The Anglo-Indian men of trade and commerce are selfish and deluded with the belief that the wider the range over which the British flag waves, the merrier for their trade. There are, we repeat, no statesmen to check our ambitious and inexperienced Viceroys and our avaricious foreign planters and traders, while it is a mournful fact that the mass of the Indians are steeped in abject poverty and helpless and voiceless to arrest the progress of this mischievous expansion. What may be the consequences in the near future it is impossible to forecast. To us it seems fraught with the greatest evil and danger to the British Empire at large. We cannot but deprecate in the strongest terms the militant activity of a most unrighteous character which has once more seized the British Indian Government. The policy of isolation, of remaining within the safe and impregnable natural boundaries of the country, has completely given way to a reckless policy of unbounded expansion by land and sea, regardless of cost. This policy is foredoomed to failure and disaster. Under the circumstances, we view with the greatest misgivings the new policy which is to find body and form under the Viceroyalty of Lord Curzon in connection with this mission to the Persian Gulf. It is another of those Curzonic Will-o'-the-wisps with which he seeks to dazzle the stolid and ignorant British nation as much as he sought to dazzle it nearly twelve months ago with the *ignis fatuus* of the Grand Durbar at Delhi."

Accident to Lord Kitchener.
Voice of India (16), 21st Nov.

6. "A serious accident to the one man who, according to the growing belief, can place the military organisation of Great Britain on an efficient footing, cannot but be keenly and anxiously regretted all over the Empire. Somehow, Lord Kitchener's horses have not taken kindly to Simla and its coolies. Though the bones of his leg are broken, there is fortunately no compound fracture, and every hope is entertained of his early recovery. We share this earnest hope for the quick and complete restoration to health and strength of one who has brought so much glory to the name of England, and who is regarded by so many people, from Lord Rosebery downwards, as one of the pillars of the military strength of the British Empire."

Alleged decline of India under British rule.
Jain (64), 15th Nov.

7. The decline of India is generally believed to have commenced since the advent of the British in the country. The wealth of the country is being remorselessly drained away, and the people who are daily growing poorer and poorer are crushed under heavy burdens of taxation. In fact, Europeans are sucking the very life-blood of India. Famines have become frequent in the country, while trade is well-nigh ruined. The authorities pursue a policy of distrust and do not redeem the pledges of the Queen's Proclamation. The people have been disarmed and thus rendered effeminate and defenceless against the attacks of dacoits and wild beasts. Our rulers are hard of heart and do not pity our woeful lot. If any one complains against the present state of things, he is at once put down as disloyal. Englishmen are obliged to mete out justice to a fanatic people like the Afghans, but pay no heed to the wails of the Indians, because the latter happen to be docile. We hope Government will sooner or later redress the grievances of the Indians so that the latter may not cease to be docile.

Mr. B. M. Malabari's appeal to Lord Curzon for the revival of the village *panchayats*.
Voice of India (16), 21st Nov.

8. Mr. B. M. Malabari writes in the *Voice of India* :—"In their very sympathetic letter of 24th October, Lord Curzon's Government say that but for certain inherent difficulties they will be only too glad to accede to my request on behalf of the rural population. I am thankful for this assurance and hope in good time to convince the authorities that there are no insuperable difficulties in the way. The 'legal difficulties,' to which they refer, can be disposed of before long ; indeed, they need not trouble Government if they go upon an executive order. As to difficulties of 'control and audit,' surely they have overcome these in other cases. We have numerous village Post Offices in India. How have Government managed the control and audit of these ? Where there is the will there is the way......... To say that the villagers have lost their power of corporate existence is very much like adding insult to injury. If the corporate spirit is disappearing from our villages, we have mainly to thank the policy of Government for it. The foisting of a troop of low-paid official underlings on the villagers, men who are armed with departmental laws and rules and who have as it were to create rather than prevent breach of such laws and rules, to make difficulties for the people instead of settling them—what could you expect from such policy ? Is it any wonder the villagers have lost heart ?—that they believe the Sirkar does not wish them to do anything for themselves ? Terrible would be the tale of their privations and deprivations if some one with the special talent and experience were to tell it. Take famine. How many of the preventive works entrusted to the local official agency have proved costly failures ? The villagers themselves, properly guided, would have managed things better as well as cheaper. Then, as to famine relief, it is doubtful if four annas out of every rupee intended for the remote villages always reach them and reach them in time. Take vaccination. Do not petty officials of the Department practise arm-to-arm vaccination even after it has been strictly prohibited ? What do they do with the money

intended for the calf? Under the law they cannot torture the village children, communicating disease from one to another by a process which looks like systematic butchery. But what is the use of multiplying instances? Everyone knows what the life of the Indian villager is. From birth to death he is practically at the mercy of the hounds of our State Departments, worried day after day in every detail of his miserable life. To say that this perpetually worried, over-awed population are losing the power to manage their own communal affairs—is this not adding insult to injury? You have done your worst to grind out their genius for corporate action, and now you complain that Indian villagers have lost the requisite public spirit! No, no, that is neither wise nor right. Give them a chance in a matter—make them independent of the departmental underlings, who now shadow them at every turn, and you will see that the *panchayat* idea is indestructible. It is at present lying dormant; you have simply to revive it. India is pre-eminently the land of *panchayats*. To the Indian eye the village is the real administrative unit of the Empire, the vital cell, so to say, of the body politic. Since the Government of Lord Curzon are in earnest in this matter, will they kindly have a look at the Village Works Code in operation round about Surat? It may provide a modest working hypothesis." [Elsewhere Mr. Malabari quotes the opinions of Dewan Bahadurs Ambalal Sakarlal and R. Raghunathrao in favour of his appeal to the Viceroy.]

Bombay Samáchár (56), 16th Nov.

9. We find it difficult to concur with Government in considering Mr. Malabari's proposals for the revival of village *panchayats* to be impracticable. Sir Walter Lawrence states in his reply to Mr. Malabari that legal difficulties stand in the way of adopting his suggestion to invest the *panchayats* with control over a certain proportion of the local cess with a view to devoting it to local purposes. We are sure the difficulties complained of can be removed by a mere stroke of the pen if Government are really in earnest in the matter. Sir Walter further argues that the spirit of corporate action does not exist among the people. We are not sure if this so. We rather think that the spirit lies dormant on account of want of opportunities for development. But that it is not wholly extinct must be clear to any one who has even a superficial acquaintance with the working of caste *panchayats*. We are sincerely thankful to the Viceroy for the concession regarding free pasturage and recreation grounds, and we would suggest to his Excellency to appoint a mixed Commission of officials and non-officials to select suitable plots of land for the purpose.

Gujaráti (19), 15th Nov., Eng. cols.

10. "As is the case so often, Mr. Malabari's note on the revival of the old village *Panchayat* system in India has been received by the Government of India in a spirit of *non-possumus*. It has been often pointed out in the public press and in the speeches of non-official Councillors in our Legislative Councils that villages have so far not derived substantial benefits from the local cess levied therein. Mr. Malabari is right in observing that even trunk-roads have been paid for from this local cess and that the cess has been used for *general* taxing purposes, instead of being devoted to advancing local objects. It might be that in Surat 30 per cent. of the cess is spent on local village works, but in view of what is well-known to those who are acquainted with the condition of our villages, it cannot be said that a substantial portion of the local cess is applied to local purposes in other talukas or districts. Sir Walter Lawrence points out that other Local Boards should do what has been done in Surat. But that is only a technical defence. The fact remains that a large portion of the receipts of the local cess has been employed in the past for non-local purposes, and that Government have lamentably failed to ensure lawful and proper administration of the cess as public trustees for the ignorant villagers who are absolutely powerless to control or in any way to influence the financial administration of officialised Local Boards. For our part we fail to see why local *Panchayats* at least in more advanced villages should not be utilised for the proper administration of the local cess for local purposes after consulting the Taluka Local Board. There are villages that are very small and without even a vestige of corporate life or public spirit. But there are others with intelligent residents

quite competent to look after local interests under the supervision of Local Boards, and there is no reason why a beginning should not be made in some of these typical villages to teach the people how to manage their own affairs. There are many villages without any common village land, and we are glad to learn that the Indian Government have directed the Bombay Government to set apart a reasonable area immediately surrounding the villages for joint use. It is too much to expect, as Mr. Malabari does, that Government as a jealous and even rack-renting landlord will ever consent to recognise the *right* of villages in the occupancy of a certain number of acres for pasturage and other objects. On the contrary, the complaint in several places is that villages have been deprived of their immemorial right to pasture in what they had all along looked upon as their commons. The attitude of the ever-grasping Land Revenue Department and the ever vigilant Forest Department are an effective bar against the realization of any such idea like the one advanced by Mr. Malabari."

Rást Goftár (28), 15th Nov., Eng. cols.; *Jám-e-Jamshed* (23), 16th Nov., Eng. cols.

11. "No one who is acquainted with Mr. Malabari's writings would be surprised to learn about his appeal to the Viceroy on behalf of the village communities in India. He is of opinion that the Indian people have had a larger dose of Western institutions administered to them than is really good for their constitution; and that it would be on the whole better if the British Government sought to give a larger scope to the old village *Panchayats* with a view to make their rule beneficial to the masses. The reply Mr. Malabari has received from Sir Walter Lawrence on the subject shows that there are some inherent difficulties in the way of Government doing all that Mr. Malabari wants. Nevertheless, it is a very sympathetic response that has been given to his appeal; and a close perusal of the letter would show that Mr. Malabari has gained a great deal. The Government have notified their willingness to assign a certain area of free land to each village for joint use—the Bombay Government having been already addressed on the subject. They would also appear to be willing to concede that a certain portion of the local cess paid by every village should be spent on the village itself. Here Mr. Malabari would seem to have distinctly scored; and those who know how keen the grievance of the village folk has been in this respect, will easily appreciate the value of the service he has done them. We dare say we shall hear something more about this new crusade of the veteran journalist. He is not the man to let the reply of the Government be the last word on such an important question." [The *Jám-e-Jamshed* makes similar comments.]

Mr. B. M. Malabari on the Congress movement.
East and West (3), for Nov.

12. In the course of an article headed "Ranade and his Times," Mr. Malabari writes:—"Let us glance at the history of the Congress movement. It suits one of my critics to insinuate that I am an enemy of the Congress. As a matter of fact, the Congress started from *my house* at Bombay, where its prospectus and its first batch of Resolutions were drawn up by the chivalrous Englishman whose only fault was that he mistook poor old-world India for a modern British or American constituency on a huge scale. Whatever our differences in other respects, the principles of the Congress, so far as they refer to watching, guiding and correcting the Administration, have been the guiding principles of my life—they constitute the bones and fibres of my being. How could I oppose what is the essence and inspiration of my own existence? The Congress so far has been like a mother to me. It is, indeed, the mother of our modern movements. I am not one of those who keep asking 'What has the Congress done?' Why, had she done no more than ushering in so many of our present-day movements—our social, religious, industrial and other Conferences—she would have amply justified her existance? This vast output of national energy, even as an indirect result—the Conferences are so many step-daughters of the Congress—is something to be proud of. But if the Congress has proved so far to be the mother of our public movements, has she, like the mad mother dog, devoured or starved to death her own offspring? What has become of our local Political Associations which the Congress was expected to feed, and which in their turn were to feed the parent

movement? We seem to have learnt to neglect our large local interests in trying to conserve our energy for national purposes during the Congress week. And equally true it appears that the Congress week takes us unawares—we are hardly prepared just when it comes at the end of a twelve-month. Where is the constitution of the Congress which we undertook to provide years ago? We attack the methods of the official bureaucrat, but ourselves follow the worst of these methods. We have undertaken to represent the nation. Who are our representatives at the Congress Board? Who made them our representatives? Whom do the representatives represent, and how? On what questions do they represent the nation? Do we really consult the wants and wishes of our constituents, or deliberate upon the questions that affect them? Is it not true that we rush through the Congress work helter-skelter in three days, which ought to take us weeks of careful consideration? This is not my own opinion—it is urged by Congressmen themselves. Not even a national movement can defy the ordinary rules of business, condensing 350 days' work into three days' talk. The thing is impossible even for giants and miracle-workers. If what is said about our methods of work be true, what does it show? 'But where are the sinews of war for a regular organisation?'—you ask. Well, I am familiar with the spectacle of the hat going round for subscriptions flung into it with indignant protests. Every rent thus made in the poor old hat means a fresh nail driven into the coffin of the Congress—in other words, the grave of our political reputation. Can a grand movement like the Congress flourish on eleemosynary aid, on chance subscriptions grudgingly given by half-hearted sympathisers? Where is our commonsense that we go on crying 'Give, give, give,' without showing proper work for what we have already received in trust for the country's good? What national questions have we finally decided during these seventeen years? On how many important subjects have we effectively convinced the Government and compelled it to acquiesce, or enlightened the public as to the need of cooperation? Would it not be better once for all clearly to define the position of the Congress? For instance, is it working for the people? If so, we must take up the poor man's questions—Salt, Forest, Abkári, Irrigation, Land assessment, Police, Court-fees, Village conservancy, &c., not merely the abstract principles (as presented in 'omnibus' Resolutions) underlying the enactments, but also the effects of their operation on the daily life of the people. We must employ qualified agents to go about collecting materials, and to submit them to a properly constituted committee of experts with a paid Secretary to carry out their instructions....... But if the Congress does not undertake to represent the masses directly—I should prefer to keep the Rajas as well as the rayats out of its whirl—let the leaders say plainly that it is a movement intended chiefly and primarily for the English educated classes. There is no shame and no harm in avowing this object. In that case, the educated classes must maintain the Congress. If only 300 of them, all over the country, give Rs. 300 a year each, it would be enough for present purposes. Surely, there must be 300 educated men in the country, that is, one in a population of 100,000, able to pay for their own and their country's good? Or, if you prefer it, let 3,000 persons, that is, one out of nearly 10,000, give Rs. 30 each; or 30,000, one out of 1,000, give Rs. 3 each. Take up the Income Tax returns for the country, and call upon the payers, in the country's name and in their own interest, to pay just Rs. 3 more at the end of the year. They pay much more for caste or social purposes, even for clubs, libraries, for smoke or drink. Will this intelligent and fairly prosperous class grudge a paltry three-rupee subscription if they find it to their advantage to give it? They will pay, and I believe the majority of them will also work. The great thing is to convince them by earnest continuous work. Let us give up show—large miscellaneous crowds, pompous resolutions, school boys brandishing bamboo swords, and school-masters jabbering in unknown dialects. Theatrical displays accord very ill with the sacred character of such a movement. If we work in a business-like spirit we are sure to win all along the line, on the public and on the Government. To show that I am no enemy, I am ready with my three rupees, or thirty, or three hundred, just as you settle it; I may also bring many more subscriptions, if wanted. And if our methods are open, above-board, and for the public weal, Government will find it in their own interest to seek our co-operation. The Congress being our mother, we must not let her starve, nor must we trade upon her resources or reputation. On the contrary, every educated Indian ought to be ready to give his share towards her honourable maintenance. The poverty of India is an undeniable fact, but it has nothing to do with us, the educated class, in this connection—the landlords, merchants, lawyers, doctors, engineers, and pensioners, all living pretty comfortably on the poverty of the masses. Take a census of this well-to-do class, and you will find at least 3,000 of them able to give Rs. 300 each annually without feeling the poorer for this gift to the nation. It sickens one to hear this perpetual plea of poverty whilst witnessing at the same time an equally perpetual saturnalia of selfishness—riotous squandering of resources on domestic and personal objects that can in no way benefit the country."

The Anglo-Indian Community in Calcutta.
Kaiser-i-Hind (24), 15th Nov., Eng. cols.

13. "It seems that the omnipotent beneficed bureaucracy of Bengal is under a ban because the equally omnipotent but unbeneficed bureaucracy of the province is not at all pleased with the conduct and action of Government in the Bain case. The non-official Anglo-Indians of Calcutta are at present angry and have not allowed their wrath to allay on account of it. They allowed the late acting Lieutenant-Governor, once their own prime favourite, to depart without bidding him a cordial farewell. Poor Mr. Bourdillon! But even a worse fate has befallen his successor, Sir Andrew Fraser, the new Lieutenant-Governor. Instead of a welcome greeting he has met with displeasure, warnings, and even threats. .... The *Indian Daily News*, speaking on behalf of the non-official European community, observes:—'We trust Sir Andrew Fraser will from the beginning allow us to impress on him, as forcibly as we are able, the fact that Calcutta is not in the least like Nágpur or any part of India with which he has made previous acquaintance. There is such a thing as public opinion in this corner of the Empire; and it is sufficiently strong to insist upon occasions on being heard. And if we might proffer another item of advice it would be that if our new Lieutenant-Governor has any convictions he should be prepared to shed them now. Men with convictions in India are most appropriately found in jail. Convictions are not of much use in this country when they are opposed to the views of the European community as Lord Curzon has learnt.' For impertinence the above beats all record. But are not Anglo-Indians in Calcutta chartered libertines? Do they not vaunt, as this champion of bluster and brag, if not something worse, has vaunted, that they are the salt of India? Who dare oppose *their* convictions? Are they not a caste by themselves? Are they not mightier than the governing hierarchy itself? Are they not potent enough to care not two pence for the Viceroy who will not pander to their prejudices, to their likes and their dislikes? Are they not strong enough to howl and hiss him, aye, if occasion offered, to kidnap and deport him without much ado? In short, are they not the new order of Prætorians who are to displace the Briton and rule in his place in the capital of India? Will they not in the fullness of time make and unmake kings and emperors in India? Who dare defy, therefore, their might irresistible? Verily, of all the numerous anomalies British rule has brought in its train in India, none is stranger and more mischievous than the one which has transformed the 'interloper' of the first half of the Nineteenth Century into the full-blown 'empire-maker' of the early years of the Twentieth."

The Salt Commission and the proposed suggestion to improve the pay of officers in the Salt Department.
Jám-e-Jamshed (28), 19th Nov., Eng. cols.

14. "Is an increase in the salaries of the *burra-sahebs* of the various Government Departments the most urgent, if not the only, departmental reform the country wants at present? One would think so, considering the recommendations of some of the Commissions, appointed during Lord Curzon's *regime*, and the suggestions for inquiry which are now being made to others. The latest instance of this is the proposal made to the Salt Commission to take into consideration the claims of the officials of the Department to better pay. Facts and figures are cited to prove what hardships are borne by these officials, and how low is their scale of pay compared with that of officials in the Opium Department. We should have expected that since the Government of India have been pleased to appoint a Commission, the grievances of an infinitely larger and more hard-pressed class of people—the masses—would be attended to in the first instance. But

instead of this, it is the claims of the army of officials, who are paid in hundreds every month, that are held to be deserving of first consideration. We do not know where all this is to end and how far Lord Curzon's Commissions will have added to the sum total of the burdens of the people, and instead of relieving them, embarrassed their position still further. But we might fearlessly say that the tendency so far has been in a direction which might well alarm even the most optimistic of us."

Recent Government Resolution on the powers of Inamdars.
Mahrátta (9), 15th Nov.

15. "The powers with which an Inamdar may be invested are of two kinds, namely, as a Revenue Officer and as a Magistrate. It may be at once conceded that what we need anxious about is only the Inamdar's powers as a Revenue Officer; for as a matter of fact even Inamdars themselves have shown a proper discretion in the matter and never made it anything like a serious grievance that magisterial powers were not conferred upon them on a large scale. What they have more earnestly asked for are revenue powers under Section 88 of the Land Revenue Code......... The Government Resolution on which we commented last time disposes of the question of magisterial powers very summarily. But it is difficult to conceal our amusement at the righteous indignation displayed by Government in remarking that 'it would be entirely wrong to grant magisterial powers for the purpose of enabling the Inamdars to get their revenues more easily.' But if this is so obviously wrong, may we ask why Government are so stubbornly opposed to all proposals for the separation of executive and judicial functions? If the objection on the part of Government is one of principle, and if the combination of revenue and magisterial powers is inherently improper, how do Government tolerate such combination in the case of their own officers?......... And even when an Inamdar is armed with these powers, that is to say, under a commission as contemplated by Section 88 of the Bombay Land Revenue Code, he can do nothing more than attach the crops of his tenant, it being necessary to conduct the sale and realise the proceeds with the permission of the Revenue Officers of Government. In these circumstances it is difficult to see how an Inamdar can use or abuse his magisterial powers in order to make an irregular recovery, much less an excessive recovery. And our firm conviction is that any one who seriously puts this objection forward indulges in a gross misrepresentation."

The Tilak case.
Mahrátta (9), 15th Nov.

16. "A somewhat interesting and wholly unexpected development has taken place in the interminable Tilak case. Our readers are probably aware that on the fifth day of the hearing of the appeal, Mr. Lucas, Sessions Judge, suddenly fell ill of fever and headache, and the case, postponed for a couple of days in the first instance, had to be put on the *sine die* list owing to the continuance of Mr. Lucas' illness. Finding that he might not be able to do justice to official work for some time to come, the Sessions Judge applied for leave on medical certificate for one month. The application for leave has now been disposed of and leave given to Mr. Lucas from the day from which he actually availed himself of it. Mr. L. C. Crump, District and Sessions Judge at Sukkur in Sind, has been in the meanwhile appointed to fill Mr. Lucas' place as a stop-gap, and is expected to join his post at Poona in a day or two. Mr. Lucas is not likely to rejoin his post for about two or three weeks more, and Mr. Crump will probably not have enough leisure to hear the case, which will have to be done *de novo*. In these circumstances the Legal Remembrancer to the Bombay Government wrote to the Government Pleader, Bombay, to ascertain from Mr. Khare, Tilak's pleader, whether the defence would have any objection to the prosecution moving the High Court, in the case of Mr. Lucas' prolonged illness, to transfer the appeal to itself on the ground that the final decision of the case may be expedited to the convenience of all parties concerned. We understand that the Honourable Mr. Khare has replied to the Government Pleader saying that the defence had no means of judging whether Mr. Lucas' illness would or would not be prolonged, but that if there was no chance whatever of Mr. Lucas resuming the hearing of the appeal within a *reasonable* time, then the defence would have no objection to the High Court being moved for a transfer, if of course Government desired such transfer. But even in the case of a transfer to the High Court, the case could not come on for

hearing for at least a month more. We have given all these details because they add to the fund, which is already large, of facts of very general interest in the case. The solution of the difficulty depends evidently upon whether Mr. Lucas' illness continues and he is required to ask for an extension of his leave or whether he feels better in the meanwhile to resume the hearing within a reasonable time."

Decrease in the consumption of salt in the Presidency.
Jám-e-Jamshed (23), 18th Nov., Eng. cols.; and 19th Nov.; *Bombay Samáchár* (50), 18th Nov.

17. "The Government of Bombay appear to have been a little distressed by the fact that there has been a decrease in the consumption of salt in the Presidency during the past twelve months, compared with the previous year. The Commissioner of Customs has attributed this decrease to the removal of smaller quantities from the works in anticipation of the reduction of duty. Government, in their Resolution, express doubts whether this is an adequate explanation, 'for despite any such anticipation consumption increased in Gujarát, while in the rest of the Presidency it fell by half a pound per head.' They themselves seem to be in search of some satisfactory reason to explain 'the steady decrease in consumption, which has occurred during the last three years outside Gujarát.' The resolution frankly confesses that 'some sign of recovery since the great famine year 1900-1901 might have been expected, but none has been shown.' The Commissioner is told that 'the rate of local consumption should be carefully watched and that in future reports the causes of its fluctuations should be fully discussed and explained.' We should doubt very much if he would be able to do this. The fact that, in spite of less acute distress and a reduction in the duty, the consumption of salt has decreased in the Presidency by half a pound per head, may have other reasons to explain it than the Bombay Government imagine. Is it not possible, really, that, in spite of the dawn of what is called a more prosperous season, the condition of the mass of the population has not improved? That their resources have been so exhausted, by a cycle of bad seasons, that they are not in a position to buy such a bare necessary of life as salt in sufficient quantity? That this decrease in the consumption of salt is but an index of the general condition of the people as a whole? Doubtless Government would not believe this to be possible; and those who are prone to indulge in rhapsodies about the 'remarkable recuperative powers of the Indian people' will pooh-pooh the suggestion. But we should not be surprised if events compel Government, before long, to undertake an inquiry into the material condition of the Indian people as they were urged to do by the Indian Famine Union some two years ago." [The *Jám-e-Jamshed* in its vernacular columns attributes the decrease in the consumption of salt to the high price at which it is sold to the public in consequence of the action of salt dealers, who have created a sort of monopoly for themselves. The *Bombay Samáchár* suggests that the question of the recent fluctuations in the consumption of salt should be included in the scope of the inquiry entrusted to the Salt Commission.]

Comments on the latest Abkári Administration Report of the Bombay Presidency.
Arunodaya (92), 15th Nov.

18. The latest Abkári Administration Report of the Bombay Presidency shows an increase in the vice of drunkenness among the people. Government, of course, attribute the increase of Abkári revenue to the increased prosperity of the rayats, but the line of reasoning by which they arrive at this conclusion is fallacious. It is assumed, for instance, that people spend more money upon liquor when their field produce is larger. But plentiful crops do not necessarily mean prosperity to the rayats, because the price of food-grains goes down disastrously in good years and the cultivator has to part with most of the produce of his field to realise sufficient money to meet the revenue demand. If, therefore, the Abkári receipts are found to go up in a favourable year, the more reasonable explanation of the increased receipts seems to be that the vice of drunkenness is obtaining a stronger hold upon the rayat. This is not a desirable state of things and it must be the aim of Government to lessen the evil of drunkenness among the people by every means in their power. There are other legitimate ways of raising revenue open to Government than doing so by spreading the vice of drunkenness among the subject-population.

Reflections suggested by a sight of the Peshwa's palace at Násik.
Kesari (114), 17th Nov.

19. A correspondent of the *Kesari* contributes to the *Kesari* some verses, headed "the Peshwa's palace at Násik," of which the following is the purport:—Through merit accumulated in a previous birth, I was brought into being in my mother-land. I bowed before the great and the valiant and those who set up national rule in the land. But now the people have degenerated. There are none inspired by ennobling ideals. In those days I kept guard over the Hindu religion and everything else that was sacred to my country. No unholy feet of the Mlenchas polluted me then. I supplied treasure and weapons for putting down the enemies of the country. My glory was pre-eminently wonderful in those days, but now I am only a shadow of my former self. I fondly hoped that national rule would last for ever, but alas I was disappointed! There is a legend that Ahilya, the wife of a Rishi, was petrified by the touch of a stranger; but alas the unholy touch of the Mlenchas has not had any effect upon me. Formerly, even dead inanimate objects could discriminate between what belonged to them and what was foreign. But at the present day even men seem to be incapable of such discrimination and accept service under foreigners. I am at present made use of for the purpose of holding Government treasure. Alas! why did I survive my masters?

Plague in Surat.
Gujarát Mitra (20), 15th Nov.

20. Most of the villages in the neighbourhood of Surat are infected with plague and a few cases have lately occurred in the city itself. It is the fervent prayer of the public here that the authorities will rouse themselves to action and take prompt and vigorous measures to avert the epidemic. Restrictions should be imposed without delay on the immigration into the city of people from infected villages, and vigilance committees should be revived. If the authorities will but put heart into their work and adopt vigorous measures suggested in the light of past experience, we are sure the epidemic which has just broken out in the city will be easily nipped in the bud.

Plague in Broach.
Broach Samáchár (58), 19th Nov.

21. Plague is at present steadily on the increase in Broach owing chiefly to the laxity of the local authorities in taking precautionary measures against the epidemic. The well-to-do classes in the city easily escape the epidemic by migrating to neighbouring villages or removing to sheds in heathy sites outside the city. But the poorer classes being unable to find accommodation elsewhere fall victims to the disease in large numbers. It behoves the local authorities to erect huts outside the town at the public cost and to accommodate the poor therein free of charge. The measure is sure to check the progress of plague in Broach.

Damage done to crops by locusts.
Gujarát Punch (21), 16th Nov., Eng. cols.

22. "There yet seems in many quarters and particularly in official circles a reluctance to give credence to the fact that the standing crops in many of the villages of the Ahmedabad and Kaira Districts are swept off by the ravages of locusts, which have appeared in countless flocks all through the province. .... The official reports of the damage done by these pests are either not quite accurate or do not give a correct version of the situation, which we think cannot be learnt better by officials than by being eye-witnesses to the sufferings and destitute condition of the agriculturists in the Daskroi Taluka of the Ahmedabad District or the Mátar Taluka of the Kaira District. The pinch is felt all the more this season because of the remote prospects of getting *tagavi*. The rayats say their applications to the authorities either do not reach the head of the district or are not attended to. If these poor woe-begone cultivators are to be further believed the subordinate revenue officials have given it out that there will be no remission of land revenue, but there will, if at all, be only a suspension for the time being, and that too not in the case of *sowkars*, who are now altogether in a hopelessly insolvent condition, and landholders whose lands might have yielded a 30 per cent. crop........ Mr. Lely was gratified to announce that though there was a complaint about the ravages of locusts, it did not extend to more than 20 per cent. of the crops and that having regard to the better days that had, in his opinion, set in, Gujarát would very soon be restored to its pristine glory of being the most fertile province in India. We wish it was so; but we regret the information given

to Mr. Lely by subordinate officials over-anxious to please the white heads of the administration does not seem to be accurate. Now that Mr. Lely is going, we cannot expect a mending of the matters at his hands; but he can do something at least by way of dispelling the impression of the Government and other officials by requesting his successor, Mr. Lawrence, to take a trip through the afflicted areas personally and unaccompanied by subordinates so as to obtain first hand information. It is now a plain fact that locusts have done immense mischief not only in Gujarát, but also in Káthiáwár and Sind; and under these circumstances it is imperatively necessary that the attention of the district authorities should be drawn to this matter involving the well-being of the agricultural class."

Damage done to crops by locusts in Gujarát and Káthiáwár and the necessity of educating the rayat as to the best means of destroying these pests.

Voice of India (16), 21st Nov.

23. "The rayat requires to be educated, not only with regard to thrift and co-operation, but even more as to how he may fight his physical enemies. Just now complaints are loud in Gujarát and Káthiáwár about the destruction of crops by locusts. Two cultivators are reported to have committed suicide by hanging themselves—the sight of the destruction of their crops was so heart-rending. The Government has collected and published very useful information about agricultural pests. Circular No. 5 on Agricultural Economic Entomology in the series issued by the Superintendent, Natural History Section, Indian Museum, Calcutta—price 4 annas per dozen—relates to the North-West locust. The Bombay locust is said to be somewhat more difficult to deal with; yet the information about the northern family must be useful even in Bombay. There is still a considerable amount of information to be gathered on the points set forth in the pamphlet, but such knowledge as the Government entomologist happens to possess may be brought within the reach of the cultivators. The circulars which have been kindly supplied to us are in English: are these published in the Vernaculars also and supplied to the headmen and accountants of all villages?"

Failure of the rice crop in Konkan and the damage done by locusts to grass and *varkas* crops.

Satya Shodhak (135), 15th Nov.

24. In the course of a contributed article the *Satya Shodhak* writes:—This year there was very plentiful rain throughout the Konkan and bumper crops were expected all round. The newspapers reported an excellent rainfall all over the district and indulged in sanguine crop estimates, and revenue officers must also have submitted very optimistic reports on the subject and will perhaps do so still. But we deeply regret to state that the actual crop outturn belies all these far too favourable estimates. It is doubtful whether there was even an eight annas yield on the average. We hear complaints from every quarter as to the almost general failure of the rice crop, and it will go very hard with many cultivators to meet the demand of the *sarkar* or of the superior landholder. There are cases, it is said, of crops not having been reaped at all, but left to rot in the field in consequence of the very meagre yield expected. As the rice crop is the main staple crop of the district, its failure has naturally spread anxiety and gloom on every side and, to aggravate the situation, there has come the blight caused by locusts. These pests have completely damaged the *varkas* crops and even destroyed the growing grass. In spite of a bountiful rainfall, the actual situation is thus anything but satisfactory. Unseasonable showers towards the end of the monsoon spoilt the standing crops and the ravages of locusts completed the tale of the rayats' misfortunes. It is to be hoped that the local authorities will take the difficulties of the rayats into their consideration.

Alleged unsatisfactory arrangements for the delivery of letters at Sholápur and some suggestions to the postal authorities in the matter.

Kalpataru (41), 15th Nov.

25. The present arrangements in connection with the postal deliveries at Sholápur are not at all satisfactory and leave considerable ground for popular complaint. The mail train arrives at Sholápur at about 8 A.M., but the letters are not delivered in the town before 12 noon. The letters are brought by delivery peons from the General Post Office, which is at a distance of some miles from the town. It would be more convenient to keep tongas for carrying letters from the General Post Office to the town of Sholápur or, better still, to locate the General Post Office in the heart of the town instead of in the cantonment as at present. If this latter course cannot

be adopted, the Branch Office in the town may be entrusted with the work of sorting and delivering letters. It is not at all desirable that there should be any unnecessary delay in the delivery of letters in a town like Sholápur. We, therefore, hope that the postal authorities will take the above suggestions into consideration and remove a legitimate grievance of the Sholápur public.

Sale of obscene picture post cards in Bombay.
Sánj Vartmán (77), 18th Nov.

26. The introduction of the picture post card has proved a veritable boon to the public, but we regret to observe that the card is being employed by some people to pander to vulgar and immoral tastes. Picture post cards on which are depicted half-nude figures of women and other obscenities command at present an extensive sale in Bombay. Such sale being injurious to public morals, it behoves the Police Commissioner to promptly put a stop to it.

Native cooks in regimental messes.
Kaiser-i-Hind (24), 15th Nov.

27. Native cooks are not to be employed henceforth in regimental messes in India, for the British soldier is offended at their uncleanly habits and fancies that they are inefficient even as cooks. The British soldier will, in future, be paid six annas extra per day for cooking his own food and a school is to be started at Wanowri to initiate him into the mysteries of the culinary art. In the hot season, of course, he does not care to engage in culinary operations and the native cook will have to make his appearance afresh in the messes as an inevitable evil. So far well and good. But it is necessary to remember that the new arrangement will increase the cost of the maintenance of each European regiment in India and thus add a fresh burden to the already overgrown military expenditure of the country. But who cares for such wanton waste of the poor Indian rayats' money? Government act as if there was an inexhaustible mine of wealth in the country, while the natives are too meek and helpless to protest against such extravagant expenditure.

Alleged corruption among Mukhtyarkars in Sind.
Al-Haq (46), 7th Nov., Eng cols.

28. "No less than three Mukhtyarkars have been dismissed the service within the last few months on charges of corruption. And it may not be altogether unknown that such of these officials as are given to tipping make quite a harvest over remissions, which are given twice a year almost regularly. When, however, the water-supply in the Indus fails universally, as it did last year, there comes a windfall for all lower officials. True, the Assistant Collector and even the Collector inspect a small percentage of the recommendations of the Mukhtyarkars, but this cannot be done in the majority of cases while the crops are standing. Therefore they cannot judge of the extent of damage. This must be all the more so where the damage is done by locusts, caterpillars and the like. For stocks left after harvest can hardly leave any vestige of the harm done to the crops. Practically, therefore, the Mutkhtyarkars must have matters all their own way in regard to their recommendations for remissions. This state of affairs cannot at all be considered satisfactory, some at least of the Mukhtyarkars must succumb to the temptation......... What is then the remedy to stop this nefarious practice and to keep the officials out of temptation's way? We think so long as remissions are to be given and so long as Mukhtyarkars have to recommend the same, things must go on as at present. Why not do away with the so-called remission system altogether?......... Originally the land tenure of Sind was known as the 'Batai' system. The British Government changed this system into a system of cash payments and at the time of the survey settlement different rates were fixed for every survey number for different kinds of crops. To this objections were raised, chiefly because the system made no distinction between good and bad seasons. And, to appease the landlords, the remission system was introduced by which the State remitted the assessment on such fields as did not yield a good crop. This system, however, as experience has shown, is fraught with peculiar evils and leaves the landlords at the mercy of officials, some of whom have been found to be peccant. Should we not then revert to the old system of Batai, or if that be out of the question, should not the land tax be

reduced by the average remissions of, say, the last 20 years? This question we commend to the consideration of the Commissioner in Sind and of those who have the well-being of the peasantry at heart. The system we advocate has much to recommend itself. We feel that the zamindars ought to prefer it to being at the mercy of the officials. The greatest effect, however, which it would have would be to strike at the very root of the enormous influence which subordinate officials exercise over land-owners."

Muhammadans in public service in Sind.

Hyderabad Journal (4), 18th Nov.

29. A Shikárpur correspondent of the *Hyderabad Journal* writes in the course of an open letter to the Commissioner in Sind as follows:—"Permit me to advise you a little and pardon my presumption: nothing but a feeling that you stand supremely in need of such advice impels me to offer it to you. Your negative character as a peace-maker had assured the public of Sind before your arrival in the province that you would be the best personage to establish harmony and good feeling between man and man, race and race. But your actions have belied the fond expectations of the Sindhis. Mr. H. E. M. James sowed the seed of predilection for one race, the Muhammadans over Hindus, and materially advanced the prospects of the former; so far so good.......... He encouraged the Muhammadans to acquire education and provided means for their intellectual advancement. But never for once did he omit to shew his due appreciation of true and recognized merit. Mr. Giles, a mediocrity succeeded him but his *regime* was uneventful, and may safely be ignored, and yours has supervened, which would remain ever inscribed on the pages of the History of Sind as the 'period of the darkest age.' Your *regime* would be notorious by that fostering of discontent in the minds of the best and the most loyal portion of the British subjects; it would be noted for a disgustingly unequal treatment of one section of the population over another. Your Commissionership has opened a new era wherein a premium, and a very heavy one too, is laid upon race rather than upon merit. You have contravened during your *regime* Lord Curzon's proverbial advice to the Muhammdans of Karáchi to ascend by their energy the ladder of official advancement. A summary of your official life in Sind would be eventful enough. You are known to have Hindu servants, Hindu attendants, and the fame of pro-Hindu proclivities accompanied your advent here; two years have rolled by, and your actions now indicate a revulsion which is painful by its intensity and which is regrettable by its excess. Turn up the records of your office; and did you ever hear of a Police Inspector transformed into a Magistrate without any special merit or training? His race came to his aid, he needed encouragement because he was low in the line and drew only Rs. 125. Is it a fact that your *regime* has for the first time recorded the elevation of a mere registration clerk to the office of a full-fledged Mukhtyarkar? Why, because he was only a cantonment clerk first and then by a freak of fortune became a registration clerk......... Instances can be multiplied to illustrate the policy you have been pursuing; merit is no consideration and seniority is of no avail in your estimation. Race alone forms the first item in your programme......... And have you, Sir, foreseen the possible results in your present policy? The Hindu comes of a God-fearing, loyal and quiet race. But he is intelligent and sharp-witted all the same. He sees through your narrow policy. Let us peep into another corner of your administration. Why should there be unequal treatment in the corruption cases of Hindu and Muhammadan Mukhtyarkars? If a Hindu be merely suspected, he is dismissed on inferences and conjectures, but a Mussalman, who is proved to be of such tendencies, is only degraded to a head Munshi's post.......... The Collectors sail with the wind and imitate you. They trample the Hindu under foot, ignore his rights and fill public offices with Muhammadans alone."

Al-Haq (46), 7th Nov., Eng. cols.

30. "Week before last we showed how miserably low the proportion of Muhammadan clerks and munshis in the Hyderabad Collectorate was. We shall now give the number of Muhammadans employed in the Thar and Párkar District, where also the proportion is no better and equally deserves the consideration of Government......... We allow that the laws are based on equity

and justice, but regret to find that those who are entrusted with the administration of these laws often defeat the end thereof by reason of their religious animosity, selfishness and covetousness, and thus render the people unhappy and discontented. It is, therefore, all the more necessary that Government, in the interests of their own stability, should take measures to remove the cause of this discontent. No doubt Government, as a rule, are not slow in meting out condign punishment to the bribe-taker. But here in Sind we find corruption reigning supreme and the evil growing day by day. And why? Because the administration is monopolised by only one community whose members deem it a religious obligation to help each other rightly or wrongly. However wide awake a European official may be, his assistants are too shrewd for him, and we do not see how the evil can be put down if the present state of things continues. If Government are really solicitous about the welfare of the people and anxious to see corruption put an end to, they should select men from different communities to fill public offices. Take, for example, a Collectorate in which all the employés from the Daftardar down to the Mukhtiarkars, Munshis and Tapedars are all of one community. Is it possible for the Collector to know of the misdeeds of any of his subordinates? .... They will do as they like. But if the appointments are equally divided among several communities, there will be no room for corruption."

Legislation.

Indian Official Secrets Bill. *Voice of India* (16), 21st Nov.

31. "It will be some time before we learn the precise representations that Sir William Wedderburn and others have made against the Bill to amend the Official Secrets Act. The Secretary of State is not likely to consider the Bill to be of such a dangerous character as to advise its total abandonment. We should, however, like Lord Curzon's Government to soften it down a little in its application to civil matters. We have already objected that it would be a harsh measure to make all offences under the Act, though they may relate to civil affairs, cognizable; and, secondly, that it would be a very severe law which authorized the punishment of a person for merely entering an office without lawful permission, as the Bill probably unintentionally does. We suggested the addition of a qualifying clause like 'without reasonable cause,' not because the law is likely to be put into execution against innocent persons, but because it should be reasonable in itself."

Agricultural Banks Bill. *Oriental Review* (10), 18th Nov.

32. "The question of agricultural banks is indeed an old one—as old as that of agricultural indebtedness, with its tendency to become intensified with each famine and each instalment of the systematic policy of periodic enhancement of the land revenue.......... The State in India is the all-powerful landlord, deriving from land a third of its total revenue; it is therefore its clear duty to judiciously help those on whose resources it draws so largely and so freely. But the demands for regular State agencies for positive monetary help from the State landlord to the rayat have as yet remained unheeded because British political economy has laid it down, as one of its cardinal tenets, that economic rent forms no part of the cost of production of agricultural produce, and that the State should have nothing to do with the industrial and economic arrangements of labour and capital as between themselves. The utmost that the State would do was to sanction a comparatively small sum for what are known as takavi advances, which have practically failed on account of the narrow limits and the cumbrous procedure laid down for their distribution. Strenuous endeavours were made to induce the State to go further, notably in Poona, where, thanks to the active initiation and co-operation of Sir William Wedderburn, a complete scheme was drawn up for an agricultural bank on the principle of co-operation between the State and such *sowkars* as may be philanthropic enough to be content with small but sure returns on loans to the agricultural poor. The Bombay Government, as well as the Supreme Government, supported the scheme, but the Secretary of State, true to the rigid doctrines of *laissez faire*,

quietly shelved it; and for years the question remained, for all practical purposes, dead. We doubt very much if the pleadings of Mr. Nicholson or Mr. Duperuex would have fallen on any but deaf ears had not a Viceroy of the strength of character and originality of Lord Curzon come to take a decided stand on the question and overcome the scruples of the Home Government. To him we owe the present Bill, and even the most ardent and pro-forward Congress-walla will ungrudgingly give him credit for the epoch-making forward step taken for providing active State help to the poor, not only in villages, but also in towns. So far as the main principle is concerned, India, of course, welcome the Bill heartily. But there are certain very important questions of detail in regard to which the provisions of the Bill, as presented to the Council, shall have, we are afraid, to be very considerably modified if it is to attain the objects aimed at to any appreciable extent. In the first place, the Bill limits the amount of State help to each bank to Rs. 2,000 only. Several banks indeed would require less, but some, especially those in the towns, may require more, and we should very much like the margin to be extended in a more liberal spirit.......... Another very unsatisfactory feature of the Bill is that it follows too closely the lines of the Continental credit societies, where the benefits are confined only to those who co-operate in founding the banks. There the principle is to supplant the professional money-lender by the cumulative strength of those who have money saved, but also require loans at times. With them, therefore, the restriction to lend money to members only works no harm. In India, however, it is he who has no money who stands pre-eminently in need of help. The Bill provides that the banks should lend only to those who are shareholders. What of those who have no savings to invest in the banks? It is these who form the overwhelming majority of our poor agriculturists and stand most in need of loans. If these are not effectively reached, if these are left to the tender mercies of the *sowkar*, the problem of agricultural indebtedness will practically remain almost where it is.......... The Bill seems to fight shy of the *sowkar*. It imposes unlimited liability on the rural banks it creates. Now, those who have got large personal estates will never be willing to subscribe their capital to these banks, if they have to take the risk of losing their other capital in case of the failure of the banks. Thus, the principle of unlimited liability means that it will effectively shut out contributions from those who have money and who can, therefore, easily ensure the success of the new scheme by effectively meeting its monetary requirements. We are glad that the urban banks are to be based on the limited liability principle. What harm would there be if the same principle be extended to the rural banks? With the direct control of the State, there are guarantees enough for prudential management. Nor is the State help so great as to dispense with the aid of the professional money-lender. What we have to fight is his proneness to charge exorbitant interest, not his capital. The Commission on whose report this Bill is framed showed a better appreciation of the situation when they recommended that special concessions should be given to such *sowkars* as would promise to charge not more than 9 per cent. interest. We trust Lord Curzon will see the necessity of so modifying the Bill as to effectively secure the help of the *sowkars*. We may not like them, but let us utilize their capital. If we wantonly throw it away we shall not find enough elsewhere."

Kesari (114), 17th Nov.; *Belgaum Samáchár*, (95), 16th Nov.

33. A perusal of the provisions of the Agricultural Banks Bill reminds us of the fable of the mountain being in labour and bringing forth a puny mouse. As Government are known to blame the Indian rayat for his reckless extravagance and want of thought for the morrow, we expected that they would, with a view to extricate him from his present embarrassed position, devise some plan whereby he would be able to obtain loans at an easy rate of interest, and extend to him some pecuniary assistance. But it seems that they want him to help himself and to do almost nothing for him themselves. The Bill contemplates the establishment of co-operative credit societies, financed by the agriculturists themselves. Do not Government know too well that the agriculturists are not thrifty and self-reliant and cannot, therefore, be expected to start such banks? The authorities may, through their influence,

succeed in starting a few banks here and there, but these cannot be expected to thrive and multiply so long as the rayat is steeped over head and ears in debt and Government are not prepared to advance money to him on easy terms in a more liberal spirit. Is it not an essential condition of the prosperity of such concerns that the spirit of corporate action should be alive in villages? Do not Government themselves deplore the want of such spirit in the reply recently given by them to Mr. Malabari. They admit in that reply that the spirit of joint action, which kept alive the old village *panchayats*, is now extinct and that a revival of such *panchayats* is hopeless. If Government are not sanguine about villagers being able to manage the pasturage grounds of their villages, how do they expect them to start and manage co-operative credit societies? Sir Denzil Ibbetson is himself sceptical about the success of the experiment, and still Government are not willing to help the rayat, but ask him to help himself. They think the *savkars* are usurious and cannot, therefore, be allowed to start agricultural banks. The rayats are powerless to start them. The proposed banks are, therefore, foredoomed to failure. The real salvation of the Indian rayat lies in stimulating indigenous industries, and it is a sheer delusion to hope that the lot of the agriculturists will be improved when the Bill becomes law, as it is sure to do, in spite of what the public think about it. [In the course of a lengthy article on the same subject the *Belgaum Samáchár* writes:—We approve of the principles on which the measure is based. But at the same time we are afraid that the utter impecuniosity of Indian rayats and artisans will seriously stand in the way of the establishment of co-operative credit societies contemplated in the Bill.]

Ancient Monuments Bill.
Jain (64), 15th Nov.

34. Commenting on the Ancient Monuments Bill, a correspondent of the *Jain* writes:—Section 7 of the Bill invests the Collector with certain powers to proceed against any person who may act in contravention of the terms of the agreement into which he may have entered under section 5, but it fails to take similar precautions regarding cases in which the Collector may not fulfil the terms of such agreement. Sub-section 4 of section 7 is open to objection, inasmuch as it gives finality to the Commissioner's decision in an appeal against the Collector's order. We do not think a case has been made out for treating an agreement under the Act differently from an ordinary contract, and we do not therefore approve of the procedure suggested in section 7 for enforcing obedience to the terms of such agreement instead of seeking relief by resorting to a Civil Court. Some of the provisions of section 11 are objectionable. It is not equitable that the archæological, artistic or historical merits of a monument should not be taken into account in assessing its value. The word 'periodically' used in sub-section (*a*), section 4, is ambiguous, and we would suggest that it should be omitted altogether. Under sub-section 5 of section 20 moveable objects of antiquity, which the owner uses for the purpose of religious observances or desires to retain for himself on personal or private grounds, are exempted from compulsory acquisition by Government. We would suggest the desirability of making similar exemptions in the case of ancient monuments. Non-interference in the religious and private pursuits of the people is the main plank in the platform of British policy in India, and it appears to us alike necessary and expedient that this principle of neutrality should not be departed from in any of the provisions of the Bill.

The Indian Universities Bill.
Gujaráti (19), 15th Nov., Eng. cols.

35. "In order to secure the closest possible co-operation between the University and the College authorities the measure provides that one-half of the elected members of the Syndicate shall be heads of or professors in affiliated institutions. The Commission had recommended a statutory majority of teachers as such in the Syndicate, but the Honourable Mr. Justice Guru Dass Banerji had disapproved of this proposal in his minute of dissent. There was strong public criticism on this point, and the Bill seems to have made a concession in this matter. The Honourable Mr. Raleigh admitted the desirability of including in the Syndicate 'business men,' who are able to devote a portion of their time to the affairs of the University. We do not think it fair that men of academic standing and experience who are outside the circle of professors should be described

as pure men of business. They are much more than business men. Many of them are as well qualified to decide important academic or educational questions as any professors. Besides, their services outside the sphere of strictly academic matters are simply indispensable to the official Syndics elected from the professorial element. The Honourable Mr. Raleigh, in defending the new system of check and control by Government, referred to the case of Colleges attached to English Universities. But he failed to make due allowance for the varying circumstances of the two countries. In England, the interests of the rulers and the ruled are identical, and no administration can venture to do anything that is opposed to public opinion. No doubt, collegiate institutions in England are subject to a certain amount of control, but the controlling authorities are themselves amenable in their turn to the effective control of enlightened popular opinion. This necessary and beneficial check on arbitrary action is wholly wanting in this country, and past experience does not show that Government are above arbitrary and even high-handed action. Hence it is that the Indian public are reluctant to vest by statute absolute powers of control in government in regard to every educational matter. Sir Denzil Ibbetson is, of course, at liberty to declare that Government is the only agency to adapt the educational system to the lessons gained from widening experience and increasing knowledge. But this is contrary to the experience gained in this Presidency. Government with their conservatism and lack of adequate sympathy and knowledge have blundered whenever they have interfered with the decisions of the Senate of the Bombay University. Sir Richard Temple's high-handed interference in the affairs of the University is deplored by many even to this day. Lord Reay's well-meaning intervention proved equally unfortunate. The interference with the decisions of the Senate by Lord Sandhurst's government was positively ill advised, if not mischievous. If, as contended by the Honourable Mr. Raleigh, no corporate body can admit that its constitution needs improvement, it is equally true that no Government or no representative of any Government will be inclined to concede that governmental bodies are always unwilling to admit their incapacity or fallibility in many matters."

Education.

Proposed revision of Vernacular Text Books.
Kesari (114), 17th Nov.

36. A Committee has been appointed for the revision of the existing series of Marathi and Gujarati text books used in primary schools, but neither this Committee nor the Educational Department have taken the public into their confidence as to the lines on which the work of revision will proceed. The only thing that is known to the public is that the text books will be revised in accordance with the suggestions made by the secret Educational Conference which met at Simla. But the resolutions passed by the Conference are not known to any beyond a select few, who enjoy the confidence of the Director of Public Instruction, and it is hardly likely that these men will have the courage to offer independent advice to that officer on the subject. In other words, the resolutions of the secret Educational Conference will be implicity carried out. And, if we are to judge of the nature of these resolutions from our knowledge of other educational reforms, which have preceded the appointment of the Text Books Committee, there is reason to believe that they are of an extraordinary character. Lord Curzon has consented to stay on in India mainly for carrying out educational reforms, but unfortunately for us Government are unwilling to consult educated native opinion upon the desirability of introducing moral and religious lessons in the existing text books or of embodying therein information regarding the language and history of the country. If managers of schools had full liberty in the matter of introducing any text books they liked for purposes of instruction in schools, we would not have raised any complaint, but in the absence of such liberty we deem it expedient on the part of Government to take the public into their confidence before carrying out the revision of the present series. Nay, we go further and assert that the people have a right to know what kind of instruction is imparted to their boys at school, and to deny such information to them is to

trample upon public rights and to pollute the very springs of public instruction. We know that Government, too, are entitled to have a voice in the matter, but at the same time the right of the people should not be ignored. We cannot allow Government to have things managed in their own way. Surely after receiving the boon of English education for sixty or seventy years past, we cannot be deemed such utter fools as not to be qualified to give an opinion upon the lines on which the existing text books should be revised. We therefore request Government to send the revised series to some non-official educated gentlemen for opinion before finally approving the same. If they are not prepared to adopt this suggestion, they should at least leave full liberty to the managers of Government and private schools in the matter of selecting any text books they like for purpose of instruction in their schools. The subject may appear trivial in the eyes of some, but it has to be remembered that primary education is the very basis of all future instruction. In England the subject would never have been allowed to be discussed *in camera*. Why should it then be secretly discussed in India? If a non-official member of the Legislative Council were to interpellate Government on the subject and elicit their views for the information of the public, he would thereby be rendering a distinct service to the public.

Coronation Advertiser (17), 19th Nov., Eng. cols.

37. A mere translation into the vernacular of text books prepared in the first instance by Mr. Covernton cannot teach the language half so well as extracts from standard vernacular authors. What about the indigenous poetical literature? Are not selections to be inserted from the works of Premanand, Samal, Tukaram and Moropant? We do not approve of text books being prepared on a stereotyped model. There will be a certain portion which may with propriety be common to all the text books, *viz.*, the scientific, and a part of the historical matter, and the information relating to foreign countries. But each province has its special requirements and characteristics. Who can teach Gujarati prose half so well as Narmad or Marathi as Vishnu Shastri Chiplunkar? Will the Dakshni readers be interested in Karan Ghela, Sidhraj, Vanraj Chowda and Hemacharya half as much as in Shivaji, Bajirao I, Tukaram, Dnaneshwar and Ramdas? We trust these points will be borne in mind by the Text Books Committee."

Hyderabad Journal (4), 18th Nov.

38. "While writing on the subject of the revision of Sindhi text books we suggested that Diwan Kauramal should be entrusted with the work. It seems an offer was made to him, but he declined it, as the remuneration of Rs. 50 a month was considered by him to be too meagre. To ask an officer of Diwan Kauramal's standing to accept such a petty sum for full time work is little short of an insult. He should have been offered at least Rs. 300 per mensem in addition to the pension he draws. If it be not too late, we would suggest that his services should be requisitioned even now, as the officer at present appointed cannot lay claim to much experience in the kind of work which has been entrusted to him."

Fainting, attended by fatal results of an examinee in the University *mandap*, Bombay.

Sánj Vartamán (77), 16th and 17th Nov.; *Jám-e-Jamshed* (23), 18th Nov.

39. Ramji Harriharam, a Hindu youth, was a candidate for the Matriculation Examination this year at the Bombay Centre. While writing one of his papers in the *mandap* near the Wodehouse Bridge, he suddenly fainted and was removed to the Gokuldas Tejpal Hospital, where he died the next day. It was certified that his death resulted from sunstroke. This sad fatality should awake the University authorities to the necessity of looking after the comforts of candidates for University Examinations. The *mandap* in which the Matriculation Examination is conducted is a rude structure made of coarse canvas cloth. It is badly ventilated and exposed to the blaze of the sun so that during the middle of the day the heat in the *mandap* is well-nigh unbearable. The University authorities would, we think be well-advised in building a permanent hall for conducting examinations. The

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funds for the purpose can be raised partly by public subscriptions and partly by levying contributions from affiliated schools. [The *Jám-e-Jamshed* and several other Bombay papers of the week make similar comments.]

Municipalities.

Address proposed to be presented by the Bombay Municipal Corporation to Lord Lamington.

Jám-e-Jamshed (23), 17th Nov.

40. We do not approve of the draft address proposed to be presented by the Bombay Municipal Corporation to Lord Lamington on his arrival in Bombay next month. The document does not reflect credit upon the good sense of our civic fathers. It would be a misnomer to call it an address of welcome, for it is nothing more than a stale category of complaints and grievances on a variety of subjects. It is absurd to expect a newly-arrived Governor to express his opinions off-hand on vexed and controversial questions such as over-crowding in the city, apportionment of plague expenditure between Government and the Corporation, &c. Lord Lamington's acquaintance with these questions must necessarily be imperfect and superficial and he cannot be expected to deal with them satisfactorily in his reply to the address.

The Poona Municipality.

Mahrátta (9), 15th Nov.

41. "It was but to be expected that the Poona Municipality would consider it necessary to take notice of the statements that had appeared in the Press about certain adverse remarks reported to have been made by the Collector of Poona on the latest Administration Report of that body. The question was taken up at the general meeting of the Municipality held on Friday last, at the instance of Mr. R. D. Nagarkar, an old member of the Municipality, who, having had unpleasant experience of an old parallel to the present situation, was naturally the first to press the question earnestly on the attention of his colleagues. The Municipality might perhaps have treated the matter with indifference so long as it was not actually called upon to give any explanation in the matter. For it sometimes happens that a Collector's adverse remarks upon the working of a local body are not seriously taken by the higher authorities if they appear to be based on reckless assumptions and not fully borne out by the proof adduced, if any, and consequently the local body concerned in such a case is not put on its defence at all. But the Poona Municipality having had much trouble on a former occasion to convince Government that the then Collector was totally wrong and misguided in finding fault with the Municipal Administration, Mr. Nagarkar had no difficulty in inducing his colleagues to take up the question in a serious spirit and to ascertain the truth of the newspaper reports by authorising the President to write to the Collector a letter of inquiry. The future action of the Municipality would necessarily depend upon the result of this inquiry."

The Bombay City Improvement Trust and the question of housing the poor in the City.

Gujaráti (19), 15th Nov., Eng. cols.

42. "The operations of the City Improvement Trust have placed that body in an awkward predicament and the displaced population in a miserable plight. The Board as well as Government with their infinite solicitude for the poor turned a deaf ear to all timely protests and well-meant criticism from persons and bodies, whose co-operation Mr. Lely and others are always profoundly anxious in their public writings and speeches to secure. Would any public body in England have ventured to do what the City Improvement Trust has done? Those who raise such questions are obstructionists. That is as a matter of course. Even at the risk of such an imputation, the Corporation has appointed a Committee to make a comprehensive report on the question of the housing of the poor, and, if necessary, to draft a representation to the Improvement Trust and Government in consultation with the Commissioner. The plague season is drawing near, and yet the City Improvement Trust is at its wits' end as to how to cope with the difficulties created by itself and Government in face of public protests and in defiance of timely warnings."

Native States.

Comments on Lord Curzon's speeches at Patliála, Nabha, Jhind and Bhavalpur.
Kesari (114), 17th Nov.

43. Lord Curzon's public utterances, especially those delivered in the capitals of Native States as post-prandial orations, always afford very interesting reading. In the last week we were almost flooded with the effusions of Viceregal oratory at Patiála, Nabha and Jhind. At the first named town, His Excellency unveiled a statue of the late Queen Empress and paid a tribute of eulogy to the virtues of Her late Majesty and also to the uninterrupted loyalty of the Patiála Chiefs to the British Crown extending over a period of one century. At Nabha the Viceroy took his audience into confidence as to the two reasons which had induced him to continue his stay in India. Firstly, His Excellency wished to carry out educational reform; and secondly, he wanted to strengthen the bonds of relationship subsisting between the Native Chiefs and the British Government. As regards the nature of the first, the Universities Bill will, we think, give us a pretty fair idea. As regards the Viceroy's policy towards Native States, we may also form some idea from certain features of his *regime*, *e.g.*, the pressure brought to bear upon Native Chiefs for visiting Delhi at the time of the Coronation Durbar, &c. If these, then, be the only reasons which induced Lord Curzon to remain a little longer among us, then we may say without hesitation that the sooner he departs to his native land the better. At Jhind Lord Curzon waxed eloquent over the subject of elevating the status of the Khalsa College for Sikhs at Lahore and earnestly exhorted his audience to send their boys for education to that seat of learning and thereby to lay the foundation of the future greatness of the Sikh community. The advice is no doubt excellent, but unfortunately the fact that the highest goal of ambition to which a brave and loyal community like the Sikhs can aspire at present is the post of a Subedar-Major in the native army seems to have escaped His Excellency's attention; or does His Lordship really approve of this limit to the ambition of the Sikhs? From Jhind, Lord Curzon went to Bhavalpur where he installed the young Nawab upon the *masnad* of his ancestors and discoursed at large upon the relations which bind native potentates to the British Government. The tenour of his speech seems to be that the obligations of the Native Chiefs exceed their rights and that the only limitation upon the the paramountcy of the British Government that can be admitted is purely voluntary, and that upon these two fundamental principles His Excellency would like to base all his decisions on questions relating to Native States. In conclusion he gave some advice under five heads to the young Nawab. To any one who will analyse the five items of which it is made up, it will appear that three-fifths of the viceregal exhortation relates to the loyalty and allegiance due from the Native Chiefs to the Political Agent, the Government of India and his Britannic Majesty King Edward VII. Questions affecting the welfare of the *sardars* and the people residing in Native States must be held to be of subordinate importance as compared with the loyalty due from Native Chiefs to the British Raj. The Vedokta movement in Kolhápur will bear out this statement. May we remind Lord Curzon that just as Native Chiefs have certain duties to perform, the local Governments and the Political Agents also owe certain duties to the Native Chiefs and that it is the duty of the Government of India to see that these duties are properly discharged. Lord Curzon's pronouncement must be considered to be one-sided, inasmuch as he neglected to take note of the duties of Political Agents and of the paramount power.

Lord Curzon's speech at Bhawalpur.
Jám-e-Jámshed (23), 16th Nov., Eng. cols.; *Shri Sayáji Vijay* (30), 19th Nov.

44. "It was a fine speech which Lord Curzon delivered on the occasion of the installation of the young Nawab of Bhawalpur. Lord Curzon, evidently, believes that he can never too strongly impress on the minds of the Native Chiefs and Princes the change which time has rendered necessary in the conceptions and ideals of duty which the Indian feudatories owe to themselves and their subjects. We accordingly find a considerable portion of His Excellency's speech devoted to describing the position of the Indian feudatories in the Imperial system, and the obligations they owe to themselves, to their people and the paramount power. Referring to the first, he has once again emphasised the fact that 'they have

ceased to be the architectural adornments of the Imperial edifice, and have become the pillars that help to sustain the main roof.' As regards the last he has acknowledged that the difficulties which attend the path of a young Chief in maintaining the golden mean between Western influence, and his duty to his subjects are many and perplexing......... But these are difficulties by no means too formidable for 'a man of level judgment and self-control' to overcome." [The *Shri Sayáji Vijay* makes adverse comments on Lord Curzon's speech at Bhavalpur and observes that His Lordship has given the public a totally misleading conception of the relations subsisting between the Native Princes and the paramount power. The paper considers that the Native States instead of being silken strands in the strong cable of the British power are in reality being crushed under the heavy roller of British authority. The paper concludes by saying that the policy of mistrust and suspicion which Government pursue in their dealings with Native Chiefs constitutes a stigma on the prestige of British rule in India.]

Lord Curzon at Nábha.
Rást Goftár (28), 15th Nov., Eng. cols.

45. "Lord Curzon has, from time to time, held before the world's gaze some Indian feudatories, whose character and virtues have commended them in his judgment for such notice. Among the latest of these is the Raja of Nábha, who, though he never received an English education, has proved himself to be a Prince and a man worthy of respect and admiration. ....'We recognize in him,' said the Viceroy, 'a ruler devoted to his sovereign, his religion and his people—the three supreme objects of attachment for a worthy Prince—and we know that he is conspicuous in all the relations of life for integrity of motive, for simplicity of conduct and for ardour of conviction. For thirty-two years he has presided over the fortunes of the Nábha State and has conducted the administration with equal ability and success.' A compliment like this from Lord Curzon must flatter and gratify any Prince; and in his old age, the gallant old ruler of the Nábha State will have the satisfaction of knowing that his administration has won the admiration of one of the greatest of Indian Viceroys......... The interest of the speech is, however, by no means confined to the very graceful compliment His Excellency paid to his host, the Raja, for the Viceroy was pleased to take the Indian people a little into his confidence on the occasion and to tell them the reason why he has undertaken to stay here longer than his ordinary term of office would permit. 'My only object,' said His Excellency 'in accepting this offer has been that I may be able to carry through one or two projects which I have deeply at heart before I finally go. Among these is the cause of educational reform, which, as His Highness knows well, is vital to the future welfare of the country.........I hope also, if I stay, to be able to do something more towards cementing those happy relations of mutual confidence and esteem that prevail between the Government of India and the Indian Chiefs.' Lord Curzon has, indeed, taken too much interest in the question of education for any one of us to suppose that he would consent to leave office before he has solved the problem in accordance with his own views by legislation and we are, therefore, not surprised that he has put educational reform among the projects which have inclined him to stay on. But the other intimation must have come as a surprise to many. What more Lord Curzon proposes to do towards cementing those happy relations of mutual confidence and esteem that prevail between the Government of India and the Indian Chiefs must be a question on everybody's lips. Can Lord Curzon be contemplating the revival of the Council of the Empire, which Lord Lytton founded in 1877?"

The Vedokta movement at Kolhápur.
Mahratta (9), 15th Nov.; *Samarth* (40), 18th Nov., Eng. cols.; *Shri Shahu* (139), 18th Nov.

46. "Writing on this subject in our last issue we declared that it was an impudent blasphemy of the Brahman community of Kolhápur to assert that if the Maharaja's decision in the Rajopadhye case were upset there would be a Brahman rebellion in Kolhápur. We now proceed to show that the attitude of the Brahman community of Kolhápur cannot even be said to be unreasonable. They had applied for permission to wait in a deputation upon His Excellency Sir James Monteath at Kolhápur. The permission was, of course, refused, His

Excellency probably deemed it more expedient on the whole to stand by his host rather than faithfully discharge his duty as a representative of the Paramount Power bound by the self-imposed obligation of keeping watch and ward over the relations between the Rulers of Native States and their subjects. But an impartial public can be trusted to judge fairly, and the following extracts from the petition presented by the Kolhápur Brahmavrinda to His Excellency will show how eminently reasonable has been their attitude in this matter, and also how arbitrary have been the methods adopted by the Maharaja:—'Your Excellency's petitioners most humbly submit that the grievance they intend to bring before Your Excellency appears to a superficial observer to be purely of a religious character. If His Highness were to manage to have the rites and ceremonies in his family performed in the Vedokta manner, through persons willing to perform them without adopting the coercive policy and without trespassing upon the vested rights of property, the petitioners would have nothing to complain about. It is by the adoption of coercive measures like confiscations, attachments, &c., that His Highness seeks to accomplish his object.......... Pressure has been brought to bear upon the Brahmans to do what their conscience and religion would not sanction. This is clearly interfering with the petitioners' religious rights, which is against the policy of all civilized Governments. The petitioners, therefore, respectfully solicit Your Excellency to advise His Highness to desist from such an extremely ill-advised course. Your Excellency's petitioners respectfully brought to His Highness' notice the desirability of a thorough investigation of these and other questions. But His Highness has studiously avoided all inquiry into a matter of such vital importance. His Highness is utterly indifferent to popular feeling and sentiment. He has thrown the whole weight of his secular authority into the scale of the Vedokta and seems determined to push forward this new cause by every possible means. A number of devices have been used to induce Brahmans to acquiesce in, or coerce them into agreeing to, the Vedokta. The Inam villages of Shrimant Rajopadhye and of his holiness the Shankaracharya of Shankleshwar Malji have been confiscated. The cash payments or Hakdari of the Gramjoshis are also suspended. Double penalties are imposed upon certain villages held by some Brahman Inamdars on pure Dharmadaya tenure. Under the name of double penalty, not only the revenue of the village, to which an Inamdar is entitled is attached, but the Inamdar is compelled to deliver over to the State treasury a sum of money equal to the village revenue from his pocket. Anusthans have been abolished and charities to Brahmans withheld.......... Your Excellency will easily discover that such a sudden and shocking interference with proprietory rights is clearly the outcome of the new policy inaugurated by His Highness.'"

["With reference to the petition of the Brahmavrinda which we copiously quoted in our last issue, we respectfully ask the Maharaja, the Political Agent and Sir J. Monteath, the Acting Governor, in the name of truth, justice and humanity, to say if they have judged before deciding and heard before condemning............ The opposition to the Vedokta is not of recent date as the late Mr. Telang has narrated long before the mania of Vedokta dawned on His Highness' mind. Let Mr. Telang speak for himself. 'The recently published documents contain many allusions to this point. But from those, which relate to Shivaji himself, it rather appears, if we read between the lines that the claim set up on this behalf to be of the *Kshatriya* caste, was not universally regarded as really and truly tenable, although from considerations of policy and expediency it might have been so considered. From the biographies of Shivaji, by Krishnaji Anant Sabhasad, and by Chitragupta, it seems to follow that the search for the origin of Shivaji's family, which resulted in the discovery that he belonged to the Sisode clan of Rajputs who reigned in Udyepur, was not commenced until after the idea of a formal installation (or *Abhisheka*) had been started............ In a passage in K. A. Sabhasad's life it is stated that Gagabhatta was much pleased with the splendid reception given him by Shivaji; and it was he who suggested that while a Musalman Padsha sat on the throne, and had the *Chhatra* or umbrella indicative of sovereignty, it was not proper that Shivaji, who had achieved what he had, should not adopt the formal ensigns of kingship. And it was when this suggestion was accepted by Shivaji, and a formal *Abhisheka* determined on that it became necessary to look into the origin of the family, and to promulgate that Shivaji was by birth a *Kshatriya*. Taking the whole evidence together, it looks like a case of a more or less deliberate manipulation of facts and religious rules in aid of a foregone conclusion adopted for a purely political purpose'." The *Shri Shahu* looks upon the prayers contained in the petition with sympathy and observes that the tone of the petition is such as to move even a man with a heart of stone. The paper concludes: The humble prayers of the petitioners and the orders passed thereon by His Excellency the Governor suggest to us the following comparison :—Justice is like Sita or Sairandhri while Power is like Ravan or Kichaka (the tormentors of the two mythological ladies named above).]

Sudhárak (43), 16th Nov.

47. As a descendant of Shivaji, the present Maharaja of Kolhápur is in every way entitled to insist on the performance of the Vedokta ritual at his house by such Brahmans as have been enjoying inams for rendering service as priests. And if the Brahmans concerned decline to perform the Vedokta ritual, it follows logically that they should cease to enjoy their inams. Apart from this, we would appeal to the Brahmans of Kolhápur in the name of Shivaji, whose anniversary they have recently begun to celebrate among them with much enthusiasm, and would ask them whether their refusal to perform the Vedokta ritual at the Maharaja's palace is in any way compatible with the respect they cherish for Shivaji's memory. The lengthy petition, addressed by them to His Excellency Sir J. Monteath on the occasion of his visit to Kolhápur, proves by itself the injustice of their contention, and it was certainly an ill-advised step on their part to take an ecclesiastical controversy before the British Government for final decision. If there is any one who has shrunk from his duty, it is the Brahmans of Kolhápur, and the action taken by the Kolhápur Darbar to bring them to their senses is straightforward. We hope that even yet both the parties to the dispute will try to make up their differences amicably and will not bring down upon themselves all the evil consequences that such a controversy is likely to entail.

Alleged maladministration of certain Native States in Káthiáwár.

Káthiáwádno Hymáyati (67), 15th Nov.

48. It is a matter of deep regret that the public of Káthiáwár fail to get justice either at the hands of the Chiefs or the Agent to the Governor. The Bombay Government, too, are being constantly duped by the Agency authorities, who sedulously gloss over the shadier side of the administration of the Káthiáwár States. A few instances will suffice to illustrate our remarks. It is notorious that although the Thakor of Wadhwán habitually plays ducks and drakes with the State revenues, the Agency authorities connive at his misdoings. When the Thakor ascended the *gadi* there was a cash balance of seven lakhs of rupees in the State treasury; but being addicted to unnatural vices he squandered away this big sum within a year. He then went on borrowing money and when his credit was exhausted he began to harass his subjects and extort money from them by various illegal devices. He is at present indebted to the extent of twelve lakhs of rupees. It is also reported that he is endeavouring to set up a spurious heir to the *gadi*. Being himself impotent, it is said that he sent a Khawas or Hazuria to one of his Ranis, the daughter of Kumar Bhagwansinhji of Jámnager, with an immoral object, but the Rani being of pure Rajput blood resented this impudent conduct and left the Thakor's protection. The Thakor has discontinued to pay the annuity of Rs. 4,000 to his aged grandmother, and the old lady's representations on the subject to the Agency and to the Bombay Government have unfortunately failed to meet with a favourable response. Similar mismanagement prevails in Bhávnagar State and scandalous exposures have recently been made in connection with the administration of Junágadh. But the Agency authorities systematically turn a deaf ear to the grievances of the subjects of these States, while Government place blind faith in the distorted reports of their political officers.

Affairs in the Junágadh State (Káthiáwár).

Praja Bandhu (27), 15th Nov.; *Káthiáwadno Himáyati* (67), 15th Nov.

49. A correspondent of the *Praja Bandhu* writes :—Almost all important posts in the Junágadh State are at present monopolized by Mr. Purshottamrai Zala's friends and relations. One of his cousins is Superintendent in the Dewan's office; another is in the Huzur office; a third is at the head of the Educational Department; a fourth presides

over the Abkári Department; a fifth is Chief Vakil at the Agency Office, Rajkot; while his brother-in-law is Judge of the Grásias' Court. There appears to be some mystery regarding the appointment to the Dewan's office of Rao Bahadur Bechardas, who belongs to Mr. Zala's party. Prince Sherzamankhanji, we are told, was in favour of bringing in an outsider for the office, but His Highness the Nawab would not listen to this proposal, and consequently Mr. Zala's party have again gained the upper hand. Mr. Zala seems at present to be in the bad books of His Highness the Nawab, but as soon as the latter gets into the leading strings of his new Dewan, it is not unlikely that he may be induced to take Mr. Zala back into his favour. Such a contingency needs to be averted in the best interests of the State, and we therefore urge Government to remove Mr. Zala's partisans from the various offices in the State and appoint a European or an independent native as Dewan. [The *Káthiáwádno Himáyati* makes similar comments and alleges that political officers in Káthiáwár do not faithfully discharge their duties, but amass large fortunes by hook or by crook. It therefore recommends a curtailment of their powers.]

Grievances of the Káthiáwár public *re* the imposts levied by the Customs authorities on the British frontier.
Jám-e-Jamshed (23), 16th Nov.

50. Much discontent prevails at present among the public in Káthiáwár, who have commercial dealings with persons in British territory on account of the numerous iniquitous imposts levied by the Customs authorities on the British frontier. A deputation of the people of Jámnagar waited recently on the Jam Saheb to represent the public grievances on the subject. It was received favourably by the Jam Saheb, who has appointed a Commission to inquire into the complaints laid before him.

Alleged delay in the publication of Gujaráti translations of Government notifications in the *Káthiáwár Agency Gazette.*
Káthiáwár Times (26), 12th Nov.

51. A correspondent writes to the *Káthiáwár Times*:—Permit me to draw through your columns the attention of the Agent to the Governor in Káthiáwár to the unconscionable delay that occurs at present in the publication of Gujaráti translations of Government Resolutions and circulars appearing from time to time in the *Káthiáwár Agency Gazette.* The delay in question is a source of serious inconvenience to the Káthiáwár public, the majority of whom are ignorant of English, while those who are responsible for such delay are guilty of a violation of Government orders on the subject, which lay down that vernacular translations of official notifications should appear simultaneously with the publication thereof in English. It is to be hoped that the Agency authorities will look into the matter and do the needful.

Government and the succession to the *gadis* of Native States.
Káthiáwádno Himáyati (67), 15th Nov.

52. It is much to be regretted that the time-honoured custom of hereditary succession is frequently violated by the British Government in selecting occupants for the vacant *gadis* of Native States. Sir Pratapsingji and Sir Rasulkhanji were installed on the *gadis* of Idar and Junágadh, respectively, in supersession of the claims of the rightful heirs. A smiliar act of injustice has been lately perpetrated by Government in regard to the succession to the *gadi* of Sanjeli (Rewa Kántha Agency), which fell vacant on account of the deportation of Prince Ranjitsingji, who was convicted of murdering his step-mother. The claims of the eldest son of the deported Chief, who is the rightful heir to the *gadi*, have been, we regret to say, set aside in favour of his younger brother, who is still a minor. Such instances of injustice, which have lately become too frequent, have unsettled the minds of Native Chiefs with grave alarm.

Intelligence extracted from the Press.

Proposed wedding gift from India to Sir William Wedderburn's daughter on the occasion of her approaching marriage.
Sánj Vartamán (77), 16th Nov.

53. The Honourable Mr. P. M. Mehta is collecting subscriptions from the Indian public with a view to present a substantial wedding gift on behalf of India to Sir William Wedderburn's daughter on the occasion of her approaching marriage, which is to take place in London next month. A big sum has been collected already and further contributions are expected.

Professor Chhatre's Circus in Japan and China.
Mahratta (9), 15th Nov.

54. "The success which Professor Chhatre's Circus has attained is almost phenomenal. Our readers are aware that the Professor has been out of India with his troupe for the last two years and that during that time he has paid successful visits to several important towns in Japan and China. The latest news we hear of him is his splendid reception by the Empress-Dowager of China and the extension of her Royal patronage to him and his troupe. In the beginning of October last Professor Chhatre's Circus was performing at Tienstin, the sea-coast town made famous by the military operations in the last war with China. The fame of Professor Chhatre's Circus having reached the ears of Her Majesty the Empress-Dowager of China, she had the party conveyed to Pekin, where, a few miles outside the city, Professor Chhatre gave several performances. At the end of one of the performances witnessed by the Empress, Professor Chhatre was honoured with a purse of two thousand dollars and six gold medals by way of encouragement to his men.......... We have nothing but hearty congratulations for Professor Chhatre on the signal honour he has won and the exceptionally enterprising spirit he has shown."

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th November 1903.

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[No. 48 OF 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th November 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan ; Madrasi Bráhman ; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji ; Pársi ; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna ; Hindu (Dasa Lad Vania) ; 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajram Desai ; Hindu (Surti Bania) ; 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelabhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwáduo Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brahman); 40.	...
69	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania): 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhai Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brahman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	Shaik Abdulla Shaik Mahomed; Muhammedan (Shaik); 35.	200

Politics and the Public Administration.

Comments on the prevalence of anarchic movements in Europe and their absence in India.
Arunodaya (92), 22nd Nov.

1. The news of the arrest of an anarchist at Cherbourg, who was said to be lying in wait there for the King of Italy, reminds us of the scourge of revolutionary creeds in Europe, and suggests to our minds the inquiry why the infection of anarchic and nihilist movements does not spread itself to India. The existence of despotism in Europe partly accounts for the growth of anarchic movements there, but gives no explanation why similar movements do not take root and flourish in India. To our mind the main explanation of this phenomenon is to be sought in the fact that there do not exist any autocrats of the European type in India. We have here only nominal Chiefs and powerless Dewans, who can hardly deserve to be the victims of the anarchist's fury or revenge. The Native Chiefs are but pliant tools in the hands of Political Agents, while the latter and those holding authority over them are in their turn mere sojourners and birds of passage. Their authority is short-lived and on the expiry of their official career they depart finally from this country. In short, the responsibility for the political wrongs of India cannot be fixed definitely upon any one. This is, then, the reason why India is exempt from the scourge of anarchy and nihilism.

India's place in the British Empire as compared with that of the British Colonies.
Kál (110), 27th Nov.

2. The British Empire includes many countries besides India, such as Canada, New Zealand, &c. But the relations and feelings of the people in all these countries towards England are not the same. While the people of India set the interests of the Empire above their own, the British Colonists attach greater importance to the interests of their respective Colonies than to those of the Empire, so much so that they do not even like to be praised for their loyalty to England. It is said that if a war were to break out between England and one of her colonies, the other colonies would side not with England, but with the rebellious colony. The Colonists think it inconsistent with their dignity to have no share in the Government of the Empire. They do not at the same time like to have their own colonial policy determined by the dictates of British statesmen. It is clear from this that a disruption of the Empire is bound to take place sooner or later. When it does take place, the various colonies such as Australia, Canada, &c., will participate in the division, but not India and Egypt, which are looked upon as dependencies. Are we to submit to such exclusion? Should we not try to obtain our share in the spoils of the Empire? Shall we not be in a position to succeed in such an attempt if we adopt the opinions and sentiments which have enabled the British colonists to demand their shares? Do not all of us wish for such a happy day? This question must be answered in the affirmative by the people in all parts of the country.

Mr. Chamberlain's scheme of fiscal reform.
Kaiser-i-Hind (24), 22nd Nov., Eng. cols.

3. "No English politician of the front rank has, in our opinion, rendered, at this important juncture in the national history of his country, greater service than Mr. John Morley, who unmasked recently in its true colours the adroit strategy by which Mr. Chamberlain has endeavoured, though hitherto in vain, to divert the mind of the British people from the aftermath of the South African War by riveting it on his precious project of preferential tariffs. Those indeed were inspired words which Mr. Morley delivered at the conclusion of his great and memorable speech at Manchester in the historic Free Trade Hall, consecrated to the memory of Cobden and Bright, namely, that 'all this tariff jingoism is the backwash of the war.' In those memorable ten words Mr. Morley gave the *crux* of the entire agitation. Conscious of the hurricane which sooner or later was destined to overtake him on account of the horrible revelations with regard to his impious South African War policy as disclosed in the pages of the report of the War Commission, the *ex*-Colonial Minister has astutely attempted to avert that inevitable calamity by fixing the mind of the nation on a topic which he knew would lead to internecine struggle. But though he has thus endeavoured to postpone awhile the coming blow, there can be no question as

to Nemesis overtaking him in the end. The stern and relentless logic of facts must sooner or later overwhelm him, and with that event it may be presumed that his political career will end—a career of brazen impudence, unexampled misrepresentation and unparalleled unrighteousness."

Mahrátta (9), 22nd Nov.

4. "The entire discussion that has so far been made by the British Press and British politicians on the subject of the new-fangled policy of Mr. Chamberlain has served to bring once more into bold relief the fact of the supreme indifference with which the interests of India as a nation are treated by British politicians. It shows that India is to receive nothing but neglect or injustice; neglect where she may be ignored with advantage, and injustice where her interests conflict with those of Great Britain or the Colonies. The attitude of mind resulting in either of these two alternatives of 'woe-to-India' is not characteristic of Protectionists only, but also of those politicians who happen to be Free Traders. If the Protectionists have the disadvantage of having to express this attitude more often or more pronouncedly, it is simply because they have more opportunities of avowing, without reserve, their selfish principles on which a theory of Protection must be based. As an Anglo-Indian correspondent of the *London Spectator* has put it, 'to the home-staying Briton India exists for the purpose of supplying the Empire with pageantry. His interest in India ceases so soon as the tumult and the shouting dies.' And naturally enough India has received no attention throughout the discussion on Mr. Chamberlain's scheme. .... Even the reference which Lord George Hamilton made to India's interests in his unusually spirited speech was so unguardedly worded as to leave on the Indian reader's mind a deeper impression of his patriotic selfishness than of his sympathy for India. Lord George argued as follows: India is by inclination Protectionist and if left to herself she would go in for Protection. But Free Trade is to England's interest and, therefore, while following it at home England has been forcing it on India also with some show of justification. If Free Trade is good for England, why should it not be good for India?......... And this is evidently considered to be a nice argument by Lord George Hamilton. But once the principle of giving protection by preference to the different parts of the Empire is granted, India will get a right to have her claims considered from a national point of view. The delusive *maya* of Imperialism would disappear for the time and lay bare to public view the fierce conflict between the interests of England and the Colonies on the one hand and those of India on the other. In that conflict India will openly be made to go to the wall, which will bring out more clearly the operation of British selfishness and unscrupulous disregard of India's good. All this is inevitable if the principles underlying Mr. Chamberlain's policy are approved by England. But while British politicians are so indifferent as to the true interests of India, the situation is aggravated by the absolute want of a study of Political Economy in India from the Indian point of view. In India, the Science of Political Economy is included in the curriculum of college studies. But it is not Indian Political Economy.......... The question is often asked: 'Does India want Protection or Free Trade?' If you say that she wants the latter, then of course all that has been said by Indian politicians so far in favour of developing a national Political Economy for India and against the State policy of *laissez faire* is at once tabooed. If, on the other hand, the reply be that India wants Protection, then the ready retort is, why not declare in favour of Mr. Chamberlain's scheme of preferential tariffs and cast in your lot with England? But the correct answer cannot be given in such a simple form. The answer has to be as complex as the situation. India wants neither Free Trade nor Protection in an unadulterated form. She wants them both in due proportion. She wants Free Trade, but cannot really afford to carry it to the extent to which she is made to carry it. She wants Protection, but she cannot afford to join Mr. Chamberlain's scheme. The reason is obvious. India being as yet an agricultural country, with her agriculture not yet perfected and her foreign trade being yet in want of opportunities of changing the excess of native agricultural products and raw materials for foreign manufactured goods, she will for some time to come be benefited by Free Trade."

Kesari (114), 24th Nov.

5. Mr. Chamberlain's speeches afford a fair indication of the changes that are gradually coming over his views on fiscal policy. First of all he advocated a zollverein with a view to secure a closer commercial union between the British Colonies and the mother country. Latterly, he is drifting steadily towards protection and thinks that the doctrine of Free Trade preached by Cobden will soon have to be abandoned as useless. He finds support for his view in the present depressed condition of the glass industry in England and suggests the imposition of a heavier duty on foreign glassware with a view to encourage the home industry. It is not necessary for us to go minutely into the *pros* and *cons* of the fiscal controversy raised by Mr. Chamberlain, but we may just point to a moral suggested by Mr. Chamberlain's advocacy of a duty on foreign glass imports in England in the interests of the home industry. If the depressed condition of the home industry gives rise to an outcry in England, how much louder should be the outcry of the people of India over the total destruction of hundreds of indigenous industries owing to the import of cheap British articles. It is the duty of the Government of India to adopt measures to combat the evil effects of British competition, but as there is an identity of interests between them and the British merchants, they have all along been sacrificing Indian industries at the altar of British trade. In spite of this, there are some people among us who cling with pertinacity to the doctrine of Free Trade. It is to be hoped that our people will take a leaf from Mr. Chamberlain's book and will, like that British statesman, keep their eye principally on the revival of home industries.

Sir M. M. Bhownaggree and Mr. Chamberlain's scheme of fiscal reform.

Voice of India (16), 28th Nov.

6. "Is Mr. Chamberlain really unable to form any opinion as to how his fiscal proposals would affect India? That he has had no opportunity of acquainting himself with the opinion of the India Council or the Government of India or of any other representative authority is true enough. But he is not now engaged in merely voicing the ascertained opinion even of his own country: if he were in a position to prove that India would benefit by his scheme, would he be slow to say so, having regard to the place which India occupies in the Empire? Sir M. Bhownaggree did well to call his attention to a few salient facts relating to Indian fiscal interests, and in the absence of a better authority representing native opinion, no English statesman will refuse to attach to the views of the only Indian Member of Parliament the weight which they must carry. Sir M. Bhownaggree puts the whole situation in a nutshell. Indian exports 'consist mainly of raw materials and wheat.' Mr. Chamberlain does not propose to tax the former, and he cannot propose to put a heavy duty on the latter. What gain will preference on an insignificant scale bring India? As regards 'tea, indigo and other of her principal products,' to which Mr. Chamberlain refers in his reply, Lord Northbrook has already explained how matters stand. Preference to our manufactures in England is useless, for we are not a manufacturing nation. As for imports, if in consideration of the little benefit that we may derive from England's preference in our favour we discriminate against foreign imports, we shall only be taxing ourselves without any equal corresponding advantage. Sir M. Bhownaggree stated only the outlines of his arguments. Chamberlainites will, of course, ask why India should not benefit by a policy by which the Colonies expect to benefit, and secondly, why the tax to be paid indirectly by a duty on foreign imports should not be compensated by the abolition or reduction of some other direct tax. The answer to these questions involves a detailed examination of figures with which Sir Mancherji could not trouble Mr. Chamberlain without knowing why the latter was fighting shy of India. The Member for Bethnal Green may give the benefit of his views at least to his own countrymen in India."

Indian labour in Natal.

Rást Goftár (28), 22nd Nov., Eng. cols.

7. "Evidence is accumulating that Natal cannot do without Indian labour, and that if the Indian Government would hold out for a while, many of the grievances of the Indians in South Africa would be substantially removed. What is called the inexorable logic

of events would force the Colonists to mend their ways, and the Indian Government themselves will, it is to be hoped, see the wisdom of holding on till the last in the interest of the Indian settlers. Nearly 6,500 Indian immigrants went to Natal last year, but the agriculturists are in need of about 18,000 more men, and the official opinion is that 'at the present moment it would not be possible to carry on the most important industry of the Colony without indentured labour.' This shows that the Colonists are being taught that race prejudices will have to be paid for heavily. There is one doubt, and only one, lurking in our mind in this connection. Will Mr. Brodrick follow in the footsteps of his predecessor in the matter, or will mistaken notions of Imperialism prompt him to sacrifice India's interests and to force Lord Curzon's Government to give in?"

Boer prisoners at Ahmednagar.
Bramhodaya (166), 21st Nov.

8. Many months have passed since the Boer war was brought to a close by the conclusion of peace, but there are still some Boer prisoners of war at Ahmednagar, who refuse to comply with the terms of surrender and to take the oath of allegiance to the British Crown. Their recalcitrancy is due in the first place to their setting a higher value on national independence than on personal liberty, and secondly, to their simplicity of heart and utter inexperience of the world. Though they have been living in India for some time past, they are unacquainted with the elasticity of political oaths and pledges in this country. Their ignorance of Indian history, of treaties written on white and red paper, of impossible charters, &c., is simply deplorable. Do they not know that the Queen's Proclamation of 1857 is practically a dead letter, though the heart of our late sovereign beat sympathetically for the welfare of her Indian subjects? If they are unaware of these things, they must be too simple-minded, indeed!

Lord Curzon's foreign policy in the East.
Native Opinion (38), 25th Nov.

9. Lord Curzon is pursuing an energetic policy in regard to the relations of the Government of India with their transfrontier neighbours. He has already restored peace and quiet on the North-West Frontier and has sent a mission to Thibet. He himself has recently undertaken a tour in the Persian Gulf with a view to inspect the British outposts in those waters and to strengthen the friendly relations of the British Government with the Arab Chiefs on the littoral of the Gulf. It cannot be denied that Lord Curzon's vigilant and energetic foreign policy will serve to restrain the ambition of Russia in Central Asia. But it is just possible that his successor may not be as strong and energetic as His Excellency as regards India's foreign policy. In that case, the work that will be left unfinished by Lord Curzon will, instead of improving matters, only tend to make the situation worse than before. We therefore think that it would be on the whole a sounder policy to strengthen our relations with our immediate neighbours such as the Beluchis, the Afghans and the Gurkhas rather than to thirst after an inordinate expansion of the limits of the Empire. Such a policy as we suggest will not only facilitate the task of defending India against foreign aggression, but also render it less costly.

The Thibetan Mission.
Gujarati (19), 22nd Nov., Eng. cols.

10. "The utterly unprincipled action of Russia in wresting the fruits of the Japanese War with China from Japan and her recent action with reference to Manchuria and Korea cannot be approved by the world at large. But Russia is not the only country that sets aside all principles of morality and Christianity in her relations with decaying powers in Asia. England, France, Germany and Belgium are more or less equal sinners in this Continent or elsewhere. Their doings outside Asia do not usually affect India to any extent. But the progressive movement of Russia in Central Asia affects our Government with panic, and then it simply becomes a question as to who is to be the first in conquering a helpless and backward frontier State? Burma was invaded and annexed for fear of France, and now the existence of Thibet as an independent State is in peril on both sides. The Missionary had his Bible which served as an excuse for provoking a most unrighteous war with China. England and other European countries have

ever the interests of their precious civilisation and their equally precious trade to safeguard on the basis of some shadowy conventions extorted at the point of the bayonet. The highly amusing and dramatic interference of the Prime Minister of Nepal on the present occasion and his disinterested advice to the Thibetans are too transparent to deceive any intelligent Indian. It is pretty certain that the fate of Thibet is doomed in the near future. It is an indelible disgrace to the much-vaunted civilisation of modern Europe that the rivalry of two great powers should lead to the sacrifice of the weak and the helpless in defiance of all principles of political morality and Christianity. Well has Herbert Spencer described the situations in his *Social Statics* wherein he says that 'a clever theft was praiseworthy among the Spartans, and it is equally so among Christians, provided it be on a sufficiently large scale.' Almost all the leading nations of Europe are liable to be condemned unreservedly at the bar of humanity for their unprincipled aggressiveness, however disguised, and it is lamentable that poor India should have to pay the penalty partly for the sins of Russia and partly for those of England in the shape of ever-growing military expenditure and ever-increasing expeditions on the northern frontier."

Mahrátta (9), 22nd Nov.

11. "Preparations for the Thibetan campaign are progressing rapidly, and British diplomacy has succeeded so far as to involve the Nepalese Government into the vortex of the anti-Thibetan conspiracy. It is to be wished that the Nepalese Government have given proper attention to the result of a successful invasion of Thibet by the British Government; for the establishment of the sphere of British influence in the trans-Himalayan territories would necessarily cut off one more neutral neighbour from Nepal and leave it more at the mercy of the British Government than ever. It is true that in the Gurkha War in the beginning of the ninteenth century the Gurkhas were defeated, and since then their martial energy has found an outlet in the service of the British Government. But even to this day the Gurkha sepoy is said to be loyal to his own country, so that his arms cannot be commanded against Nepal. Also Nepal is, perhaps, the only Native State which has practically no political relations with the British Government. But the eyes of the Nepalese representatives at the Delhi Darbar were probably dazzled by the grand exhibition of British prowess and organisation, and the present participation of the Nepalese Government in the anti-Thibetan conspiracy is, we should think, an indirect but tangible result of the show at Delhi. In Thibet itself there appear to have been two schools of political opinion, one dominated by the Lama and the other by the secular party. The former is in favour of war and the latter in favour of submission to the will of the British Government. The development of the conspiracy will be decidedly interesting, as it will involve the possibility of the stronghold of Buddhism being brought under the subjection of a Christian Government and lead to very far-reaching consequences in Asiatic politics."

Indian Social Reformer (6), 22nd Nov.; *Kaiser-i-Hind* (24), 22nd Nov., Eng. cols.

12. "It is with no pleasant feelings that we have read the news of the advance into Thibet. Nothing that has been written in favour of the movement seems to us to be an adequate justification thereof. The charge of not opening up trade routes—the trade with Thibet is hardly worth thirty lakhs—is a vague and shadowy charge, and in any case we do not think that a country ought to be plunged into war in the name of trade any more than in the name of religion. Nor is want of manners a good cause, or England should have gone to war with France, with the United States, and with Germany more than once during the last few years. We hope Government will publish a full statement of their reasons for the advance at once. As things stand, we are afraid it will not be an easy matter to justify their action." [The *Kaiser-i-Hind* writes:—"We have iterated and re-iterated our opinion on the extremely questionable policy of the Government of India in the matter of their long pending covetousness to acquire Thibet anyhow. We said that in this respect there was not a pin to choose between the political morality of Britain and Russia......... Here is ample pabulum for any number of sermons on the mount of the Christian civilisation of the twentieth century as practised by the most powerful nation on the face of the earth. But the tortuous

attempts of the Indian Government seem to have now reached their nadir, as is evident from their transparent instigation to Nepal to read a threatening lecture to the Lama! Ye Heavens! To what humiliating depth of diplomacy has the mighty Government allowed itself to fall? Nepal remonstrating with Thibet on its behalf! What next? Perhaps, the Mehtar of Chitral will be put into requisition to bring the Thibetan to a better frame of mind."]

Kesari (114), 24th Nov.

13. When the news of the despatch of a British mission to Thibet was first announced, few people must have realised what the mission would lead to. The Government of India carefully concealed at that time their intention of occupying the Chumba valley permanently, but the secret of Lord Curzon's policy as regards Thibet is now fully patent to everyone. That country has of late become the centre of the Asiatic politics of the leading European powers, but we fail to see why the Government of India should aspire to have a permanent outpost to the north of the Himálayas. It is difficult for a small British garrison stationed in the Chumba valley to defend itself against the aggressions of other European powers. As the Chumba valley is ice-bound for some months in winter, it would be difficult to send reinforcements from this side of the Himálayas to the garrison stationed there. Even if Russia were to occupy Thibet, Great Britain need not be anxious on any account. The desire for the occupation of a region beyond the Himálayas is prompted by an excessive thirst for aggrandisement and if carried out will simply involve this country into needless political complications and heavy expenditure. Unfortunately for us there is no British statesman to control the extravagant Imperialism of Lord Curzon. What is the justification for the present move of the Viceroy in Thibet? We do not think it admits of any other justification than that England wants to forestall Russia in Thibet and annex that country before Russia matures her scheme for its annexation. If the British want to prevent the annexation of Thibet by Russia, they can secure their object by supplying modern weapons to the people of Thibet and by helping them in their defence against Russia. Why should they uselessly confine a contingent of the Indian army in the snowy region of the Chumba valley? Why rob an unoffending country of its independence? But how can such considerations weigh with those whose minds are swayed by reckless Imperialism. The Indian Government has shamelessly resolved to deprive the people of Thibet of their independence under the guise of a commercial mission, and the Nepal Darbar has undertaken to help it in its iniquitous design. The attitude of the Darbar of Nepal in this matter is scarcely wise. It is bound by treaty to defend Thibet against foreign aggression and receives an annual subsidy from Thibet as the price of this protection. The Nepal Darbar has thought fit to throw its treaty obligations to the winds and by exposing Thibet to the attack of the foreigner is helping to draw the noose round its own neck. The action of the Nepal Darbar is perhaps influenced by the marked honour shown to its representative at the Delhi Darbar, but it can hardly be said to be statesmanlike, nay, it is distinctly suicidal to its own interests in the long run.

Lord Curzon's tour in the Persian Gulf.

Bást Goftár (28), 22nd Nov., Eng. cols.

14. "His Excellency has exchanged greetings with the Sultan of Muscat and received an address from the Indian merchants living and trading in Muscat and other ports of Oman. The reception of His Excellency by the Sultan was as cordial as could be desired, and the courtesies which were exchanged must have been gratifying to both. As regards the tone and temper of the general population, it would seem that there was very little of suspicion or distrust in their attitude towards the illustrious visitor or the sovereign and the Government he represents......... The demeanour and the utterances of the Viceroy must have convinced the ruler, the nobles and the people of Oman that, on the part of the British Government, there is nothing but an earnest desire to cement the bonds of friendship between them and the State, and that as long as the latter respects its obligations, there will be no hesitation on the part of the former to give support and assistance to the Sultan against his enemies. As Grand Master of the Order of the Indian Empire, His Excellency invested the Sultan

with the Grand Cross of the Order. This additional mark of honour and good-will must have been very highly appreciated by His Highness and his subjects. Two important speeches were delivered by His Excellency at Muscat, one in reply to the address presented by the Indian community, and another in reply to the address of welcome given by the Sultan himself............ From an international point of view great importance attaches to the latter utterance of His Excellency. It was an eloquent statement of the relations existing between the Sultan and the British Government and an exposition of the policy of the latter towards the former and his State. The burden of Lord Curzon's message was: be steady and be straightforward in your relations with us, and we shall not be found wanting towards you. There was also a word of warning to the malcontents in His Highness' territories, who disturb the tranquillity of the State. His Excellency could not help pointing out that by so doing these mischief-makers do not only contest the Sultan's authority, but injure the interests of British subjects also. The assurances that His Excellency gave to His Highness of his sympathy towards him in the matter and the promise that he gave to the Indian traders of intervention, whenever such intervention became necessary, will have a salutary effect upon those who are taking advantage of the Sultan's weakness. On the whole, the Viceroy's tour in the Gulf may be said to have begun very auspiciously, and we may safely count upon Lord Curzon scoring all along."

Kesari (114), 24th Nov.

15. After the completion of his tour in the Phulkean States, Lord Curzon went to the Persian Gulf with a view to prevent the establishment of Russian supremacy in those waters. His Excellency held a grand Darbar at the entrance to the Gulf and proclaimed to the world the supremacy of the British over the Gulf and their determination to maintain it. The Viceroy, in replying to the address of the Indian traders at Muscat, also assured them that it was the duty of the Government of India to safeguard their lives and property. Why should the Government of India be so very anxious about the interests of the Indian traders at Muscat and so utterly indifferent to the interests of Indian traders in Natal? The striking contrast between the attitude of the Indian Government towards these two classes of traders will at once make it manifest to any one that their anxiety to safeguard the interests of the Indian traders at Muscat is inspired by some secret motive. Anglo-Indian journals as also Englishmen carried away by the fad of Imperialism are lauding Lord Curzon's utterances in the Gulf as statesmanlike and far-sighted. But looking at them from the Indian standpoint or even from the standpoint of true Imperialism, they do not appear in the same light. Lord Curzon's policy is distinctly aggrandising and will probably earn for him, on his return to England, the title of "Earl of Muscat and Lhasa" just as Lord Dufferin received that of "Earl of Ava."

Bombay Samáchár (56), 26th Nov.; *Sánj Vartamán* (77), 25th Nov.; *Akbhár-i-Soudágar* (55), 26th Nov.

16. We are afraid Lord Curzon's tour in the Persian Gulf will prove barren of the benefits which the sanguine imagination of the Viceroy has anticipated to result from it. One of the objects of the tour was to assert British supremacy in the Persian Gulf, but we are not sure if that object was at all realised. No doubt there was a grand spectacular display intended to overawe the semi-civilised Arab Chiefs, but it is to be feared that it will have but a transient effect, especially as it can at any moment be excelled in magnificence by any other European power that chooses to impress its might and extend its sphere of influence in that region. Further, the fact of the Viceroy having left the helm of Indian administration and gone all the way to the Gulf to visit the Chiefs was ill-calculated to heighten their sense of the power and prestige of their British overlords. It would have been more dignified as well as politic if the Chiefs had been brought over to India and made to tender their allegiance to the British Government. The tour seems to have similarly failed to impress the Court of Persia. The reception accorded by the Shah's Government to the representative of the mighty British power left much to be desired. His Excellency was welcomed to the shores of Persia by the Governor of the Ports of Oman, who is a dignitary of not higher rank than a Collector in India. We are sure Russian ambassadors are received by

the Shah with greater marks of respect and honour. The British Consul at Teheran, too, had to perform his journey to Muscat unescorted by a member of the Imperial family of Persia or any high functionary of the Shah's Court. All this tends to show that the tour could not have helped to increase British influence in Persia. On the whole, we cannot help looking upon it as a huge and costly failure. [The *Sánj Vartamán* and the *Akhbár-i-Soudágar*, on the other hand, think that the Viceroy's tour will have a salutary effect on the minds of disaffected Chiefs, and will tend to maintain the supremacy of the British Government on the Persian Gulf unimpaired to the mutual advantage of both sides.]

Jám-e-Jamshed (23), 24th Nov., Eng. cols.

17. "The Viceroy deserves the credit of having begun his Gulf tour extremely well. The functions His Excellency has gone through and the speeches he has delivered so far may well encourage one to believe that the entire tour will be marked by that consummate statesmanship and scrupulous moderation of language which have always distinguished His Excellency's relations with feudatory princes and foreign potentates. If the Gulf tour has been undertaken with a view to cementing the bonds between England and the potentates in that quarter and to impress Foreign powers and others with England's determination to insist upon her rights, Lord Curzon may be relied upon to achieve both the ends. Of course, there cannot exist a feeling of gratitude in the relation of the princes to the British Government. Creatures of circumstances, they have at all times to shape their conduct according to the needs of the hour, and we cannot expect the Viceroy's tour to have any permanent or enduring effect in the sense in which it is commonly understood. It will be the highest bidder who will always have the preference, and since Lord Curzon has gone to the Gulf with the evident purpose of telling those concerned that England is prepared to be such a bidder, there will not be much difficulty in His Excellency confirming the potentates there in their friendship towards Britain. What Russia and others will undertake to do in consequence of it, of course, remains to be seen."

Hyderabad Journal (4), 25th Nov.

18. "All eyes are strained to follow His Excellency in his tour in the Persian Gulf. The visit is purely diplomatic and is undertaken to counteract Russian influence in that quarter. From her geographical position India naturally participates in a large share of the Gulf trade. But the Russians have long been on the look-out for a port in those waters as an outlet for their products. For the last five or six years Russian diplomacy has been busy securing Railway concessions, and controlling the finances of, and obtaining influence in, Persia. Strong commercial ties have long existed between the Court of Persia and the Indian Government and many of the treaties between them are as old as the eighteenth century. It is to renew these old treaties and safeguard the interests of Indian merchants trading with the ports in the Gulf that His Excellency visits the several coast Chiefs reminding them of British prestige."

Lord Curzon's reply to the address presented by the Sultan of Muscat.

Bombay Samáchár (56), 23rd Nov.

19. In his reply to the address of the Sultan of Muscat, Lord Curzon attempted to revive the controversy about French influence in that region. His Excellency adroitly assumed in his speech that the Sultan of Muscat was a Feudatory of the British Government removable from his *masnud* at the Government's will. Such an assumption is entirely unwarranted and at variance with facts. The controversy in the matter was set at rest in 1889 when the British Government recognised the right of France to establish coaling stations on the Muscat coast. We fear the action of the British Government will lead France to assert her rights. The Sultan of Muscat is utterly powerless to resist encroachment upon his rights, and if the British authorities persist in their present attitude, we are afraid, active hostilities will ensue between France and England.

Accident to Lord Kitchener.
Rast Goftár (28), 22nd Nov., Eng. cols.

20. "A great sensation was caused the other day when it was announced that the Commander-in-Chief had met with a rather severe accident while riding. Subsequent reports have been, no doubt, very encouraging; but, in spite of this, general regret will be felt that His Excellency has been compelled to take to bed at a time when he was in the hope of getting through much useful work in connection with the duties of his office.......... The head of the Indian Army has become immensely popular throughout India, and there can be no doubt, therefore, that the sympathy expressed for him everywhere is of the sincerest character."

Increase of counterfeit coinage in India and alleged responsibility of Government in the matter.
Karnátak Patra (51), 23rd Nov., Eng. cols.

21. "When Government fixed the value of the depressed rupee at 16 pence ten years ago, they appear to have looked only at the bright side of the result of the currency policy, never suspecting that they were going to encourage crime among the people in the shape of false coinage.......... When designing people saw that Government were gaining 33 per cent. profit on their coin, they set to work to pay Government 'in their own coin.' Counterfeit coins made their appearance within two years after the said unjust law came into force. False coining soon became a profession in the land, and the coiners acquired so great a proficiency in their art that their coins could hardly be detected even by experts. It was at one time suspected that the machinery, and especially the dies, with which the false rupees were coined were brought from Germany. But it is now proved beyond doubt that everything used in the new art is the handiwork of Indian artisans.......... Nearly eleven and a half crores of new rupees were stamped last year in the two mints at Bombay and Calcutta, and similar quantities of new coins were sent out from these mints on at least two previous occasions after the new Act was passed. Thus, it may be said that the average gain to Government derived from this unjustifiable and unlawful means must be something like a crore of rupees annually. No Indian sovereign ever taught the people such reprehensible ways of earning money.......... The profession of manufacturing false coins is by no means confined to any particular part of the country. The work is going on briskly and on a large scale in numerous places."

Attitude of the British Government towards Christianity and towards indigenous religious creeds.
Kál (110), 27th Nov.

22. The Missionaries in Burma are alarmed at the recognition of the Buddhist Thathanabaing by the British Government, because they think that they would have now fewer chances of making converts to Christianity in that province. They allege that this action of Government is inconsistent with the policy of neutrality in religious matters hitherto followed by them. They are also angry with Lord Curzon because he advised the Burmese and the Muhammadans to follow their respective religions. At a conference held at Rangoon the Missionaries passed a resolution to the effect that it was improper on the part of Government to give up their attitude of neutrality in religious matters. This resolution shows how envious the Missionaries are. Now, our Government wastes forty-five lakhs of rupees annually in support of Christianity, which is not the religion of the people of this country. This expenditure, however, is not considered by the Missionaries to be inconsistent with the policy of neutrality in religious matters. As regards Lord Curzon's advice to the Burmese and the Muhammadans to follow their respective religions, do the Missionaries think that His Excellency should, like an ordinary Missionary, stand at a street-corner and preach Christianity to the people? Or do they think that instead of directing the opening of relief works in times of famine, he should try to convert the children of famine-stricken people to the Christian faith? The Missionaries should remember that their wiles are successful in this country simply because men like Lord Curzon advise the people, at least outwardly, to follow their own religion and thereby inspire them with confidence in Government. If the Missionaries wish to see what would happen if the people's confidence in Government be destroyed and to have some

experience of the latter portion of Aurangzeb's reign, let all Christians in this country from the Viceroy down to the Native Christians in villages begin to preach freely the greatness of Jesus before the people of India and Burma.

Nomination of two Additional Members to the Viceregal Council to help in the deliberations over the Indian Universities Bill.

Voice of India (16), 28th Nov.; *Dnyán Prakásh* (35), 26th Nov.

23. "Two more Additional Members have been appointed to the Viceregal Council to help in the deliberations over the Universities Bill—Dr. Bhandarkar for Bombay and Mr. Bilderbeck for Madras. Lord Curzon is evidently determined that there shall be as grand a display of expert ability on the side of Government as there apparently was against the reforms recommended by the Commission. The Bill will be passed amidst a brilliant discharge of academic fireworks. The various Universities have been asked to give their opinions on the Bill." [The *Dnyán Prakásh* approves of the appointments of Dr. R. G. Bhandarkar and Professor Bose to the Viceregal Council for taking part in the discussion over the Indian Universities Bill, and recommends that Government should give due weight to the suggestions that might be made by these Additional Members.]

The Madras Government and purchase of articles of indigenous manufacture.

Jám-e-Jamshed (23), 24th Nov., Eng. cols.

24. "It was not many weeks ago that orders were issued by the Madras Government enjoining the purchase of articles required for engineering purposes from local firms. More recently still the Government have gone a step further and decided to buy paper of different kinds from Indian mills instead of through the Director-General of Stores at the India Office. It has been announced that over Rs. 2½ lakhs is allotted in the Budget Estimates of the next two years for this purpose. Much need not be said by way of praising this step of the Madras authorities. It is a matter for satisfaction that in the Southern Presidency, at any rate, the Government are beginning to take an interest in Indian manufactures, and that they are striving to encourage and support them. The policy which the various local Governments and the Imperial Government have hitherto pursued in the matter of the purchase of their stores has been far from encouraging to those engaged in the uphill work of promoting industrial enterprise in the country. Doubtless, much lip-sympathy has been manifested till now, and from the various Secretariats the fiat has now and then gone forth that Indian manufactures should be given preference as much as possible. But the expectations raised by such fiats have been seldom fulfilled, and complaints are frequently made that, on one pretext or other, preference is given to English-made articles in the purchase of Government stores. Will the Government of Lord Curzon undertake to inquire, through an independent Committee, how much of the stores which the State requires in India is being imported from outside, and what proportion thereof could be supplied by Indian manufacturers? The inquiry would disclose much that is instructive."

Nomination of Mr. Ibrahim Rahimtulla to the Bombay Legislative Council.

Sánj Vartamán (77), 26th Nov.

25. We warmly approve of the nomination of Mr. Ibrahim Rahimtulla to a seat on the local Legislative Council. We are sure Government could not have made a better or a worthier selection. Mr. Ibrahim's past record in the Council is an earnest of what he might be expected to do in future to promote the public weal.

The Bombay Government and remissions of land revenue in the Presidency.

Gujaráti Punch (21), 23rd Nov.

26. It is understood that the Bombay Government have issued a circular to District officers calling for reports of crop outturn in the various districts with a view to granting suspensions and remissions of revenue on a uniform scale over areas of general crop failure. The circular further initiates a departure from a principle adhered to in the past by the local Government, inasmuch as it extends the benefit of the proposed suspensions to large landholders who are not actual tillers of the soil. Inamdars, however, are excluded from a share of these concessions. If the circular is really framed on the above-

lines, we must admit that it is all that could be desired by the hard-smitten rayats. Government have no doubt acted wisely, though somewhat too late in the day, in discarding the principle of individual inquiry which wrought such mischief during the recent famines. The action of Government reminds us of the homely vernacular proverb "wisdom after widowhood," but it is never too late to mend. We hope that the benevolent intentions embodied in the circular will be carried out in a spirit of generous sympathy towards the rayats. We also urge Government to extend their benevolence to Inamdars, who have also suffered heavy losses during the recent famines.

Damage done to crops by locusts in Gujarát and Káthiáwár.
Gujarāti (19), 22nd Nov., Eng. cols.

27. "The locust plague is an old destructive agency. It has entailed a loss of lakhs of rupees on the agricultural population in past years, and if the Government of a vast agricultural country like India had been as mindful of their duties and of the requirements of a population which contributes one-fourth of the entire revenue, the cultivators and the local authorities would not have been so utterly helpless as they now find themselves in presence of the destructive swarms of locusts that have already inflicted so much damage. Even Java and Ceylon are ahead of India in agricultural and entomological research. It is, however, some consolation to learn from our contemporary of the *Times of India* that Mr. H. Maxwell Lefroy, the Entomologist to the Government of India, is likely to be successful in the experiments now being carried on in the Surat District for the discovery of some destructive methods. What is wanted at the outset is specimens of the invading swarms and information regarding their habits. If intelligent cultivators are appealed to in a sympathetic spirit by local officials, the needed specimens and information will not be long in coming from every taluka that has suffered from the ravages of this additional scourge. We trust the investigation now begun will not be dropped as soon as the pest has disappeared for the time being."

Decrease in the consumption of salt in the Bombay Presidency.
Voice of India (16), 28th Nov.; *Arunodaya* (92), 22nd Nov.

28. "Is the difference in the consumption of salt in the different provinces adequately explained by difference in diet or by other causes beyond the control of Government? In 1901-1902 the consumption per head in Madras was 16·02 lbs.; in Bengal 12·34 lbs. within the saliferous area and 10·67 lbs. in the rest of the province; in Gujarát 8·91 lbs.; in the rest of the Bombay Presidency 11·4 lbs.; in Sind 7·13 lbs.! Can any conclusion be based on these figures as to whether the poorer people in Gujarát and Sind eat enough of salt to keep themselves in good health? Last year the average consumption in Bombay fell by half a pound; in Gujarát there has been a steady decrease in consumption during the last three years, though one might have expected the contrary as the great famine had come to an end. The Government is not satisfied with the Commissioner's explanation that the decrease was due to the removal of smaller quantities from the works in anticipation of the reduction of duty. He has, therefore, been asked to study and discuss the causes more fully next year." [The *Arunodaya* deplores the present scarcity of salt caused by the destruction of large quantities thereof during a recent cyclone and urges Government to take measures with a view to prevent a similar scarcity in future. The paper suggests that traders in salt may be made, by means of a specific regulation, to keep a certain quantity of salt always in stock, and that the existing regulation requiring them to pay half the duty before removing the salt from the salt pans may be cancelled.]

Complaint against the use of a temple at Belgaum for harbouring plague patients.
Chikitsak (100), 25th Nov.

29. The *Chikitsak* complains that the temple of Maruti at Belgaum is at present being used for harbouring plague patients and contacts, and that persons who wish to go to the temple to listen to religious discourses are deterred from visiting through fear of catching plague from those who have practically converted the building into a plague camp or hospital. The paper remarks that the fact it complains about cannot have escaped the notice of the local plague authorities, but that they are conniving at it through a lax sense of duty. It expresses the hope that the higher authorities will inquire into the matter and do the needful.

A High Court Judge insulted by a European in a railway train at the time of the Delhi Darbar.
Deshi Mitra (59), 26th Nov.

30. Natives being all liars one must hesitate to place faith in their utterances, but the veracity of the whites being undisputed, one may safely credit the following details of an occurrence related by Mr. Melps (?), a European. This gentleman had come out to India at the time of the Delhi Darbar and he says in a recently published book:—"An Indian was once travelling with me in a first class railway carriage. A military officer subsequently entered our carriage and abused the Indian by calling him a 'black beast.' He then caught the Indian by the neck and kicked him out of the carriage bag and baggage. A severe altercation ensued, during which it transpired that the native was a High Court Judge." This is a faithful report of an incident as witnessed by a European with his own eyes. We, for our part, however, do not see what good purpose is served by bringing such incidents to light, and we therefore refrain from making any comments.

A native fined for insulting a European soldier in Poona.
Akhbár-i-Islam (54), 25th Nov.; *Jám-e-Jamshed* (23), 24th Nov.; *Daily Telegraph* (2), 23rd Nov.

31. A European soldier went to a cyclist's shop in Poona for getting a bicycle on hire. He was told by Jalaluddin, the owner of the shop, that there was no bicycle available at the time for hire, but the soldier was importunate and remained in the shop for half an hour repeating his request. Jalaluddin being at length vexed said "*Jao*" (go away). The case came up before the Magistrate, who construed the word as an insult to the soldier and sentenced Jalaluddin to pay a fine of Rs. 250, or in default to suffer two months' rigorous imprisonment. The Magistrate further directed that Rs. 50 out of the fine, if recovered, should be given to the soldier by way of compensation. [The *Jám-e-Jamshed* publishes a somewhat similar version of the case, in which the Magistrate is reported to have said: "Soldiers being strictly prohibited by the Viceroy's recent circular to take the law into their own hands in such cases, it is imperatively necessary that courts of justice should protect their rights when they seek the aid of the law. I am not satisfied that the accused lifted his hand with a view to assault the complainant as alleged by the prosecution, but I find him guilty of intentional insult." The *Daily Telegraph* also publishes a full account of the case, from which it appears that the Magistrate held upon the evidence that the soldier had been grossly abused by the accused and inflicted deterrent punishment upon the latter in view of the very bad spirit prevalent in the bazar against soldiers.]

A native garlanded with shoes for contempt of Court at Fyzabad.
Deshi Mitra (59), 26th Nov.; *Bombay Samáchár* (56), 23rd Nov.

32. A native was lately garlanded with shoes for an alleged contempt of Court. Muhammad Husain was summoned as a witness in a certain case before the Fyzabad Cantonment Magistrate. He wore varnished boots which he did not take off when he entered the Court. The Magistrate punished him for this contempt of Court by getting the boots tied together with a string round his neck. The witness was made to give evidence in this state for half an hour. He subsequently complained against this ill-treatment to the Deputy Commissioner, who refused to take any action tending to interfere with the decision of the Cantonment Magistrate. This is pure and impartial justice indeed, for who can contend that a native is disgraced by being garlanded with shoes! [The *Bombay Samáchár* in its issue of the 23rd November publishes a telegraphic report of the above incident.]

Gambling in Surat.
Sánj Vartamán (77), 21st Nov.

33. A Surat correspondent of the *Sánj Vartamán* writes:—For the last two months a Muhammadan has been keeping a gaming table at Surat near Ruivala's tekra, Baránpuri Bhágal. People flock there and play with dice in broad daylight from 5 A.M. to 9 P.M. We hope that Mr. Brewin will look into the matter and put a stop to this pernicious gambling.

Alleged corruption among subordinate officials in Sind.
Phœnix (11), 25th Nov.

34. "More than once have we ventilated in these columns the subject of corruption amongst Government officials in Sind, and we are glad to note that our observations have not been altogether lost on the authorities concerned. Steps have been always taken in a greater or less

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degree whenever opportunities have offered themselves and are also being taken, of late, to put down this long-standing and growing evil in the province.......... Mr. Cumine, our present Commissioner, seems to have made up his mind to put down this evil with an iron hand and during his short *regime* not less than three Mukhtyarkars have been already dismissed from Government service on account of their being found to be corrupt.......... We find that Mr. Cumine is being charged with partiality and favouritism in the matter of dealing with corrupt officials in the Department. It is contended that corrupt Hindu officials have been dealt with more severely in comparison with Muhammadan officials, though the latter may be equally guilty. Of course, we cannot assert how far these allegations have any truth in them, as we are not in possession of any authentic information on the subject, but if what is being said be correct, it is certainly not conducive to the interests of the public service and consistent with the policy adopted by Mr. Cumine that invidious distinctions should be made in such matters.......... If Mr. Cumine is really anxious to see corruption minimised, if not entirely stopped, in the various Departments the only effective course is to import better men with higher education and with a keener sense of responsibility."

Grievances of the rayats *re* the Forest Department in Sind.

Al-Haq (46), 14th Nov., Eng. cols.

35. "We propose to describe this week the state of things in the Forest Department as it affects the rayat. The first evil that we must lay bare is the impressment of labour. What! 'Impressment of labour by a Government Department? Are not the labourers remunerated for their work in the shape of remissions of grazing fees?' Ah! that is a delusion. There are two classes of men who are forced to be employed on some work or other by the Forest Officers—the cattle-owners and those who own no cattle. The latter are not paid a single pie, while the former receive, in the manner already alluded to, only a *nominal* compensation. Let us explain. A man having ten goats is remitted grazing fee for two goats during two months. This means a saving to him of the magnificent sum of one anna in two months, during which time the man is bound to work for the Forest Department. Similarly, owners of oxen, buffaloes and camels are remitted six annas, twelve annas and one rupee, respectively. Now, at the computation of five annas a day every labourer should receive during the period of two months something like twenty rupees if employed continuosly. Even if deductions are made on account of free days, his dues should amount to over ten rupees. What he receives is therefore almost nothing beside what he should receive. What is this if not impressment of a very harsh and objectionable character? What we have said here can be proved from the records of the Forest Department.......... Government regulations provide for logs, &c., being given free or at low rates for cultivation purposes. An examination of the forest records will reveal how very slight is the extent of practical benefit which the cultivator obtains under the regulations. He is hardly given anything gratis or at low rates.......... The forest peon gets Rs. 6 per month or at the most Rs. 8. The Sub-Ranger from Rs. 10 to Rs. 12. How can these men maintain themselves and their families on such miserable stipends. The Jamadar, moreover, has to keep a horse. Whence is the money to come? Then the immediate superiors of these officials who are entrusted with more responsible work get Rs. 20, Rs. 30 or Rs. 40 per mensem. These men must have a horse, a camel and a cook. It goes without saying that they must make money by unfair means. Is not this condition of things extremely unjust to the rayat? We need hardly insist on the necessity of stopping these evils. The remedies are obvious. Nothing can justify the system of forced labour which is the order of the day in the Forest Department in Sind. The collection of grazing fees should be taken out of the hands of the subordinates and should be farmed out to contractors. The contracts should by preference be given to neighbouring zamindars. This will enhance the Government revenue and free the rayat from the heavy black-mail now exacted by the Government employés. Other remedies are—(1) that fines for failure to return passes should be done away with; (2) greater liberality should be exercised in the matter of giving log-wood to cultivators free of charge; and (3) the pay of the subordinates must be raised so as to place them above temptation."

Legislation.

Indian Universities Bill.
Praja Bandhu (27), 22nd Nov., Eng. cols.

36. "The net effect of the Bill is to reduce the Universities to the position of a department of the State.......... The statutory recognition proposed to be given to elected Fellows may appear at first sight a step in the direction of liberality; but it has to be remembered that under the existing practice the number of elected Fellows might in a generation come to about 50 or 60 at the rate of two every year, whereas the Bill proposes to fix the minimum at ten out of 115 in the case of the older Universities, and seven in that of the younger. The reduction in the number of *ex-officio* Fellows is a matter of little significance since four-fifths of the entire body of the Fellows are to be nominated by Government.......... The statutory recognition of the Syndicate is a step in the right direction, as also is the provision that one-half of its members shall be heads of, or professors in, Colleges affiliated to the University. But the preponderance of nominated Fellows in the Senate affords good grounds for the fear that even the Syndicate as a body may practically be only the mouthpiece of the Educational Department of the Secretariat.... ..... Government propose to impose elaborate restrictions on the affiliation of Colleges. That the object the Government have in view is good may be admitted, but the question is whether its accomplishment may not be left to the initiative of the Colleges themselves. Already, without any direct impulse received from Government, the Colleges affiliated to the Bombay University make provision for a suitable teaching staff, for suitable lecture rooms, for residential quarters for students and for the Principal or some of the professors and also for a play-ground. There is a growing sense of the advantages of such provision among the students and their guardians, and there is hardly any necessity for insisting on these as a *sine qua non* for affiliation. The financial conditions prescribed are altogether uncalled for. It is absurd to require as a condition precedent to affiliation that the financial resources of a College make due provision for its permanence. This clause makes subscription Colleges impossible. It will also prevent the birth of model institutions like the Fergusson College and the Central Hindu College which are based on patriotic efforts. Such institutions may well afford to keep their fees low and may possibly prove injurious to a neighbouring College manned by a costly European staff, but it will be nothing short of a national calamity if the effect of the new legislation is to strangle such Colleges at their birth...... The fact that affiliation was heretofore granted by the Senate, whilst under the new Bill it will be granted by the Government, is a serious departure that has to be justified by the Government by a reference to the faults of the existing system. Even after creating an officialized Senate and a semi-officialized Syndicate, Government cannot trust them to exercise the right of affiliation. The ambition of the executive to assume the functions of the University extends even to the prescribing of the courses of study. In this matter it seems the Senate is not to be consulted .... One fails to understand why Government should seek practically to supersede the existing governing bodies of the Universities and to venture on a new path altogether which will have the obvious tendency of killing all initiative and rejecting the co-operation of the advanced leaders of Indian society."

Kesari (114), 24th Nov.

37. We have already shown how the Indian Universities Bill is useless so far as real University education is concerned. It is futile to hope that a large infusion of the European element in the Senates and Syndicates and the gradual officialisation of the Universities will tend to make them real centres of learning. We had remarked that if our Universities are to produce learned men with a capacity for original research, it is necessary to send hundreds of scholars every year to other Universities and to import *savants* of first rate abilities from other countries for imparting instruction to our young men. It is evident from the examples of men like Dr. Bose, Mr. Paranjpye and Dr. Ganesh Prasad that Indian students are in no way inferior in intellect to their European compeers. If we wish to stimulate original research in India, we ought to be prepared to follow the example of Japan in this respect. A Viceroy of Lord Curzon's abilities cannot but be aware of this, but unfortunately for us, both he and his

educational adviser, the Honourable Mr. Raleigh, seem to attach greater importance to the work of bringing the Universities more and more under Government control than to the advancement of original research. The only questions which engage Lord Curzon's attention are the extension of British influence to the north of the Himálayas and in the Persian Gulf and the adoption of measures for checking the progress of the middle class in India beyond certain limits with a view to ensure the permanence of British rule in this country. It is doubtful how far the Empire will be benefited by this policy, but the people of India will derive no benefit from it whatever, nay, their condition will probably be made worse than it is at present.

Education.

The University examination pandal at Bombay.

Gujaráti (19), 22nd Nov., Eng. cols.

38. "It is very sad to learn that a student from Káthiáwár, whilst in the examination pandal near the Wodehouse Bridge, Colába, suddenly fainted, and subsequently died at the Goculdas Tejpal Hospital the next day from the effects of sunstroke. The Law of Torts is very imperfectly understood in this country, and hence no one is held responsible for accidents in connection with railways, tramways, mills, godowns and horse and bullock carriages. It is only when Europeans are the sufferers that the public hear of civil suits for damages. The Bombay University is not rich in funds. But it is rich in the knowledge of law. Let it beware in time lest it may find itself one day in a court of law involved in a heavy suit for damages. We write in no unfriendly spirit towards the University, whose financial resources have been very much crippled by the policy of melancholy meanness adopted in high quarters. Our University must be spending one or two thousand rupees on this unsightly and uncomfortable *mandap*. Cannot some more humane arrangements be devised? Candidates work at high pressure at the approach of their examinations, and late hours, want of exercise and want of proper food invariably lower their vital powers. To put them under a *mandap* with inadequate protection against the fierce rays of the sun, when there is the utmost need of mental concentration or intellectual activity, or to force them to leave the *mandap* and go out in the hot sun during the recess hour is little short of positive cruelty."

An explanation *re* the fainting followed by death of a Hindu candidate at the Matriculation *mandap*, Bombay.

Bombay Samáchár (56), 27th Nov.

39. A correspondent writes to the *Bombay Samáchár*:—The Bombay University authorities have been rather severely belaboured by the press and the public in connection with the fainting, subsequently followed by death, of a Matriculation candidate in the examination *mandap* at Bombay. It will be useful to the public, therefore, to be informed of the true facts of the case which I have taken pains to ascertain. The deceased was very ill when he came down to Bombay from Káthiáwár and appeared for the examination despite the warnings and remonstrances of his friends. He grew worse on Friday when he fainted in the *mandap*. The deceased's relations have written a letter to the Registrar in which they explain that the defective arrangements in the *mandap* had, in their opinion, nothing to do with the boy's death.

Railways.

The new Time Table of the B. B. & C. I. Railway trains.

Jám-e-Jamshed (23), 25th Nov., Eng. cols.

40. "In our Gujaráti columns yesterday we referred to the complaints which are being made by certain passengers on the B. B. & C. I. Railway in consequence of the new Time Table that has come into force from the 1st instant. We have much respect for the experience and ability of the officials of the B. B. & C. I. Railway, but we cannot but feel that, in refusing to listen to the grievances which have been brought to their notice, they are taking a step which it is hard to approve of. The authorities of this very popular Railway should, in our opinion, be the last to treat the travelling public to the argument of the shoemaker in the tale: 'I know the shoe does not pinch.

It cannot pinch. I made the shoe. And I never made a better shoe in all my life.' Of the question whether their new Time Table is a convenient one and well suited to the requirements of the public or not, it is not the authorities of the Railway who are the best judges. It is the travelling public who should be allowed to decide. But we need not say much on the subject, knowing as we do that a grievance in the matter of their management of the Railway has only to be mentioned to its officials to be removed."

Municipalities.

Operations of the Bombay City Improvement Trust.
Oriental Review (10), 25th Oct.

41. "The Bombay Improvement Trustees have once more given an account of their stewardship to the public which is far from satisfactory. No important steps have been taken to improve the city from a sanitary point of view. The Bombay slums, with the exception of 1st Agripada, remain as they were, spreading disease and death as they did before Lord Sandhurst created the Trust. From the beginning the trustees have been blundering; they were very ambitious at first and drew up grand schemes for the sanitary improvements and the opening up of the congested parts of the city, but these schemes remained mostly on paper. Agripada has indeed been cleared away. Thousands of people have been ousted from their homes, and chawls for only three thousand people have been erected. Where is the remaining population to be housed, or will its condition be allowed to be worse than before? Scheme II—the road which is to run from Queen's Road to Carnac Road—is half completed, but the trustees are at their wits' end to find out a suitable site to house the displaced population. The trustees, however, have succeeded in disfiguring the most beautiful portion of the city—the Fort—and of creating an aristocratic Mandvi on the land which ought to have served as one of the lungs of the city. We trust that Lord Lamington will, soon after his arrival, overhaul the Improvement Trust Act and create a new body which will work not only in harmony with the Bombay Municipal Corporation, but will act in co-operation and sympathy with the people."

The Improvement Trust and overcrowding in Bombay.
Municipal Journal (5), 25th Nov.

42. A correspondent writes to the *Oriental Review*:—"It has been said that if a white man be repeatedly assured that he is black, he will at last have serious doubts about his complexion. So it seems that the Bombay Improvement Trust has been so constantly denounced that at last some of its own members are following suit. Not that for the purposes of comparison the Trust could really claim spotless whiteness, but the truth is far from what has come to be generally accepted as a consequence of the unwearied rhetoric that it has endured at the hands of some of the Councillors, who glory in their tirades and by continual repetition make their dogmas so familiar as to pass current for truisms. How much truth really lies at the bottom of the present agitation concerning the housing of the poor? Heaven forbid that we should advocate the oppression of the down-trodden; but what are the facts of the case? The Improvement Trust has power to demolish crowded and insanitary quarters, and, while not being at liberty to become speculative builders, holds large areas of land to be let out for building purposes. Now, during the last seven years building, whether on the Trust or on other land, has been going on apace in Bombay, and the amount of accommodation in new buildings cannot be less than that formerly found in houses that have been demolished as part of the Trust's schemes. Added to this, some hundreds of new houses have sprung into existence at Bandora, Andheri and all along the railways to the farthest confines of Salcette, all of which help to relieve the pressure on Bombay. Lastly, the population of the city, though no doubt rallying with the improvement of trade, is nearly half a lakh less than it was in 1895. Yet the self-constituted critics of the Trust say that it is necessary for the people to 'live close to their work,' which means that they themselves advocate a perpetuation of the present pressure of 800 or so per acre in the regions about Kalbadevi and the market. As a matter of fact the overcrowding, except in the immediate neighbourhood of the localities demolished, is less than it was a few years ago, and though the rapacity of landlords is greater than ever, the people who work in the busier quarters of the native town crowd there thickly and are not deterred by exorbitant rents, while their gross ignorance blinds them to the unhealthiness of an existence which to a great extent they deliberately choose. It would be a folly to shut one's eyes to the crying needs of the poor in Bombay—the need of sanitary dwellings looked after by intelligent and benevolent landlords, and the need of inducements to live further afield. (The G. I. P. Railway, by the way, has declared itself on the unprogressive side by increasing its fares.) But it would be a greater folly to be blind to the fact that the present agitation is the outcome of prejudice and malicious intrigue, and only assumes as a hypocritical garb the cloak of humanitarianism."

Native States.

Lord Curzon's speech at Bháwalpur.
Kaiser-i-Hind (24), 22nd Nov., Eng. cols.

43. Under the heading "Our Indian Imperial Cæsar," the *Kaiser-i-Hind* writes:—"Lord Curzon is nothing if not romantic. In all probability romance had been induced in him by his early travels in the gorgeous East, long before luck elevated him to the Viceroyalty of India. To perfervid imaginations an Indian Viceroy is nothing short of a mortal god on earth. No doubt he is lord of one-sixth of mankind. There is pride in his port and defiance in his eyes. And we may add that there is unlimited cheek in his tongue. And when to all these qualifications is added the exuberance of a romantic imagination, we may quite understand what an august personage a Viceroy is, especially at a Native Court. He may then be seen in Protean forms performing some function here and some function there. To-day we may hear of him stroking gently the back of the ruler of a premier State and extolling to the skies his unquestionable loyalty for the involuntary gift of one of his richest provinces. To-morrow we may read of him indulging in the most unctuous postprandial platitudes while toasting the overgenerous, if not extravagant, hospitality of a budding and gushing Maharaja with an impoverished treasury. And the day after we may find him, after the manner of Imperial Cæsar, magniloquently vaunting the matchless might of his Empire and airing in the most majestic accents Imperial rights and responsibilities and the homage and duty the Feudatories of Imperial dominions owe to the Paramount Power. Such a Viceroy is Lord Curzon, and within our recollection we never have known of another so completety fulfilling all these 'Imperial' ideals at once novel and unhistorical. Under the circumstances it is no wonder that his latest ramble is in the regions of political romance relating to treaties with Native States, and the functions of those pompous but petti-fogging functionaries grandiosely yclept Political Agents. Lord Curzon has before this astonished us with many a harangue on Indian politics, but we think we ought to give the palm to the latest he delivered at Bháwalpur on the occasion of the installation of the young Nawab on his father's *gadi*. It is to be presumed our Feudatories, major and minor, will commit it to heart so that they may constantly remember what 'silken strands' they are in 'the strong cable'—net, we think, would be the more realistic word—of the Paramount Power.......... Here, in a nutshell has our Great Pro-Consul described the *new polity* which governs Native States in their relations with the Paramount Power! Under the circumstances, 'it is not unnatural,' to use Lord Curzon's own words, that 'we should reflect' on the rights and responsibilities that he has described and give out our own reflections on his remark at leisure. Meanwhile, are we not entitled to put *the one* question above all others, whether the new political propaganda Lord Curzon preached at Bháwalpur *is correct in every part? Is it historically accurate? Does it truthfully portray the rights and responsibilities of the Crown on the one side and the power and authority of Native States on the other?* It is to be feared that as in so many others of his political declarations on India so in this the Viceroy has rather given a free rein to his tropical imagination than to historical truth. In short, it is romance and not reality, as we shall demonstrate on an early occasion. Meanwhile we cannot refrain from remarking that it is one of the most mischievous and misleading observations he has indulged in, one which might have been expected from so inaccurate and prejudiced a writer as the

author of 'Protected States,' rather than from the impartial representative of the British Crown in India, who is called upon to rule the country in the spirit of the ever memorable Proclamation of the Queen."

Native Opinion (38), 22nd and 25th Nov.

44. The Viceroy's speech at Bháwalpur was full of advice to Native Chiefs. But mere advice is of no use. The British Government should itself set a good example to the Native Chiefs. For instance, the Viceroy stated in his speech that it was the duty of a Native Chief to give back to his people in some shape what he received from them. Now, does the British Government follow this precept? Does it not on the contrary squander its revenue on schemes of self-aggrandisement or in enriching Europeans? It is not surprising under these circumstances that Native Chiefs should waste money on objects of self-gratification and in lavishly entertaining high European officers and exalted functionaries like the Viceroy. Commenting again on the same speech in its issue of the 25th November, the paper writes:—Lord Curzon is reported to have said that a Native Chief should treat the Political Officer not as his tutor or mentor, but as his councillor and friend. Whether His Excellency offered this piece of advice with a view to restore to the Indian Chiefs the privileges they are entitled to under the treaties entered into by their ancestors with the British Government we cannot undertake to say; still we feel constrained to point out that unless His Lordship lays down definite rules for the conduct of the Political Officers, His Lordship's exhortation and good-will will have no effect whatsoever upon their autocratic tendencies. As a rule, Political Officers, whether of their own accord or through the inspiration of their superiors, seem day by day to be bent upon assuming greater and greater power for themselves. In some of the States at least the ruling Chief is already a mere figure-head, while the Political Agent and his favoured subordinates are masters of the situation.

Mahrátta (9), 22nd Nov.; *Samarth* (40), 25th Nov.

45. "It was an interesting speech which Lord Curzon delivered at Bháwalpur on the subject of the relations between the Native Chiefs and the British Government. There is, we venture to think, more rhetoric than truth in His Excellency's remarks. The lot of Native States is in truth neither so glorious nor so honourable in the eyes of the public or the subjects of the Native States as Lord Curzon would have us suppose. It is universally recognised that the Native States in the hands of the British Government are like pieces of soft clay in the hands of an image-maker. So long as there is no potent spirit of assertiveness or opposition in the Native States to the policy of the Government, the only limitation upon that policy must of course be that created by the moral sense of the Government itself. But it is not in every case that this moral sense is seen to assert itself, and the Native States have to depend entirely on the mercy of the Government. The position is thus one of absolute dependence and slow unseen torture, and the actual, if not also the intended irony of Lord Curzon's patronising words, is, we know, every day being realised and felt by the more sensitive of our Native Princes." [The *Samarth* makes similar comments.]

Alleged cow-slaughter at Kolhápur.

Bramhodaya (166), 21st Nov.

46. We entertain a high respect for the Political Agent, Kolhápur, and are indebted to him for the favour of being presented through him to His Excellency Sir J. Monteath during the latter's recent visit to Kolhápur. We published an article at the time on the subject of His Excellency's visit and made some remarks about the preparation of articles of beef for the delectation of the Maharaja's European guests (*vide* paragraph 40 of Weekly Report No. 45). Those remarks were general and fairly indicative of Hindu feeling on the subject. But the Political Agent has been pleased to inform us through the Divan of Kolhápur that he (the Political Agent) has given up eating beef ever since his coming to Kolhápur. We do not question the truth of this statement. But may we enquire whether there was no killing of kine or preparation of articles of beef in connection with the State banquet to the Governor? There is a general order prohibiting the

slaughter of kine within the State, and the information communicated by the Political Agent through the Divan leads us to believe at first sight that that order was not violated on the occasion of the State banquet. But is it a fact that the company of European guests invited to partake of the feast abstained from eating beef? Did the Governor and his staff respect the order referred to above? These questions will be answered variously by different people according to their experience. The beautiful figure of the sacred cow is nowhere to be seen. Ye Brahmins, who feel such profound veneration for the cow that you use her excretions for the expiation of your sins, ye nominal warriors, boasting of a Kshatriya descent, and ye loquacious lecturers on religious subjects, come and attend the funeral of the mother-cow on the banks of the Panchganga! Let piety and patriotism render this last honour to the cow. Let the obsequies of the cow be performed according to the Vedokta ritual. We know the exact mode in which these should be performed. The Brahmins should discard their sacred thread and tie it round the dead cow's mouth, and the Kshatriyas should part with their beards and bind them to the dead cow's tail. Let the Cow Protection Associations go into mourning and observe it as long as the British empire lasts. Let the funeral pyre of the cow be lighted and let us, with our faces turned towards England, bawl out loudly as in the month of Holi. Alas, what a misfortune is this!

Imprisonment of the Chief of Mansyuram on a charge of murder.

Prabhát (47), 14th Nov., Eng. cols.; *Subodha Patrika* (42), 22nd Nov.

47. "Raja Symbarai, the Khasi ruling Chief of Mansyuram, and his brother, with eleven other persons, were the other day arrested and thrown into a common prison under the orders of Major Gordon, Deputy Commissioner and Political Officer of the Khasi and Janita Hills. It seems that two murders were committed in the State, and the Police after making an investigation reported that the Raja and his brother were involved in the crime. For aught we know to the contrary, the Raja and his brother may be guilty. But is it not too much to subject a ruling Chief to such indignities on the mere report of the Police? If a man of the position of a Deputy Commissioner could thus treat ruling Chiefs, could there be a more unenviable position than theirs?" [The *Subodha Patrika* makes similar comments on the treatment accorded to the Chief and contrasts it with that meted out to European accused under similar circumstances. The paper remarks that great indulgence is shown to the latter, who are allowed to stay in their bungalows and to travel by first class when being taken by rail from one place to another in the course of their trial. Such invidious distinctions, concludes the paper, based on racial considerations, estrange the sympathies of the people from their rulers and widen the gulf between them, and steps must therefore be taken by the higher authorities to put a stop to them.]

Complaints against the Maharaja of Bhávnagar (Káthiáwár).

Káthiáwádno Himayati (67), 22nd Nov.

48. His Highness Bhawasinhji, the Maharaja of Bhávnagar, seems to be inordinately fond of *shikar*. He spends most of his time in shooting or in witnessing dramatic performances and wholly neglects his duties as a ruler. His officers, who have in consequence grown reckless and high-handed, plunder the State revenues and extort money from the people by resorting to illegal and oppressive measures. It is the firm belief of the people that the destructive fires which broke out in Bhávnagar in the plague epidemic of 1901 and 1903, the emptiness of the State treasury and the fact of the Maharaja being devoid of issue are providential visitations upon the State for the sins of its ruler.

Stoppage of the annuity of Bai Shri Motiba, grandmother of the present Thakor of Wadhwán (Káthiáwár).

Káthiáwár Times (8), 24th Nov.

49. "Bai Shri Motiba, the widow of Rajsinghji, the late Thakor Saheb of Wadhwán, has recently submitted to the Government of Bombay a petition claiming a sum of Rs. 64,000 from his grandson Balsinghji, the present Thakor Saheb, as the same falls due to her as the accumulated amount of her *jivai* (maintenance) for the last 16 years. She says in her petition that she is at present staying in Wadhwán Camp and has attained the advanced age of 75. She used to get Rs. 4,000 as *jivai* every year from the State from the time the Thakor deprived

her of her own village Mulchand. The granting of this *jivai* was stopped by the present Thakor Saheb from the year 1887. The accumulated *jivai*, therefore, for which she has put forth her claim, amounts to Rs. 64,000. Her demand is all the more reasonable, as she declares that she is being greatly harassed by her creditors, and that she is desirous of going on a pilgrimage where she wants to spend the money due to her in charity."

Prohibition of the slaughter of kine in Gondal (Káthiáwár).
Káthiáwár News (25), 21st Nov., Eng. cols.

50. "The Memons residing in Dhoráji in the Gondal State territory are considerably exercised over an order alleged to have been issued by the Gondal Darbar prohibiting the slaughter of cows and oxen for consumption as food on penalty of a fine of Rs. 200, or in default six months' imprisonment, or both. They allege that the order is entirely uncalled-for, and that the Darbar has committed a serious mistake in promulgating it. In 1872, we are informed, this question was before Government, when it was distinctly ruled that the Darbar cannot interfere in such matters. It is contended that the order of Government is right, and that the Darbar should withdraw the restrictions imposed, and in all such religious matters must follow the practice prevalent in British India. We are informed that the Memons of Bombay, Madras, Bangalore, Lahore and Surat have taken up the cause of their co-religionists in Gondal and mean to fight it out to the bitter end.......... We believe the agitation set up by the Memons is entirely factitious and that the Darbar is right. Government ought not to have passed during the minority of the Chief any orders deviating from the practice generally prevalent in Hindu Native States. Every Hindu Native State tacitly forbids cow-killing, and any such State permitting it would render itself liable to severe obloquy."

Administration of justice in Mahi Kántha Agency.
Mahi Kántha Gazette (68), 22nd Nov.

51. The people in Mahi Kántha Agency do not get justice at the hands of the subordinate judiciary. Parties who wish to take appeals to the Agency against the decisions of judicial officers are harassed by the latter who fear a humiliating exposure. Serious defects also prevail in the Talukdari Courts, but these do not come to light more or less on account of the indifference of the Agency authorities. No doubt, the Agency officers make inspection tours in various talukas, but they have neither the time nor the inclination for a personal inspection of the records of Talukdari Courts. They delegate the inspection to petty subordinates who are not competent enough to detect mistakes in the administration of justice. We fear an improvement in the present state of things is hopeless, unless Agency officers personally carry on the inspection as is done in the Káthiáwár Agency and unless deterrent punishment is inflicted upon defaulting Talukdars.

Intelligence extracted from the Press.

Sale of Liverpool salt in Bombay.
Sánj Vartamán (77), 21st Nov.

52. Owing to the unconscionable rise which has at present taken place in the price of salt in the Presidency, Messrs. Turner, Morrison & Co. have imported a large stock of salt from Liverpool and have opened a shop near Carnac Bandar for the retail sale thereof at a moderate rate. This salt can be had much cheaper than the indigenous article and is not inferior in quality.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd December 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th December 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Náme, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahánooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Bráhman); 40.	...
69	Navsári Prakásh	Navsári	Do.	Rustamji Jámáspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Bráhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	

CON 1253—2

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Brahman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Ramchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadashiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thana	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Brahman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshinath Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijapurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitrā	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marāthi—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	Sindi.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	Urdu.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	Mara'thi and Ka'narese.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
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1. The Editor of No. 134 is Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); and the circulation of the paper is 200.

2. The Editor of No. 159 is Hakim Muhammad Amin walad Abdur Rahman; Muhammadan; age 25; and the circulation of the paper is 500.

3. The Editor of No. 161 is Muhammad Abdullah *alias* Meher Muhammad bin Gulam Gaws; Muhammadan; age 25; and the circulation of the paper is 500.

Politics and the Public Administration.

India and Mr. Chamberlain's scheme of fiscal reform.
Voice of India (16), 5th Dec.

1. "One of the most extraordinary proposals made in connection with Mr. Chamberlain's policy as applied to India is Sir Charles Elliott's. He would maintain the excise duty on Indian cotton manufactures at its present pitch, but he would lower the import duty on British goods. Indian goods are to be taxed at a higher rate than British goods! If we are not mistaken, this would be out-Heroding Herod. Sir Charles admits that his proposal would involve 'a slight pinch to the mill-owners,' but it would be amply repaid by the great stimulus given to wheat, cotton and other agricultural produce. Although Mr. Chamberlain has repeatedly assured the public that he would not include raw materials in his scheme, Sir Charles will not believe him. It is doubtful to what extent India would benefit by preference for her agricultural produce. But supposing the benefit is real and considerable, how is it to be repaid? We thought that Mr. Chamberlain's scheme would ask India to prefer other parts of the British Empire to *foreign* countries. But Sir Charles proposes that India should prefer British manufacturers to her own! And Sir Charles was once the satrap of an Indian province. Sir Edward Law said at the last Budget meeting that even the few lakhs derived from the excise duty are too valuable a source of income to be foregone. Why should the Government then lose any part of the import duty on British cottons, which is still a more valuable source of income? .... Mr. Chamberlain's grievance is the dumping of foreign manufactures. Sir Charles would inflict a 'pinch' on our own manufacturers and cripple our own revenue! To hear such a proposal seriously made is to lose faith in our rulers. That the local manufacturer should pinch himself because some one else may grow more wheat, is an essentially vicious doctrine which can be preached only if it is desired that India shall for ever remain an agricultural country and never raise her head as a manufacturing one. It is hopeless to wield an empire on such principles or want of principle. Mr. Chamberlain's negotiations with the British Colonies and Possessions amount to this: We shall be your manufacturers, you will be our farmers: we cannot be farmers, you shall not be manufacturers. The Colonies insist upon being both. There remains India where at least Great Britain wishes to be free from competition, local or foreign, and about which, therefore, Mr. Chamberlain is discreetly silent. Sir Charles evidently thinks that there is no discretion necessary when speaking about a country like India. He asks us to believe that there is no competition between English goods and the cloth manufactured in India. But every one knows that when Lancashire wanted to impose the excise duty upon us, it was vehemently asserted that there was such competition, although India maintained there was not."

Material progress of India during the last two decades.
Voice of India (16), 5th Dec.

2. "In issuing the volume on Financial and Commercial Statistics this year, Mr. R. E. Enthoven invites attention to a table which has been prepared to show the progress of the country during the last twenty years or since the year 1880-81. We must be thankful for the trouble which the Statistical Department has taken to present the situation in an intelligible and encouraging form; for though one object of it may be to answer the critics of the British Government who tell us that we are going from bad to worse, another object that will be served will undoubtedly be to give us that happiness which springs from a belief in our national prosperity and progress, however strong or weak the objective foundation of that belief may be. The figures show that since 1880-81 the consumption of salt has increased from 27 to 37 million maunds; the savings bank deposits from 292 lakhs to 1,068 lakhs; the mileage of railways open from 9,200 to 25,900; cotton mills from 58 to 201; breweries from 17 to 27 (this also bespeaks our prosperity!); the export of Indian manufactured goods from 60 to 263 million rupees in value; the value of total trade from 1,381 million to 2,502 million rupees. As Sir W. W. Hunter has remarked, the figures relating to the material progress of India elude the grasp of the imagination. So they do, but imagination, however, will be considerably helped

if, instead of dwelling on the affairs of one-sixth of the human race, it will content itself with the income and expenditure of individuals, the food they eat, the clothes they wear, the furniture they possess......... What do the enormous figures prove? Mr. R. E. Enthoven says that they 'do not seem entirely in harmony with some recent theories of the gradual impoverishment of the country owing to the pressure of Home Charges, the ravages of agricultural distress or other adverse influences.' This is a negative conclusion, at least in form, and we do not wish to quarrel with it. But we believe that it is also intended to convey that the country has been progressing in material prosperity by leaps and bounds. We do not propose in this article to discuss the significance of all the figures, but will confine ourselves to the very first item in Mr. Enthoven's summary in his preface to the volume—Salt. The population of British India increased from 253 millions in 1880-81 to 294 millions in 1900-1901; the consumption of salt increased in the same period from 27 to 37 million maunds. This would point to the conclusion that while the population increased by 16 per cent., the consumption of salt increased by about 33 per cent. That would be a satisfactory feature of the growing prosperity of the masses. But the conclusion is somewhat shaken when we examine the figures a little more closely. During the twenty years the population of Bengal increased from 66¾ millions to 74¾ millions—roughly by 12 per cent. In the same period the consumption of salt increased from 8,697 thousand maunds to 10,775 thousand maunds—about the same percentage. In Madras, during the first decade after 1880-81 the population increased by 14·3 per cent; the consumption of salt increased by nearly 29 per cent. But if we take the years 1882 and 1892 instead of 1880 and 1890 for purposes of comparison, the percentage of increase is reduced to nearly 15—not very much greater than the increase in the population. Comparing 1890 with 1900, the population increased by 7·2 per cent. while the consumption of salt increased by about 14 per cent. But if we compare 1892 with 1902, the consumption of salt decreased from 8,157 thousand maunds to 7,925 thousand maunds! It is out of this chaotic mass of figures that we are asked to draw a neat and beautiful conclusion regarding the material progress of the people. The Government admits in its annual reports that the consumption per head is a rough calculation, and we do not find fault with Government for the little guidance it can afford us—the only guidance available. But when we are told that the consumption of salt between two given years increased at nearly double the rate at which the population increased, and we are asked to infer how rapidly we are progressing, we consider ourselves entitled to remind the Government of the real value of the figures which ensnare and stupefy the unwary mind."

Alleged want of sympathy on the part of the ruling class towards the people of India.

Arunodaya (92), 29th Nov.

3. Sir Henry Blake on the eve of his departure for Ceylon was the other day presented with an address by his admirers in Hongkong, in reply whereto Sir Henry referred to a complaint made against him that he had favoured the Chinese at the expense of the Europeans, and said:—"My duty as His Majesty's representative was not to destroy social distinctions nor to decrease the respect due to the educated, upright and successful of every race, but to show that under the British flag justice was pure and unpurchasable, while all, from the highest to the poorest coolie, were free to think, speak and act as they liked so long as they obeyed the laws." The above is a truly noble conception of an officer's duty, and if one were to inquire whether there are any officials of this type in this country, it will have to be regretfully admitted that the number of these is very small indeed. The principles of British administration in India are not incompatible with the above conception of an officer's duty, while the principles set forth in the Proclamation of 1858 are also similar in spirit; but these are not only not carried out in practice, but Viceroys like Lord Curzon do not hesitate to describe the Proclamation as an impossible charter. That there is no distinction of caste, colour or creed under the British rule is a doctrine known to us only in theory; but it is often departed from in practice of late, and the most glaring instance of such violation is to be found in the operation of the Indian Arms Act, which leaves the natives of India absolutely unprotected against the ravages of

wild beasts and dacoits, but grants fully even to European lads the privilege of carrying any kind of weapon. The Indians are proverbially loyal, but still they are deemed unworthy of the privilege of carrying arms !

Alleged neglect of India's interests by British politicians.
Moda Vritta (119), 30th Nov.

4. We are sorry to find that India's wealth is being drained out of the country in the shape of Home Charges and that new ways are being devised every year to increase this drain. This ceaseless drain shows what sympathy our rulers feel for us. One curious instance of this drain may be cited here. Mr. Boyle, a Police Officer in Bengal, has been allowed to stay in England on furlough for the last four years in contravention of the Civil Service Regulations. The concession is not made to him on the score of ill-health, because he is said to be physically fit to discharge his official duties, but he is not inclined to return to India to complete the period of his service. Nothing can better illustrate the reckless waste of the country's money. India has been under British rule for nearly two hundred years past, and it is a great pity that even after the lapse of two centuries we should come across such instances of England's indifference to India's welfare.

Arunodaya (92), 29th Nov.

5. Mr. Chamberlain speaking at Newport said that he would not rest satisfied until there was in Great Britain full employment and fair wages for every honest and industrious workman. Now if one inquires why British politicians like Mr. Chamberlain do not display as much interest in the welfare of the natives of this country, it might perhaps be replied that while Great Britain is their fatherland, India is their possession. The remark is true enough, but it ignores the fact that Great Britain depends upon India for her food-supply. The leading spirits of the British Empire like Mr. Chamberlain can never afford to forget that India is the bulwark of the Empire, unless their views are completely warped and distorted through extreme selfishness. Honest and industrious workmen who go about without work and without wages are counted by lakhs in this country. There are thousands of young Indians who are endowed with keen intellects, but are forced to serve on low pittances of Rs. 15 or so per mensem. There are large numbers of Indian peasants who toil hard in all seasons of the year and yet find it hard to obtain for themselves the bare necessaries of life and they are ultimately reduced to beggary. Such impoverishment of the country's peasantry is due to the policy of encouraging British trade at the expense of the indigenous industries, enhancing the assessments on land indefinitely and maintaining a very costly system of administration. The neglect of India's interests is surely a blot upon the traditions of Great Britain.

Comments on the alleged meekness and servility of the Natives of India as compared with the people of a free and armed nation.
Pratod (131), 30th Nov.

6. A curious incident is reported to have recently occurred in a Russian Court of justice. A Counsel while arguing a case made some irrelevant statements and was warned by the Court that if he persisted in making such statements he would be punished for contempt of Court. The Counsel took offence at this and shot the judge with a revolver dead on the spot. Before the Police could arrest him, he discharged the contents of the revolver upon himself and committed suicide. We must pity our own condition when we look at the acts of a free and armed people. What a striking contrast do we find between the sentiments of such people and our own ! Our countrymen are content to put up tamely with all sorts of insults and even to receive kicks in order to earn a wretched livelihood !

The Thibetan Mission.
Kaiser-i-Hind (24), 29th Nov., Eng. cols.

7. "The Thibetan drama is slowly unfolding itself. Not a week passes by without some new scene being presented to the public gaze. Though the principal actors for a long time tightly held the strings of the curtain, they were unable to keep on it any longer their fast hold so that at last the grip seems to have given way. The curtain is torn, and the scene in all its colours is now clearly revealed to the public. A week ago it was announced that Sir Walter Lawrence had left India as the bearer of certain

secret State despatches about Thibet. We were further informed, by way of what appeared to be really sensational news, which still remains uncontradicted, that he was immediately returning to India on the shores of which he was not to put his foot again, as understood after the gushing postprandial harangue delivered only four weeks since in his honour by his great Chief. On the heel of that piece of news came the official *communique* that in all likelihood the service of British troops may be needed. Then followed, as if the sensation touching that impenetrable region had not been exhausted, that the Nepal Court, which is said to be in treaty alliance with the Grand Lama for purposes of defence and offence, had despatched a remonstrance to that holy dignitary to the effect that he was acting most unwisely by being so stolidly immoveable to the supplications of an unselfish neighbour like the British for purposes of opening a 'trade route' which, perchance, may also be a strategic route later on. Nepal, in its best diplomatic style but utterly oblivious of its own relations extending over centuries with Thibet, warned the Lama against the probable reprisals which may follow in the wake of his *non possumus*! The world of India, outside the Foreign Office, was astonished at this attitude of Nepal! ……. And now, we are told, that Colonel Younghusband has instructions from his masters to see that their imperious mandate is no longer disobeyed. The ultimatum must be presented at the point of the sword. If it be not accepted, then Thibet must share the fate of Upper Burma. All these incidents have served to open the eyes of the Indian public who are now asking whether their original suspicion as to the intended seizure of Thibet is not fully confirmed, and whether all the outward simulation of peace and good-will and all the rest of the hollow-sounding shibboleth about finding more markets for British goods, specially Assam tea, by easy and profitable trade routes, was not a convenient mask……. The action of the Government of India is simply the imposition of the will of the strong upon the weak, and so far opposed to all principles of morality. It is nothing but a pure attempt at unrighteous spoliation…….The *Englishman* observes:—'Those who are now so violent in protesting against an advance on the ground of sinful waste of money forget that any expenditure now is in the nature of an insurance. The money spent on the mission is as nothing compared with the expenditure that would devolve on India were a single Cossack to put in his appearance at Shegatse or Gyantse.' In these sentences, then, we find a barefaced and most unblushing declaration of the real intention of the Indian Government. It is to prevent the Cossack from entering into Thibet. But why should he not be allowed to enter there and stew himself in his own juice? Are not the frontiers of India impregnable by Nature against the Cossack's invasion? Have you not since the evil day of the Penjdeh scare spent millions of the tax-payers' money to make the impregnable natural frontiers *more* impregnable against foreign invasion? Then why dread the Cossack? Why provoke war with an unoffending neighbour under the utterly hollow and untenable pretext of finding out better trade routes and insisting on treaty rights which, it is notorious, are sacred or not sacred as the selfish interests of the Government may dictate according to political exigencies? Who is not aware of treaty rights being trampled under foot and torn to pieces when an exigency has demanded it? What was that acquisition of the Berars from the Nizam the other day, if not a flagrant instance of casting treaty rights to the winds? ……… Then as to this premium of insurance. As we have just said, it is not the first time we have heard of it. From the days of the Second Afghan War of inglorious memory and the days of the Penjdeh scare this plea has been absurdly put forward. That scare itself was used as a means to increase the military strength of the country which now costs three crores of further army charges per annum. No sooner were the additional troops enlisted than they were employed to seize Upper Burma. At that time the 'legitimate' ground of difference was the same—more commercial facilities and trade treaties. But we know what these eventually meant. There was the additional but still unproven plea of King Theebaw's murder of his aunts and relations of which Mr. Healy only a year ago gave such a humorous but sarcastic account in the House of Commons. But such enormities and barbarities, of course, cannot be pleaded against the Holy See of Lhassa consecrated by hoary Time and the piety of centuries. But it may be reasonably asked what has

India actually gained by the crushing premiums of insurance it has been made to pay since the Penjdeh incident. You first coquetted with Kashmir. Then you acquired Hunza and Nagyar. Gilgit came next. Then came the famous or infamous Chitral campaign. Lastly, came the Tirah affair and its inglorious history. And we should not omit the earlier inroad into the Pamirs, where exists what is facetiously called 'No Man's Land.' All these territorial acquisitions were so many premiums of insurance to keep the Cossack away. What has been their worth? If they were in reality an insurance against Russian invasion, then why this fresh attempt on the Thibet side? It does not stand to reason. It demonstrates rather that all these insurances have proved absolutely delusive and costly. And now, to complete the mockery, we are going to add to this series of delusions a new project. Where shall the Government of India stand when Thibet is acquired? Will the new frontier prove an insurance? Or will another scare be raised to say that Russia is in Mongolia and that therefore it is England's mission that Russia should be checkmated in North-Eastern China? Then, we presume that part of the inheritance of the Son of the Sun will be an integral part of the glorious British Empire! But it will be plain to the unbiased student of political history in this country that all these pretences are mere cries for further territorial expansion of a most unjustifiable and iniquitous character, opposed to all our accepted notions of *meum* and *tuum* and the ethics of civilised Christianity. But more. Has the reader realised the political danger of these ever-increasing expansions—this hunger for acquiring the territory of weak neighbours under the hollow pretence of safeguarding India? Have the new transfrontier regions acquired since the Penjdeh incident all along the Himálayan range safeguarded anything? Or are they not to-day so many dangerous and costly encumbrances taxing to the uttermost the energies and resources of the empire? Is it not the case that the more such so-called premiums of insurance have been paid, the risks instead of being minimised have grown a hundred-fold! To us it is a matter of profound regret, this ascendancy again in the Council of the empire of the dangerous school of 'Forward Policy.' They do not use those words now. No. For the two words they have substituted the euphemistic one called 'Imperialism.' But as we said the other day, Imperial Rome found out, when too late, and that in spite of the warnings of two of its wisest and most astute emperors, that Imperialism only sowed deep the seeds of the disintegration and dissolution of the mighty fabric of Cæsar. And we cannot refrain, therefore, from condemning in the strongest terms at our command this modern bastard Imperialism which the short-sighted and unstatesmanlike policy of England has been pursuing in India under the administration of some of the dashing, ambitious and reckless pro-consuls whom she sends here from time to time to govern her greatest dependency."

Hindu Punch (106), 29th Nov.; *Sudhárak* (43), 30th Nov.

8. The present British Mission to Thibet to neutralise Russian designs in that country recalls to our mind Napoleon's invasion of Russia and the disastrous retreat of his army. We wish better luck to our arms in Thibet and a safe return of our troops to India. At the same time we feel unfeigned sorrow at the attempts of the European vultures to prey upon a decrepit and unprotected Asiatic kingdom. Heaven knows how many lives will be sacrificed in their attempt at territorial expansion in the East! What do our rulers care if ten or twenty thousand native sepoys out of the teeming population of India are sacrificed in the ice-bound plateaus of Thibet. Lord Curzon is not to blame for this. He is after all a foreigner and belongs to a class of administrators who come out to India for purposes of aggrandisement and personal pleasure and do not care a straw if the whole country goes to rack and ruin so long as their own aims and ambitions are not foiled. They cannot be expected to feel more sympathy for the natives of the soil than the Bhatia women have for the dead whose deaths they are hired to bewail. We hope that the British Empire, which is so rapidly extending in area, is not ultimately levelled to the ground. [The *Sudhárak*, in the course of a lengthy article, observes that the despatch of the Thibet mission is really prompted by considerations of aggrandisement, and suggests that Lord Curzon will do well to restrain his imperialistic zeal out of consideration to the interests of India.]

Kál (110), 4th Dec.

9. In the course of a lengthy article on the Thibet mission, the *Kál* writes in a satirical vein:—Thibet bids fair to become a part and parcel of the British Empire at no distant date, and the Indians have special reasons to be jubilant over the prospect of Thibet's annexation. Firstly, the Vedic and the Buddhistic faiths will, after a separation of 2,500 years, meet once more in friendly union. Secondly, India's trade will receive an impetus when communications are opened with Thibet. True, the trade will be in the hands of British manufacturers and European planters, but as the prospect of a trans-Himálayan railway is yet in the distance, Indians may well be employed for the transport of commodities from India to Thibet. Thirdly, will not the establishment of British ascendancy in Thibet open up a vast field for the employment of Indian graduates and undergraduates in that newly annexed country? A sprinkling of Europeans on fat salaries will, of course, be needed to supervise the administration, but our rulers may be trusted to keep down the number of such Europeans at the lowest limit. The Indian Universities have been annually turning out thousands of graduates, and many of these find no employment in India. Government wish to check the manufacture of graduates by the Indian Universities so that the supply may not exceed the demand, but some foolish persons, ignorant of Political Economy, contend that it is the duty of Government to educate the people committed to their care. But Government do not know what to do with the superfluous number of discontented graduates in the country. These will, on the annexation of Thibet, find a convenient outlet for their energies. Again, the Indian National Congress will obtain an immense accession of strength when Thibetan delegates join hands with their Indian colleagues at the Congress sessions, and the prospect of holding a session of that assembly in the land of the Lamas must be positively exhilarating to our countrymen. Let them, therefore, join together in sending a congratulatory message to the Maharaja of Nepal for the admirable attitude taken up by him in smoothing the way for the annexation of Thibet—and of his kingdom also—to the British Empire.

Moda Vritta (119), 30th Nov.

10. It seems a great pity that Government, instead of endeavouring to improve the condition of the masses in India, who are dying of starvation, should direct their energies towards extending the North-Western Frontier. There is nothing strange in these efforts on the part of our rulers, for it is India, and not England, which bears the expenditure of the military expeditions organised for the purpose of achieving that object. If the British Exchequer had to bear the cost of these expeditions, they would never have been so recklessly undertaken at present. Some time ago a mission was sent to Thibet with the ostensible object of securing certain trade facilities for the British Government. But we now find that the motive which prompted the despatch of that mission was political rather than commercial. The British Government are alarmed at the strenuous exertions made by Russia to occupy the whole of Manchuria, and it is to extend the Indian frontier far into Thibet that the present expedition is despatched to that country. We fear that it will ultimately involve Great Britain into a war with China and Russia and throw a heavy burden of military expenditure on the Indian Exchequer. It now dawns upon us that the real object of granting two years' extension to Lord Curzon was to extend the sphere of British influence and ascendancy in Thibet and over the Persian Gulf.

Lord Curzon's tour in the Persian Gulf.

Kaiser-i-Hind (24), 29th Nov., Eng. cols.

11. "The recent deliverances of Lord Curzon, in his usual grandiose style, on the affairs of the Gulf of Oman, though ostensibly addressed to the Arab Chiefs, were in reality intended for the Great Powers who are endeavouring for some time past to establish a naval base there, specially Russia. In other words, His Excellency conveyed an open warning to the last named power, within the hearing of the entire civilised world, that His Britannic Majesty will not possibly look on any encroachments, overt or covert, which Russia may attempt in the Gulf......... The question, therefore, may be, how has Russia received the recent Viceregal utterances? She knows too well what a weakling England is in her foreign diplomacy. She has never been much overawed or impressed by her since the exit from the diplomatic stage of the masterful Palmerston. Since his death in 1866 Russia has considered

the politicians who have held the portfolio of the British Foreign Office, from Lords Clarendon and Granville to Lord Salisbury, as negligible pawns in the game she has played with England, whether in the Near or the Far East. More, as far as Central Asian politics have gone, she has admirably succeeded in always stealing an irresistible march over England. The dangerous pushing of India's frontier from Peshawar to Sikkim has rendered British India in every way more vulnerable than before. Russia has admirably succeeded in embroiling the Indian Government on transfrontier regions with enormous military expenditure and undescribed anxiety. And not content with thus plunging the British into these transfrontier turmoils, she has succeeded in acquiring Manchuria, laughing England to scorn in the matter of Port Arthur and all the so-called offensive and defensive Anglo-Japanese Alliances and vexing her to breaking point with regard to Thibet. These were certainly diplomatic achievements of the wily Muscovite with which England's cannot be compared. Russia's game has always been a waiting one. And in the interval she invariably contrives to make England take a deep plunge into something or another and quietly enjoys the spectacle. Thus Russia is a mischief-maker of the first water, while England seems, for some reason or another, never to be able to cope with her machinations. No wonder she has all along scored victories in Asia. She has had all the kernel of the almond, while the shells have gone to the lot of unlucky England. This, in reality, has been the net result of the fifty years' struggle between Russia and Great Britain in Asia. This, we venture to say, will also be the impartial verdict of history, whatever the political ethics of the Muscovite may be. Russia says the end justifies the means. And we doubt whether the political ethics of Great Britain are at all different. If there be a difference, it is one rather of degree than of kind. Such being the history of Russia in Asia in her struggle for supremacy with Great Britain, let us speculate on the consequences of the present demonstration of the Viceroy in the Gulf. His claquers in the Indian and British Press may extol his utterances to the skies. They may eulogise his so-called 'statesmanship.' If history be past politics, then we say these press trumpeters and others of the Curzonic cult have read those politics to no purpose when they endorse every word of what the Viceroy has said. We say, on the other hand, that the Viceroy is piling the faggots for a new Asiatic conflagration which will irresistibly overtake England in Asia a few years hence. As we have said before, Russia may be slow in her action, but she is sure. She goes with a steadfast aim and purpose to fulfil what she believes to be her destiny. Therefore, every word uttered by England's representative in India, which breathes concealed or open defiance to her, every forward movement, every tangible act to checkmate her, be it in Persia or Central Asia, in Thibet or China, or even distant Japan, is, in reality, adding fuel to the smouldering fire. Russia answers post by post, fort by fort and gun by gun. Hence, it may be assumed that a little later on, as soon as the occasion is ripe, Russia will not be slow to have a counterblast to all Lord Curzon's magniloquent harangues about England's great doings in the Gulf these last hundred years. Lord Curzon forgets how England superseded the Portuguese and the Dutch in those waters. Well, everything human has its turn. Retributive justice is strong. If England superseded the two maritime nations once so masterful in the Gulf, what is there to prevent Russia from superseding England in the same quarter years hence? Who will then care for the speeches to pirate and semi-barbarous Chiefs held in vassalage by the almighty British rupee. The Russian rouble, coupled with Muscovite cunning and diplomacy, is even more potential than the rupee. In these circumstances, we are constrained to observe that the Government of Great Britain is extremely short-sighted when it allows the Indian Viceroy to hold these Gulf demonstrations, vaunt its power to crush its enemies and do everything which contributes to a deadlier enmity between the two nations than has ever existed before. Can it be that that enmity will be conducive to the better safety of India? We are extremely sceptical. In fact, we repeat our rooted conviction that the more England tries to thwart Russia in Asia, the more she exposes to untold dangers her dominion not only in India, but elsewhere. And the most unfortunate thing is that she sends Viceroys of the stamp of Lord Curzon to govern the country when it badly wants a Northbrook or a Ripon to carry out the many urgent domestic reforms, for which the people have been crying in vain during the last twenty years."

Gujaráti (19), 29th Nov., Eng. cols.

12. "Lord Curzon is more than an expert in holding impressive Darbars and expatiating with his accustomed eloquence on imperial prestige and imperial obligations to protected Chiefs and Princes and the obligations of the latter to the paramount power. The Darbar on the Pirate Coast was as successful as the one held at Muscat.......... Lord Curzon's speech was as much of a reminder and an exhortation to the Chiefs to respect their treaty obligations as an emphatic warning to some of the intriguing or aggressive powers in Europe not to meddle with the politics of the Gulf and not to attempt to impair British paramountcy in that part of the Asiatic Continent. This is the first time that an Indian Viceroy has paid a visit to the Gulf and addressed uncivilized Chiefs face to face. All this is excellent from the Imperial standpoint. Lord Curzon has well played the imperial tune. The only question is—Who is to pay the piper?"

Kesari (114), 1st Dec.

13. We have already published a brief account of Lord Curzon's tour in the Persian Gulf in our last issue. His Excellency is the first Indian Viceroy to enter those waters with a view to impress the pirate Chiefs on the Gulf Coast with the might and splendour of Great Britain. Some of our English contemporaries are openly and ostentatiously making an admission in their coloumns that the object of holding dazzling and brilliant Darbars in the Gulf ports is to menace Russia and to proclaim to the world that Great Britain will not allow her ascendancy in the Gulf to be undermined by any European power. Fortunately, no European power has yet despatched its war vessels to the Persian Gulf or established a naval base there. The gorgeous Darbars held by Lord Curzon at several ports in the Gulf are, therefore, nothing more than splendid pageants, and the Sheikhs on the coast will be fairly puzzled to find an explanation of such brilliant functions in their honour. Lord Curzon tried to explain to them the object of his visit and declared that Great Britain had done signal service to their ancestors by preventing inter-tribal feuds among them and bringing peace and prosperity to the Gulf. What would have happened if Great Britain had not appeared on the scene a century ago and intervened in the affairs of the Gulf? Why, in place of the present pirate Chiefs, we would perhaps have witnessed others whose ancestors were more powerful and enterprising. What does Lord Curzon demand from the Chiefs in return for such signal services? Nothing but unswerving devotion to the British Crown and a promise to refer their disputes to the arbitration of the British Resident in the Gulf and to abstain from holding diplomatic intercourse with Foreign powers or parting with any portion of their territories. He also distributed presents of rifles and gold watches, &c., among the Chiefs and their sons. Any one who reads an account of the Viceroy's itinerary in the Gulf and of his sweet and persuasive speeches to the Chiefs there cannot but be struck with the cunning or the ambition of the British. If they desire to ensure the safety of their rule in India, the measures they are adopting at present are ill-calculated to gain that end. Russia is slowly but surely extending her territorial ascendancy in Asia, and her frontier already touches the northern boundary of Persia, Afghanistan and China, while her wealth and military prestige are also proportionately unlimited. It will not do for England to adopt a policy of brag and bluster against such a nation. It is childish to expect that Russia will be cowed down by the declarations contained in Lord Curzon's speeches in the Gulf. As regards the Indian people, they are absolutely unaffected by such a vaunting display of British might. If it be Lord Curzon's ambition to establish the ascendancy of Great Britain over the whole of Asia with the aid of India's men and money, he should first try to win the sympathy of the middle class in India. If the 300 millions of the Indian population can be induced to participate heartily in this grand imperial project, its realisation cannot be far distant. But if instead of securing their sympathy and good-will by admitting them to a share in the country's administration and by

extending to them enlarged rights of citizenship, Lord Curzon merely attempts to menace Russia by making grandiloquent speeches full of brag and bluster in the Persian Gulf, the attempt must be considered to be ridiculous, indeed. It is doubtful how far England would be able to afford real protection to the Gulf Chiefs in the event of their being brought into actual collision with either Russia or Persia. No such collision is in prospect to-day and those who are fond of brag and bluster may indulge in their hobby freely and their admirers may trumpet forth their praises, but we doubt very much if such vaunting utterances are either far-sighted or politically expedient. Lord Curzon's Gulf tour does not, therefore, commend itself to us as a wise or sensible step.

Hindu Punch (106), 29th Nov.; *Sudhárak* (43), 30th Nov.; *Gujaráti* (19), 29th Nov.; *Akhbár-i-Soudágar* (55), 1st Dec.

14. Lord Curzon is said to have won the hearts of the pirate Chiefs on the coast of the Persian Gulf by a clever and diplomatic speech. The dominant note of His Excellency's utterance was self-praise and glorification of the part played by Great Britain in the history of the Gulf trade. His Lordship was not slow to attribute the peace and prosperity enjoyed by the Chiefs and tribes inhabiting the littoral of the Gulf to the unchallenged supremacy of the British in those waters. It is too soon yet to foretell the effect of Lord Curzon's sweet speech upon the pirate Chiefs of the Gulf, but it goes without saying that His Excellency has performed his task with consummate tact. He made liberal presents to the Chiefs out of the money drawn from the Indian Exchequer. It remains to be seen in what light the Sheiks look upon these presents. In the game which is being played in the Gulf our crafty rulers are brought face to face with Chiefs who are not less wily. Let us see who will be successful in the end. [The *Sudhárak* writes:—The people of India will not be benefited in any way by the success of Lord Curzon's foreign policy in the Middle and the Far East. Their condition will not be improved even if India's frontier is made conterminous with that of Russia in the North-West and with Japan in the East. If Lord Curzon really wishes to do good to this country, let him wash his hands of all schemes of aggrandisement prompted by Imperialistic considerations. The *Gujaráti* and the *Akhbár-i-Soudágar* hope that Lord Curzon's tour will have the result of increasing England's prestige on the Gulf and counteracting the wily designs of Russia in that quarter.]

Indian labour in South Africa.

Oriental Review (10), 2nd Dec.

15. "Poor South African Colonists! Fate seems to be conspiring against their getting sufficient labour for their mines in a way which would seem to be almost inexplicable to them. Having failed to obtain sufficient Kaffir labour, an appeal was made for Indian coolies. When this was found to be impossible on account of the just resentment of the Indian Government, they went begging for Chinese labour and now comes the news that here too there has been a disappointment for them in store. The *Morning Post* has been able to announce that it has reasons to believe that the Chinese Government has decided to refuse to permit recruiting for labourers for South African mines in any part of the Chinese Empire, owing particularly to Canadian legislation specifically directed against the immigration of Chinese labourers which the Chinese Government keenly resent. It will appear from this that the conduct of the White race in the British Colonies and elsewhere towards the Blacks has had the effect of creating resentment not only in India, but even in Far Cathay, and that the Chinese authorities are as indignant as any against the insults to which the Asiatics are being subjected after they are baited for service in the White Man's land. If China would only hold out, a salutary lesson will have been taught to the White settlers, and it will have besides broken their pride of racial superiority which stands in the way of a better understanding between them and the inheritors of an older and perhaps sounder civilization."

Mr. Malabari's proposal about the revival of village *panchayats*.

Voice of India (16), 5th Dec.

16. Mr. B. M. Malabari writes in the *Voice of India*:—"A friend has been good enough to send me a cutting from the *Madras Times* in which Mr. W. Raju Naidu, of Wallajabad, Chingleput District, takes an extremely narrow view of the proposed system of village *panchayats* in India...... Anyway, Mr. Naidu seems to assume too much in taking it for granted that the spirit of corporate action

has gone out of our people all over India, never to return. It has become the official creed of the day that the *panchayat* is now 'too old' to be rejuvenated. How, then, are we to account for *panchayat* meetings in towns and villages, still giving proof of a lusty youth? These meetings are of frequent occurrence over the country.......As a matter of fact, we have the village *panchayat* still in existence in most parts of India, but in a state of suspended animation. Restore them to their original vigour, and you acquire a valuable link, perhaps the most valuable, for your chain of local self-government. Nowhere could the spirit of joint action be better utilized than in our villages if these were relieved so far as possible of the presence of a troop of petty official interlopers whose vested interests are totally opposed to the revival of the spirit......... Let me make it clear in this connection that my object in starting the question is not only to secure local self-government proper for our people, but also to make British rule truly popular, which has been my life-long hobby. The British Government knows that it is far from popular that in some ways it is becoming less popular with the lapse of time. It may well take credit for having given to India that security of life and property which she lacked before. But who are the better for this security? Not the rural population, certainly. What is their 'life' that the officials are supposed to make secure?—A dreary round of existence, a daily struggle for bread (or anything else that fills the stomach) with offended Nature and with those menials of the State eager to swoop down upon the bare margin of livelihood under cover of satisfying the requirements of a score of obscure and complicated laws. There is little of 'life' in our villages—it is mostly brute existence. Security for such people is but a doubtful blessing. It seems to follow from this that our boasted 'security of property' is in many cases as great a myth as the security of life. What 'property' is there in the villages, in the hill and forest tracts to secure? Our attempts to secure by law what little remains leads often to insecurity. The canker of petty official control has eaten deep into such life and property as have been left to the villagers of India. And this you will find at a glance on the approach of famine or the opening of famine relief works. With a top-heavy administration swaying backwards and forwards even in prosperous times and threatening to topple over on the arrival of a single natural calamity, it is ludicrous to talk of security for the remote agricultural masses. I have often called England 'the good providence of India,' and I know that the people are accustomed to look up to her as *ma-bap*. Let our English rulers see to it in time that their hold on the rural mind in India does not become precarious in this as in other cases. With the power of managing their own local affairs, under all necessary safeguards, they may feel rich in their poverty and proud in their freedom from official tyranny. It is such a rural population that can make the hold of England on India permanently secure."

Praja Bandhu (27), 29th Nov., Eng., cols.

17. "In reviewing Mr. Malabari's appeal for the revival of village *panchayats* it is difficult to avoid saying that the Government of India might with profit have circulated it amongst District Officers, European and Native, and consulted also independent Indians. It has of late years become obvious to all who read correctly the signs of the times that the present system of administration in which only the individual unit is recognised has become unsuited to the altered condition of society brought about by the progress of the last fifty years. The system presses with undue severity on the rural population, where the corrupt executive underling reigns supreme. To prevent the extensive oppression of officials which though silently borne is none the less real, if for no other object, it is urgently necessary that the village population should be given some elementary form of a corporate existence........ Even the Local Boards with their official supervision and control are not remarkable for any particular manifestation of public spirit, and yet they do their work tolerably well. There is no reason for the view that a village *panchayat* under proper safeguards will do worse. The difficulties of supervision do not seem to us to be as insurmountable as they do to Sir Walter Lawrence, and under a suitable system of making lump grants the necessity of audit might be obviated altogether. In any case, the experiment promises success if it is tried in select villages. Co-operative Credit Societies may possibly develop the spirit of self-help, but we look upon that dreamy scheme with misgivings. It is more likely that the system of village *panchayats* may prepare the ground for Co-operative Societies than that the latter should

develop the necessary public spirit for the former. The communal rights of villages, such as the reservation of pasture and recreation grounds, the repairs of the approaches to a village, the supply of sufficient water for the village cattle and the like, are at present almost wholly neglected by the officialized Taluka Boards. The village people bear the consequences silently, but with dissatisfaction. The grant of a lump sum for some of these objects to a recognised *Panch* will remove many of the grievances of the village population. It is not beyond the power of the legislature to devise safeguards against frauds and malversation. The village pasture-grounds have been gradually bartered away by the Revenue Department, and in several villages the want of sufficient grazing grounds is keenly felt. Mr. Malabari is not quite correct in laying the blame for this state of things on the covetousness of the capitalist. The latter cannot get the ground for nothing or without the express sanction of the Revenue authorities. It is the cupidity or the want of appreciation of the village needs on the part of the latter that has to answer for the crying evil of want of sufficient pasture lands, which Mr. Malabari has brought to the notice of the Viceroy. It must be confessed that the villagers have been left to the tender mercies of the District Revenue officials, and that the latter have from one cause or other failed to safeguard the communal rights of villages. The fact is beyond dispute and would alone constitute a necessity for some scheme like the one proposed by Mr. Malabari."

Government contracts.
Poona Observer (12), 3rd Dec.

18. "We have often heard growls from different quarters complaining of the system of giving Government contracts. There is the old complaint (remedied to some extent of late) of the Indian Government giving large orders for goods to firms in England which could easily and more cheaply be executed by Indian contractors. We remember that Messrs. Richardson and Cruddas, of Bombay, once sent in a vigorous protest against the monopoly of contracts enjoyed by English firms in England while excellent suppliers were at hand in this country. Since then the Government of India and the local Government have patronized local contractors and have had no reason to regret the new departure. There are, however, certain aspects of local contracts that need to be inquired into closely to discover if Government is not suffering a heavy loss by the methods which certain Departments have adopted for getting their requirements supplied. Again and again certain contracts are given to the same man or men though we know that heavy loss is sustained by Government thereby. In the matter of the Commissariat contract for the supply of grass in Poona no tenders, as far as we are aware, were publicly invited. Everything was managed privately with the result that where Rs. 7 might have been accepted by the contractor, the Department pays Rs. 10. Is this not a waste of public money? Some years back a similar scandal was going on in the Sind Forest Department, and when one of the Divisional Forest Officers refused to play second fiddle to his Boss, the latter secretly reported him on false charges of insubordination, unfitness, &c., &c., to Government, who, without giving the subordinate a chance of explanation, degraded him. Much dissatisfaction is felt in the matter of A'bkári contracts throughout the country, and it behoves Government to appoint a Committee to inquire into and report upon the whole subject. We fail to see why tenders are not invited by means of advertisements in the local newspapers. This will cost only a paltry sum."

The Native Press and the Administration of India.
Native Opinion (38), 2nd Dec., Eng. cols.

19. "We do not know why our Anglo-Indian contemporaries should fret and fume if native journalists say that Indian administrators are reckless, and that their recklessness is traceable to their grabbing tendency. To guard against foreign invasion is one thing and to try to extend the frontiers of the Empire is another. No Indian would grudge any amount of expenditure for the first item, while to spend lakhs and lakhs of rupees for the other, when people are dying of hunger, is nothing if not greed for land. Of course, the administrators do not say that they increase the army or improve the transport or purchase armaments for the latter object: all these activities are said to be for the protection of India and for the good of the Indian people! But the explanation is too transparent

to carry conviction to the popular mind. The Indians have never denied that under the British rule they enjoy peace and rest, as also certain rights and privileges. But it does not follow from this that they should have a blind faith in everything that their administrators may do or say......... All this is the result of the British public being in ignorance and the British Government being uncontrolled as regards Indian administration. Under the circumstances, the Native Press has to speak plainly and strongly, and this plain-speaking is strangely construed by the Anglo-Indians as sedition or something of that sort."

The system of trial by Jury in India.
Mahrátta (9), 29th Nov.

20. "In a lecture on 'the Indian Jury System' before a meeting of the East India Association, Mr. Beighton criticised the shortcomings of Indian Juries and suggested as one of the remedies for the improvement of the working of the present system of trial by Jury that when a Judge dissented from a Jury he should be at liberty to question the Jury as to the reasons for their decision though these may be explained in general terms. We think Mr. Beighton entirely misunderstands the function of a Jury in trials by Jury. It may seem strange that in a Sessions trial held under the Jury system the ultimate decision in the case stands on record without any reasons whatever. For, while the Jury do not give their reasons, the Judge himself has to write no judgment because the decision is arrived at by the Jury and not by himself. But it is perhaps in this very privilege of the Jury—a privilege, namely, to give a decision without reasons—that the utility and safety of the Jury system lies. It has to be taken for granted that jurymen are always chosen with proper regard to their assumed intelligence, and the fact that they have not to account for their decision does not mean that they cannot do so. And while the merit of the Jury system lies in the immunity of jurymen from being cross-questioned by the Judge, therein also lies its safety, for if once you allow Judges to cross-examine jurymen on their findings, the right would be often abused, and it can be easily imagined how an adverse Judge might bully or humbug a Jury beyond all sufferance. The verdict of a Jury is the verdict of five sensible men upon a given set of facts as disclosed by the evidence allowed to come on record under the operation of the Evidence Act, and there is absolutely no reason why the Judge should be allowed to go behind this verdict. Is it too much to presume that the judgment of sensible jurymen, though natives, may be relied on with better chances of justice being done than the opinion of one man, though he may sit on the Bench?"

Alleged demolition of a Hindu temple by certain Hindu converts to Christianity.
Akhbár-i-Islám (54), 4th Dec.

21. The following intelligence has recently reached us from Madras:—The Hindu population of the village of Kuyukal (?) in Madras became lately converted in a mass to Christianity. Only a very small remnant of the population having adhered to their old faith, the villagers resolved to dedicate the local Hindu temple there to Christ. This resolve was no sooner made than it was carried out. The converts proceeded to the temple armed with axes, hatchets and other implements of destruction and the shrine was razed to the ground in no time. What have Hindu reformers to say about the above incident?

The Salt Department.
Oriental Review (10), 2nd Dec.

22. "The *Pioneer*, while reviewing the claims of the officials of the Salt Department to better treatment the other day, was tempted to throw out the hint that the main object of the appointment of the Salt Commission was to create some fat berths for officers in the superior grade of the service. Whatever it is going to do, let us hope it is not going to add any fresh burdens on the people for the sake of increasing the revenues of the State. If an addition to the number of the existing higher appointments and an increase in the salary of its present officials be really the aim and object of appointing the Commission, India will be sorely disappointed. From a Viceroy like Lord Curzon the country expects something more than 'reforms' of this sort. When we take into consideration the proposals of the Railway

and the Police Commissions, we cannot but think that whatever good they might otherwise have done they have opened the door to fresh expenditure and that very little of this will be spent after bettering the position and prospects of the men in the subordinate grades, and that it will mostly go to improve the conditions of service for the Burra Sahibs. Lord Curzon has, to say frankly, been very disappointing thus far in his attitude towards the claims of the educated sons of the country to larger employment in the public service, and it will be a pity if instead of doing this he helps to further swell the ranks of the higher officers who are already a heavy burden on the finances of the country."

Appointment of Additional Members to the Imperial Legislative Council to assist in the deliberations on the Universities Bill.

Gujaráti (19), 29th Nov., Eng. cols.

23. A correspondent writes to the *Gujaráti*:—"When the Land Revenue Code Amendment Bill and the District Municipal Bill were on the legislative anvil, one or two Native Councillors were found to attack their own countrymen and say things which their European official colleagues did not venture to give utterance to. Government know their men, and even distinguished natives can be had by the authorities at any moment to chime in with their views and denounce educated Indians and their performances. One is sorry to say so. But that is unfortunately the light in which Dr. Bhandarkar's appointment to the Supreme Legislative Council at this juncture has been received in various circles of the native community. The appointment is being openly proclaimed as a clever stroke of policy and as being intended to silence all criticism from educated natives and show to the outside world that the Bill is accepted even by a Sanscritist of European reputation. It is permissible to hope that all such criticism will be falsified by Dr. Bhandarkar. Madras will be represented by a Muhammadan gentleman whose knowledge of the questions of University reform cannot be expected to be very profound. Bengal will be represented by the Maharaja of Durbhanga. Under these circumstances, the appointment of Dr. Gurudas Bannerjee and the Honourable Mr. Mehta as additional members would have inspired genuine confidence in the public mind throughout the country. Unfortunately, Lord Curzon has almost invariably failed to hit upon the right men in the constitution of his Commissions, and it is doubtful if the Indian Universities Bill will be the more acceptable when it is formally passed with the assent of the majority of Councillors, official and officialised, and placed on the statute book with a flourish of trumpets from the Viceregal chair."

Dr. Bhandarkar's appointment to the Imperial Legislative Council.

Mahrátta (9), 29th Nov.; *Kesari* (114), 1st Nov.

24. "The selection of Dr. Bhandarkar as an Additional Member for Bombay on the Supreme Legislative Council, evidently in view of the Universities Bill, is a good one, but the selection of a man like the Honourable Mr. Mehta would have been better. It is admitted that as an eminent University man, and a quondam Vice-Chancellor of the Bombay University, Dr. Bhandarkar is one of those whose opinion on the subject-matter of the Bill must be entitled to the greatest weight. But Dr. Bhandarkar is perhaps not the man who can look at the Universities Bill from what may be called the popular standpoint, and it is well known that the learned Doctor did not take any practical interest in the discussion carried on in the Bombay University Senate on the Universities Commission's report. No doubt the selection of Dr. Bhandarkar fits in with the general plan in pursuance of which evidently the other selections like that of Mr. Theodore Morrison of the Aligarh College and that of Mr. Pedler, the Director of Public Instruction of Bengal, were made by Lord Curzon. These selections, however, will certainly not help to remove, but only accentuate, the general impression about the exclusively official tendency of the recommendations of the Universities Commission." [The *Kesari* writes:—Dr. Bhandarkar has been nominated a member of the Viceregal Council in order to help in the deliberations on the Universities Bill. There is no question about the learned gentleman's erudition. He has devoted his whole life to literary pursuits and his fame has even spread to Europe. But he is not well-fitted for combating the official view and unflinchingly backing up the popular side in the debate that would ensue upon the Bill in the Supreme Council. It would have been better if the choice of

Government had fallen upon skilful and practised debaters like the Honourable Mr. P. M. Mehta or Dr. Gurudas Bannerji. We do not, of course, mean by this that either of these gentlemen would, if nominated, be successful in inflicting a crushing defeat upon Government in connection with the Bill, because the official majority in the Council is too solid to give way before even a Mehta or a Bannerji, and Government are able to carry any measure they like through the Council in spite of any amount of non-official opposition. But then it behoves our public leaders to see that Government do not claim the approval of the enlightened public on their side in passing the measure. The fact that Government have brought forward the present Bill in the face of popular opposition to it has almost produced a conviction in our minds that it will pass into law in its present shape, and it is also possible that they will have Dr. Bhandarkar's support on their side, though his views on the Bill are not yet publicly known. Some people will be surprised at these pessimistic observations, but, in our opinion, they cannot be said to be unjustified when it is remembered that the public agitation against the recommendations of the Universities Commission produced no effect whatsoever upon Government.]

Congress preparations at Madras.

Gujarát Mitra (20), 29th Nov., Eng. cols.

25. "Friends of this great national political movement might well hear with some concern the news that the financial part of the work of the forthcoming Congress to be held in Madras next December is not progressing as it should be. The preparations are no doubt progressing, but in the absence of a sufficiency of funds the promoters will be greatly handicapped in making the forthcoming Congress sessions a success. November is well-nigh over, and less than a month remains to complete the whole arrangement. The subscriptions hitherto collected for the Congress amount to not more than Rs. 10,000. The Committee is generally required to spend about Rs. 65,000 on the Congress, out of which Rs. 30,000 are realised as delegates' and visitors' fees and the rest is made up by public subscriptions. So calculating on this basis Rs. 25,000 are still to be collected. The Industrial Exhibition in connection with the Congress suffers from a similar drawback. Rs. 5,000 is all that the Exhibition Committee has collected. The Maharaja of Mysore, it is arranged, will open the Exhibition. The pavilion for the Exhibition is estimated to cost not less than Rs. 13,000. We might well ask the Executive Committee, in view of the shortness of the funds hitherto collected, to spend less on mere outward show and utilise the collections in securing a better class of exhibits and making the Exhibition a real success. The Princes and Chiefs of India owe a distinct duty to the country in this respect. They must come forward to aid the movement liberally. The future of the arts and industries of the country depends more upon them than on the people."

Representation of Muhammadans in the Bombay Legislative Council.

Muslim Herald (49), 30th Nov., Eng. cols.; *Jám-e-Jamshed* (23), 5th Dec., Eng. cols.

26. "The recent appointment of Mr. Ibrahim Rahimtulla to the Legislative Council gives rise to the question why all sects of Muhammadans are not represented in the Council. The Muhammadan community consists of several sects. Ever since the appointment of a Muhammadan in the Council there has never been a Sunni Muhammadan selected as a Councillor except the deceased Mr. Hassan Ally of Sind. The Government has appointed a Khoja gentleman as a Councillor for the third time. We do not object to the nomination of a Khoja member, but what we want to impress upon Government is the fact that each sect of the Muhammadan community should be represented on the Council......... We hope Government will, in future, realise the urgent need of a Sunni Muhammadan in the Legislative Council." [The *Jám-e-Jamshed* writes:—"The Sunni Muhammadans are, we are afraid, manufacturing more or less a sentimental grievance when they proclaim to the world that they are labouring under a disadvantage in consequence of the absence of a Sunni Muhammadan in the Council. The Council appointments are made on a broader and more enlightened principle, and it would seem to be the prevalent opinion among the Muhammadans themselves that their interests have been, on the whole, very ably represented by those members of their community who have been nominated to the Council till now. It is strange that in urging sectional representation the Muhammadans do not see that the Hindus are, if

anything, more divided than themselves, and that if Government grant the request for such representation to the Muhammadan community, they will have, out of common fairness, to make similar concessions to the Hindus as well."]

Comments on the result of a recent criminal case before the Cantonment Magistrate, Poona.

Vrittasár (149), 30th Nov.; *Satya Shodhak* (135), 29th Nov.

27. Commenting on the conviction by the Cantonment Magistrate, Poona, of a Muhammadan for abusing a European soldier, the *Vrittasár* observes:—We are distressed to find from cases like the above that better days are not yet in store for us. Has a native been ever known to abuse a European without grave provocation? If it can be presumed, as the Magistrate gratuitously did, that British soldiers do not behave insolently towards natives on account of the recent army circulars, it would be equally logical to contend that crime is unknown in the country, because all offences have been made punishable under the Indian Penal Code. [The *Satya Shodhak* makes similar comments.]

A native garlanded with shoes for an alleged contempt of Court.

Gujaráti Punch (21), 30th Nov., Eng. cols.; *Samarth* (40), 2nd Dec.

28. "A contemporary in the North-West Provinces brings to light an amusing but a very painful incident which does not speak well of the white officials concerned. It appears that one Muhammad Husain, a watch-maker in the Fyzabad Cantonment, was summoned to give evidence before the Cantonment Magistrate. The poor witness in due obedience to the summons attended the Court properly dressed with shoes on. A native of India entering the Court with shoes on turned the head of the European boy-Magistrate, who, it is alleged, asked his patawala to take the witness out of the Court and bring him back before His Honour with a garland of his own shoes round his neck. The watch-maker having been decorated as desired by the Englishman was put in the witness-box to be examined. The Muhammadan who, but for respect for justice and the British crown, should have jumped up from the box on to the stupid Magistrate, stood calmly and firmly in the same helpless condition for over an hour. He afterwards applied to the District Magistrate to inquire into the misdoings of the white archangel—the Cantonment Magistrate; but unluckily the superior officer was of the same bent of mind, hardened with the conviction that Indians were rogues, and that putting on shoes was the monopoly of the whites. Shocking indeed is it that such painful incidents should occur in Courts of justice! We are afraid no native would be thus treated at the hands of a European officer even in the High Court or at His Excellency the Governor's leveé. Is the High Court of the United Provinces aware of this piece of ungentlemanliness on the part of the Magistrate. We wish Sir James Latouche would settle once for all the shoe-problem." [The *Samarth* makes somewhat similar comments, and observes that if the Magistrate had been a native and the witness a European no punishment, not even that of being hanged, would have been deemed too severe for the eccentric conduct of the former.]

Alleged death of a coolie at the hands of a European planter in Assam.

Akhbár-i-Soudágar (55), 30th Nov.; *Deshi Mitra* (59), 3rd Dec.

29. Another coolie has met with death at the hands of a European planter in Assam. He was suspected of stealing a set of silver forks and spoons and was struck with a hammer by the planter and his assistant. The coolie died of the injuries received. Both the Europeans were arrested by the police, but have been released on bail. [The *Deshi Mitra* makes sarcastic comments on the above incident.]

The latest A'bkári Administration Report of the Bombay Presidency.

Gujarát Mitra (20), 29th Nov.

30. The latest A'bkári Administration Report of the Bombay Presidency discloses an increase in the A'bkári revenue as compared with the previous year. Government attribute this increase to the advent of more prosperous times, but it is fallacious to infer that the people have grown more prosperous during the year in the face of a material decline in the consumption of an absolute necessary of life like salt. The true explanation of the increased A'bkári revenue is that the vice of drinking is growing apace among the people, and

that Government are taking no steps to check it. We are also sorry to learn from the report that the Collectors of Násik, Broach and Surat have made a recommendation to Government to restrict the use of mahuda flowers in order to prevent illicit distillation. We are afraid this recommendation, if carried out, will operate as a hardship upon the people, especially as mahuda flowers serve as an article of diet and are also put to various other uses. If Government wish to prevent illicit distillation let them strengthen the detective staff of the A'bkári Department instead of imposing needless restrictions on the use of mahuda flowers.

Scarcity of salt in the Ratnágiri District.
Satya Shodhak (135), 20th Nov.

31. It is reported that the Government of India have directed all the local Governments to make inquiries as to the extent of the benefit derived by the poor population within their respective jurisdictions from the recent reduction in the salt duty. As scarcity of salt was most keenly felt at Ratnágiri during the past twelve months, it is not unlikely that the local Government are making inquiries into the causes of such scarcity. Curiously enough, the price of salt went up in this district after the announcement of the reduction in the salt duty, and it has not even yet sunk to its former level. During one fortnight the people had almost to go without salt. As the officials, too, had some unpleasant experience of the scarcity during that interval, we hope they will fairly represent to Government the severe hardship which the people had to undergo at the time. Even now salt is selling in the market at a high rate, *viz.*, 4 *pailis* per rupee, whereas before the reduction of duty the usual rate was 5 *pailis* to one rupee. Can it be said under these circumstances that the people of this district have derived any benefit from the reduction in the salt duty? If the grievance of the people in this respect is to be removed, the only course is to re-open some of the salt pans in the district or to create special salt depôts at convenient places. Any steps whereby the people of this district can purchase salt at a cheaper rate are most urgently needed.

A hardship caused to passengers from Káthiáwár at Viramgám junction by the Customs Department.
Voice of India (16), 5th Dec.

32. "Complaints have reached us from several parts of Káthiáwár as to the stringency of the new arrangements for the prevention of sugar-smuggling from and into British territory. Such arrangements under the law may be justified in the interests of trade, though they are almost invariably open to abuse. But when the *personal* belongings of railway passengers, sweet-meats and things of that sort, for instance, which the passengers have to use whilst away from home, are confiscated and destroyed or supposed to be *afterwards* destroyed, the thing becomes a crying grievance. Native passengers prefer to take their own food, cooked or uncooked, with them: surely, it is not the intention of the law to starve them for a pound of sugar in their food, or an ounce of salt, or a few grains of opium, carried about for personal use. We had a case some time ago at the Bombay High Court in which Mr. Justice Jacob refused to uphold the decision of the Lower Court which had pressed hard on a gentleman having had some opium and other articles imported for purely medicinal purposes confiscated by the Excise Department. But it is not every citizen who has the means of appealing to the High Court, and not every Judge who has the strength to put down outrageous proceedings in the name of this or that departmental law. Salt, Opium and A'bkári, especially the last mentioned department, need to be kept well in hand in this respect."

Plague measures in the Presidency.
Mahrátta (9), 29th Nov.; *Kesari* (115), 1st Dec.

33. "Every one is familiar with the plague measures which, a few years ago, were being enforced on the public in the name of official plague policy. These were quarantine, segregation of contacts, removal of patients to hospitals, disinfection, inoculation and evacuation. As time passed on and experience accumulated, most of the items in this series had to be discarded, and only disinfection and inoculation seemed to have retained some hold on the official mind. But we now find that even these have met with the same fate as the other heroic remedies, so that the public are left to rely on evacuation to the extent of their means and convenience. The death-

knell of inoculation was sounded by the Mulkowal disaster. And now we have the report of a Sanitary authority like the Health Officer of the Corporation of Bombay which declares that disinfection can no longer be pursued with any hope of success as an efficient plague measure. Of course, the curiosity of scientists as to the origin and nature of the new disease has only naturally grown instead of subsiding by the discomfiting experience of the past......... And Government may be said to have directed a useful inquiry in appointing a small committee to discover, if possible, the relation of plague outside the body with the organism which is associated with the disease in its clinical aspect. By all means let this relation be discovered, and all honour to him who would succeed in discovering it. But all this has only proved the singular wisdom of those who, like practical laymen, had, from the beginning, advocated evacuation as the only useful plague measure and deprecated the Government policy of enforcing disagreeable operations upon the suffering public by mere force." [The *Kesari* writes:—The Report of the Committee appointed to inquire into the causes of the Mulkowal disaster is not yet out, and it seems that Government do not intend to give publicity to it; but it is a welcome sign that that inquiry, or some other cause which we are not able to divine, has produced a wholesome change in the plague policy of Government. Government seem to have recognised at last that it is not politic to make inoculation compulsory and that disinfection is not also a very efficient plague measure. The local Government have now appointed a Committee to inquire into the origin of plague and to suggest remedies for preventing plague germs from entering the human organism. We wish they had taken this step long ago. Anyhow, we are glad that they have taken it now. The Punjáb Government, too, has made wholesome changes in its plague measures and relaxed the stringency of some of its plague regulations. Experience teaches wisdom, it is said, and we are glad to note that Government are willing to profit by experience and to make their plague policy acceptable to the public.]

Recent Resolution of the Bombay Government on the subject of hospital fees.

Jám-e-Jamshed (23), 4th Dec.; *Akhbár-i-Soudágar* (55), 4th Dec.

34. We enter an emphatic protest against the rules laid down by Government in a recent Government Resolution on the subject of charging fees to patients at Government hospitals and dispensaries in the Presidency. The rules, we are afraid, betray an insufficient appreciation of the wants and requirements of the poorer classes of the population. A daily fee covering the cost of diet, attendance and accommodation will be charged henceforward to in-patients in mofussil hospitals whose income is not less than Rs. 20, and a corresponding fee for medicine will also be charged to out-patients. The public in towns will, in consequence of the new arrangement, find it more economical to consult private medical practitioners rather than resort to Government dispensaries, but the rules will operate as a serious hardship upon villagers to whom qualified medical aid is not so easily available. Besides, medical officers can hardly be expected to distinguish between patients who are able to pay and those who are not, and it is likely, therefore, that unjust and invidious distinctions will be made in charging fees, while the deserving poor will, in some cases, have to go without medical aid. Besides, the rules, we think, are wanting in elasticity. A patient's income may exceed Rs. 40, but if he is the bread-winner of a large family, he can hardly afford to pay any fees for medical treatment. Lastly, one of the evil effects of the new rules will be to discourage people from resorting to qualified medical treatment and drive them to ignorant quacks. [The *Akhbár-i-Soudágar*, on the other hand, approves of the rules laid down in the Resolution.]

Alleged order of the Director General of Post Offices re the employment of non-Brahmans in the Postal Department in Madras.

Udyamotkarsh and *Lokseva* (144), 28th Nov.

35. A Bangalore correspondent writes to the *Udyamotkarsh*:—On the occasion of his visit to the Madras Presidency the Director General of Post Offices issued an order to the Post Master General, Madras, that in making appointments in future, preference should be given to non-Brahmans, even though they may have passed no qualifying test. Since matters have come to such a sad pass, will my Brahman friends open their eyes now at least and try to qualify themselves for independent professions?

Alleged defects in the postal arrangements in Mahi Kántha.
Mahi Kántha Gazette (68), 29th Nov.

36. The public in Mahi Kántha Agency are put to much inconvenience on account of the defective postal arrangements prevailing there. Trade in the Agency is steadily on the increase, and in consequence the public are taking advantage of the Post Office more largely than was the case before. Yet there are some villages in the Agency where the existence of the Postal Department is practically unknown as no letters are delivered there at all, while in other villages the delivery of letters takes place only once a week or even a fortnight. Such a state of things surely needs improvement. We, therefore, suggest to the Postal authorities to open more Post Offices in the Agency and to increase the present staff of rural postmen.

Necessity of opening a telegraph office near the coasting station of Belápur.
Jám-e-Jamshed (23), 3rd Dec.

37. The Belápur (Kolába) correspondent of the *Jám-e-Jamshed* writes:—The inhabitants of Belápur, Uran, Pánvel and other coasting stations in the neighbourhood suffer a great deal of inconvenience on account of the absence of a telegraph office in that locality. A question on the subject was put at the last meeting of the local Legislative Council by the Honourable Mr. Khare, and Government gave a favourable reply thereto, but we are sorry to say that no action has yet been taken to remove the grievance. We submit that if a telegraphic connection were established between Thána and Uran *viá* Belápur and Pánvel, it would not only meet the convenience of the general public, but also be a source of income to Government, as trade along this route is in a very flourishing condition.

House-owners in Belgaum Cantonment and the local military authorities.
Jám-e-Jamshed (23), 5th Dec.

38. The Belgaum correspondent of the *Jám-e-Jamshed* writes:—Owners of bungalows in Belgaum Cantonment are at present much disconcerted by the action of the military authorities at the station. The new Cantonment Code of 1901 made short work of the proprietory rights of landlords in the cantonment in respect of the lands on which their bungalows are situated, but strong protests having been made against this drastic provision, it was eventually resolved by the Government of India not to give retrospective effect thereto. Notwithstanding this, the local Cantonment authorities have been lately causing annoyance to the landlords by refusing to grant them permission for carrying out repairs, &c., unless they sign a lease for the site of their bungalows under the new Cantonment Code.

Forest regulations in Sind.
Sind Gazette (14), 1st Dec.

39. "Our readers are probably aware that there have been numerous complaints made for several months past concerning the dearness of fuel in the Lárkhána District. Formerly fuel was cut in Government forests on the 'ghat' system, whereby a certain fee was paid to the Forest Officer and the fuel cut and then taken into the town to be sold. This resulted in a loss to Government and a profit to the Forest Officer, who was allowed to take the fees, but the system was done away with last year. Under the present system the Forest Department leases out its fuel-cutting to a contractor who enjoys a monopoly by coming to an arrangement with outside fuel-dealers and then charging his own prices. These prices range on an average from 5 to 5½ annas a maund—a very high rate for a small town. The old system had its advantages, for under it not only was fuel much cheaper, but it was brought to the door of the purchaser instead of as now being stacked in a depôt. Moreover, the Brohis who for generations were employed in cutting the fuel and bringing it into the town for sale have been deprived of their means of livelihood......... We cannot believe that the authorities wish poor people to go without fuel, especially during the severe winter in Upper Sind, merely to enable the Forest Department to derive some additional revenue. And we therefore hope the Collector will be able to so arrange matters with the Forest authorities that the fuel contractor may be made to sell fuel at reasonable rates."

Legislation.

Indian Official Secrets Bill.
Kesari (114), 1st Dec.

40. Our readers are doubtless aware that Sir W. Wedderburn, Mr. Dadabhai and others have sent a protest against the Official Secrets Bill. The measure is to be discussed at the next meeting of the Supreme Legislative Council. No one will be sorry if the disclosure of military secrets is held to be an offence, but to look upon the disclosure of civil secrets or the unauthorised publication of ordinary official information in the same light is unjust. No such law exists in any civilised country. On the contrary the newspapers in every country try their best to publish official news as early as possible, and the publicity given to such news exercises a restraining influence upon the autocratic tendencies of the official class. The publication of information relating to the civil administration does harm to no one; on the contrary, it does some good. Lord Curzon, who is brought up in the traditions of British politics, is certainly expected to know this. Officers of Government are not demi-gods, but fallible beings and sometimes deliberately adopt devious ways. In such cases a public exposure of their doings is the only remedy to bring them to their senses, and British and Anglo-Indians discharge this duty. It is true public opinion does not carry that weight in Indian politics as it does in England, but this does not give the Government a right to throw a veil of secrecy over all their acts. Nay, in our opinion, it is all the more necessary in a country where public opinion is not able to assert its influence in politics that the acts of officials should be fully exposed to the public gaze. Government may take measures for preventing the disclosure of State secrets; but to pass a law penalising the unauthorised publication of official information is to gag the mouths of journalists and to give a free license to the officials to act as they like. Anglo-Indian officers are already conceited, and if they are armed with a weapon of oppression in the shape of this new law, it is needless to say what the consequences will be. Strictly speaking, our Anglo-Indian contemporaries, too, should have expressed their disapprobation of the Bill because very often it is they who take precedence in publishing official news. But they know that whatever they do the law would be enforced first upon their black-skinned brethren. Why should they, therefore, care whether the Bill is or is not passed into law?

Gujaráti (19), 29th Nov., Eng. cols.

41. "Sir William Wedderburn and our other English friends have already addressed the Secretary of State for India on the proposed amendments in the Indian Official Secrets Act. We understand that the Bombay Presidency Association will shortly follow suit. The amendments in question are of an alarming and mischievous character. They set at naught the most elementary principles of criminal jurisprudence. An Anglo-Indian contemporary in Calcutta has denounced them in such strong language as no Indian journalist ventures as a rule to employ. There is not a week in which our Anglo-Indian contemporaries do not publish official information obtained in advance from official sources. If the Bill be passed into law in its present form, most of them will be brought within the purview of the new Draconian legislation. No doubt Government will not have the courage to prosecute them, and we can, therefore, well understand the passive attitude most of them have adopted. It is the Indian journalists, who may happen to publish, for instance, shameful circulars, enjoining the observance of racial or caste distinctions in making appointments to public offices, that will come to grief under the amended Act. We hope the coming Congress will speak out its mind unreservedly about the proposed amendments which it would be a disgrace to any legislative assembly to sanction and ought never to be allowed to disfigure the statute-book of any civilised country in the world."

Indian Universities Bill.
Akhbár-i-Soudágar (55), 5th Dec., Eng. cols.

42. "Whatever shape the Government of Lord Curzon may ultimately choose to give to the Universities Bill, in the light of the discussion in the Legislative Council and elsewhere, there will never be any question as to the patient hearing given by them to those who are in any way

qualified to speak upon it. From the very first, care has been taken to get as much light thrown upon the question of University reform as it is possible to obtain from educational experts, the popular representatives and the public press, and the appointment of Professor Morrison of the Aligarh College, the Honourable Mr. J. B. Bilderbeck of the Presidency College, Madras, Dr. Bhandarkar, the distinguished *ex*-Vice-Chancellor of the Bombay University, and Mr. Pedler, Director of Public Instruction, Bengal, as Members of the Imperial Legislative Council, during the last few days, shows that the Viceroy is prepared to listen to any reasonable suggestion or modification that might be proposed to him by those who are in a position to offer valuable advice and co-operation for a satisfactory solution of this very difficult problem.......... As to the measure itself, the more closely we look into it and the criticisms which have been offered by the Press, the more apparent becomes the fact that, though in certain essentials, far-reaching changes are contemplated, there is really nothing in the Bill to cause alarm or consternation, and that much of the grievance that is tried to be made out of it by a certain section of the Press is purely sentimental. The curtailment of the Senate and its periodical re-election will have not only made it a more compact but a more efficient and business-like body, and the reconstitution of the Syndicate and the revision of its powers under the Act will tend equally towards greater efficiency. As to the Government reserving to itself the right to veto the affiliation of Colleges and the recognition of schools, we do not see why the State should not be trusted with the powers it wants to arrogate to itself. Even under the existing Act it enjoys this right, and the extreme care and reluctance with which it has been exercised till now might safely be taken as a pledge that it will not be abused in the future. In short, we believe that if those who are anxious to keep the avenues to liberal education in India wide open to the youth of the country were to devote their attention to the more vulnerable parts of the Bill and to propose amendments and modifications in a conciliatory spirit, India will get the present Act so amended as to ensure not only an improvement but also a wider spread of higher education in the country."

The New Khoti Bill.
Native Opinion (38), 2nd Dec., Eng. cols.

43. "The following few notes on the new Khoti Bill are sent to us for publication by a correspondent:—(1) It is unfair and inequitable to disturb 'the Settlement' Act of 1880 which was meant 'to pour oil over troubled waters.' (2) The present arrangement (of appraising crops) is, on the whole, satisfactory and suited to both Khots and tenants though it is a little troublesome. It is also sufficiently elastic. (3) Thus tenants pay *ardhel* of rice and *tirdhel* of warkas crops *approximately*. They have to pay only in proportion to the outturn of the crops. (4) This will not be the case if *maktas* are settled. The rent they will have to pay will be the same irrespective of the actual condition of the crops. (5) Payments in kind are better suited to the rayats than payments in cash. (6) If there are bad Khots, there are bad tenants too. If some Khots try to exact more than is legally due to them, there are many tenants trying to evade paying what is obligatory on them. (7) If *maktas* are to be fixed, that should be done not on the application of the tenant alone, but on the joint application of the tenant and his Khot, otherwise the tenants will have a direct incitement to apply for *maktas*. This will create fresh troubles. (8) The Khots are not mere drones. They have spent and are spending capital in bringing waste land into cultivation. (9) Both tenants and Khots cannot do without each other. (10) It is the Khots that help tenants with cattle, money or grain in their days of distress. (11) The Khots bear the burden of paying the assessment in full to Government though the crops fail. (12) The Collector's sanction should not be necessary for the delegation of the managing Khot's powers. (13) It will be unsafe to increase the powers of the Revenue authorities and to decrease those of the Civil Courts. (14) If *maktas* are to be encouraged, they should be fixed in *kind*, and not in *cash*. (15) The limit of increasing the Khot's profits contemplated in column 3 of Rule IV of Section 33 should be 100 per cent. and not 25 per cent. only, for the Khots are entitled to receive as their profits at least as much as Government, if not more."

Education.

Disapproval of the contemplated transfer of the Ahmednagar High School to the Educational Department.

Nyáya Sindhu (125), 30th Nov.

44. We hear that a meeting of the Ahmednagar Education Society is to be held to-day with a view to pass a resolution about handing over the local High School to the management of the Educational Department. Such a step is likely to bring disgrace upon the citizens of Ahmednagar and to defeat the object with which the management of the school was originally undertaken by them. Whether the present unsatisfactory condition of the school be due to plague, famine, want of funds or proper management, or to any other cause, the school should not on any account be handed over to Government—nay, strenuous exertions should be made to collect funds and to place the institution on a satisfactory footing.

Railways.

The B. B. & C. I. Railway and migration of people in Bombay to the suburbs.

Rást Goftár (28), 29th Nov., Eng. cols.

45. "The B. B. & C. I. Railway Company deserves no little credit for helping to open out the suburbs of Bombay, which were sealed to its inhabitants, by placing many facilities in their way, such as giving them a number of suitable local trains for long distances. We now find places like Goregaum, Malad, Santa Cruz, Borivli and Andheri, which at one time used to be resorted to by picnic parties from Bombay, transformed into comfortable suburban residences for the various communities of Bombay, where they now spend 8 out of the 12 months in untainted atmosphere and get away from over-crowded unhealthy Bombay. In this way Malad, Santa Cruz, Borivli and Andheri have been taken up. We find that Marwaris have settled down in Malad, Borahs in Santa Cruz, Bhattias in Borivli, and Parsis in Andheri. There is yet one great drawback, and that is the high rate charged for season tickets, and if this could be reasonably reduced, the Company will earn the warmest thanks of the suburban residents, who have occasion to travel daily to Bombay during the fair season."

Mr. N. M. Gazdar's memorial to the Government of India *re* the grievances of third class railway passengers.

Poona Observer (12), 3rd Dec.

46. "We have received a copy of a lengthy representation which Mr. Gazdar has sent to the Bombay Government in respect of railway grievances which have been so frequently ventilated in the public press, but which are as airy nothings to the Powers that be. It does not require any keen and systematic observation to detect the shortcomings of Railway administration on the two principal railways dealt with in the letter, and on a perusal of its well-reasoned contents we are not only disposed to fully endorse the truth of the complaints categorically specified, but would hazard the remark that much has been left unsaid which in some forceful passages might have found a proper place in the important representation under review. Mr. Gazdar speaks for the 'dumb millions,' and it follows that unless his arguments are backed up by the educated public, his will be a voice crying in the wilderness, and we, on our part, gladly respond to the request of Mr. Gazdar to express our opinion in the matter. The burden of railway grievances has reference to the treatment of third class passengers. The petitioner is right in observing:—'An absurd notion exists amongst many of the railway employés that these third class passengers are a mere burden on the railways, and that they can, with impunity, be subjected to contempt, abuse, extortion, thrashing and other kinds of violence.'......... The Agents and Managers of railways must first clearly recognise the incontrovertible fact that the bulk of the earnings both from passenger and goods traffic is derived from that very class of people who are so ill-used on the railways, and that they have a moral right to receive due consideration at the hands of the railway officials......... As regards the question of providing latrines, we think this provision is imperative in the case of females who should never be put to the necessity of leaving their carriages at all......... We hope that Mr. Gazdar's disinterested efforts will be productive of some good to the long-suffering third class passengers." [Several other papers of the week make similar comments.]

Voice of India (16), 5th Dec.; *Akhbár-i-Islam* (54), 30th Nov.; *Rást Goftár* (28), 29th Nov.

47. "Mr. Nusserwanji M. Gazdar deserves thanks from Government as well as the public for his persistent attempts to improve certain defects in the working of our railways. And the Managers of these railways will themselves feel thankful to him when they see that the reforms suggested by him tend to their own popularity. Mr. Gazdar does not criticize like the novice in the press. He proceeds upon facts and figures and upon personal experience, especially as regards the treatment of third class passengers who are the mainstay of the Companies. And he has practical suggestions to offer which the Railway authorities cannot fail to appreciate. More than a quarter of a century ago he brought to the notice of the then Consulting Engineer for Railways, Bombay, how third class passengers 'were harassed by the Railway police and ticket collectors at the gate of exit in the station of arrival on the plea of their bringing excess of luggage and children without paying due fare.' For a time the obnoxious practice was discontinued, but after his retirement, Mr. Gazdar says, it was revived, probably without the knowledge of the authorities. With the whole question of railway reform before Government, we have little doubt that Mr. Gazdar's proposals will receive due attention. As a faithful old servant of Government he can have no other object than to serve them and the public whose salt he has eaten." [The *Akbhár-i-Islam*, the *Rást Goftár* and several other papers of the week make similar comments on Mr. Gazdar's memorial.]

Kál (110), 4th Dec.

48. Mr. N. M. Gazdar has favoured us with a copy of his memorial to Government on the subject of the grievances of third class passengers on Indian railways. There is no doubt that the grievances are of long standing and require urgently to be redressed, but there is one sentence in the memorial which strikes us as singular. Mr. Gazdar writes that the public should persistently carry on an agitation for the redress of these grievances in order 'to strengthen the hands of Government.' We cannot absolutely understand what is meant by the expression included by us in inverted commas. Why should the hands of Government require to be strengthened? Are they palsied and paralysed? Are they not found to be strong enough when some burden of military expenditure is to be imposed upon the people, or when exemplary punishment is to be meted out to native criminals found guilty of assaulting Europeans? Does Government require any support when they have to carry out any measure of imperial importance? Did they consult popular opinion in India when they held the gorgeous Coronation Darbar at Delhi? To talk of strengthening the hands of Government is a vain and idle phrase when Government are actually all-powerful in India. The expression may pass muster in countries where public opinion is a real force, and the Government leans upon it for support. If the hands of any one really require to be strengthened, it is the hands of our countrymen. We must strengthen our own hands, if we are to produce any impression upon Government. But we must first discard all such absurdities as "strengthening the hands of Government." They are intelligible in self-governing countries, but absolutely meaningless in India where there is no one to oppose the will of Government. If Government do want to redress the grievances of third class passengers, they need not wait until they receive public memorials on the subject. They can surely grant redress of their own accord.

Municipalities.

The Poona drainage scheme.
Mahrátta (9), 29th Nov.

49. "The report on the working of the experimental sewage farm at Mánjri, recently issued by the Agricultural Department, is not very encouraging. As a new and interesting experiment, the careful efforts of the Department to grow profitable crops on agricultural land with an artificial sewage have, of course, a high educative value. For the experiment, though not altogether a novel one, is, in our opinion, the first that was ever tried in this Presidency under suitable conditions such as expert inspection and a well-regulated

supply of sewage. It was not merely a desparate attempt as at Karáchi and Ahmedabad to let all the available sewage flow on to the area under experiment, without any regard whatsoever to the fact whether such experiment is remunerative or otherwise. It was a regular experiment, that is to say, an operation for ascertaining the manurial value of the sewage, in which the object was clear, and the means were specially adapted as seemed necessary. Our readers probably remember that Mr. J. C. Pottinger, formerly Sanitary Engineer to Government, who was specially deputed to prepare a drainage scheme for Poona, had asserted in his report that the application of sewage on a scientific plan to agricultural land would be so profitable as almost to make the whole scheme not only self-supporting, but lucrative. The Municipality, however, had its own doubts in the matter, and the Government sharing these doubts made a wise suggestion as to the manurial value of Poona sewage being tested before the costly scheme involving an expenditure of forty lakhs of rupees was undertaken. The experiment was therefore undertaken at the joint expense of the Government and the Municipality, but it cannot be said to have been a success. We do not think it will serve any useful purpose to give all the details of the experiment for it is yet to run on for another year. For the present, we content ourselves with stating that Government themselves do not regard it as a success. Speaking generally, the cost of cultivation has been higher, and the yield of most of the crops, particularly sugar-cane, has been lower than might have been expected. The minimum area that will suffice for the utilisation of a given quantity of sewage of known strength is yet to be determined, and there is, says the Government Resolution, no certainty whatever that the sewage mixtures now employed in the experiments will correspond in actual strength with the sewage of the city......... It will be, we think, a satisfaction to the Municipality to learn that the doubts as to the financial results of the sewage farm, expressed by its Drainage Sub-Committee and shared by its own general body, have been borne out by the present experiment, and the only net result of the experiment, we may take it, must, therefore, be that both the Municipality and Government will have to wait and gather more experience of the conditions of running a successful sewage farm before taking up any drainage scheme finally in the hope that it will be a profitable concern."

The Bombay Improvement Trust and the question of housing the poor in the city.
Bombay Samáchár (56), 4th Dec.

50. We enter an emphatic protest against the resolution of the Bombay Municipal Corporation requesting Government to place at the disposal of the Improvement Trust a portion of the parade ground on the Esplanade for housing the poor. The parade ground is used as a recreation ground by the public, and it is not desirable that it should be encroached upon to provide dwellings for the poorer classes. Besides, the present action of our civic fathers is inconsistent with their attitude towards the Kennedy Sea Face scheme, because the objections to that scheme apply equally to the utilisation of the parade ground for housing the poor. Why cannot the vacant sites of buildings demolished by the Trust for pushing its street schemes be utilised to provide temporary accommodation for the displaced population? It is incumbent upon the Trust to promptly settle the question instead of wasting time and energy in selecting suitable plots of land and negotiating with Government. Considerations of economy should not weigh with the Trust when the safety of the poor is at stake.

Native States.

Petition of Bai Shri Motiba, widowed mother of the Thakur Saheb of Wadhwán (Káthiáwár), praying for the restoration of her annuity.
Káthiáwádno Himáyati (67), 29th Nov.; *Hitechchhu* (63), 3rd Dec.

51. The *Káthiáwádno Himáyati* makes the following comments on the petition recently submitted to Government by Bai Shri Motiba, the widowed mother of the present Thakur of Wadhwán, praying for the payment of the arrears of her *jivai*:—It is incumbent upon the Bombay Government to make independent enquiries into the grave, if not scandalous, charges brought by the aged lady against Colonel Hunter and the present Thakur Saheb of Wahwán. The old lady has inti-

mated her readiness to commit suicide if she fails to obtain redress at the hands of Government. If the charges against the Thakur Saheb are proved he should be forthwith removed from the *gadi*—an event which is sure to be welcomed by his subjects with a sense of relief. As to Colonel Hunter, Government should give him an opportunity to clear his character if he can. [The *Hitechchhu* writes :—The cup of the old lady's misfortunes has been filled to the brim and if Government fail to redress her grievance it is not unlikely that she may put into execution her threat of committing suicide, because Rajput blood runs in her veins. If she does so, Government will have to bear the odium of the mishap.]

The Police Force in Mahi Kántha Agency.
Mahi Kántha Gazette (68), 29th Nov.

52. We propose to draw the attention of Government to-day to the inefficiency of the Police force in Mahi Kántha Agency. Police protection in Mahi Kántha is but a delusion and a snare. No doubt the Agency officers take a very complacent view of the working of the Police force, but they are hoodwinked by their subordinates and do not care to look below the surface. Most of the officers in the Police Department are corrupt and lax in the performance of their duties. This is not to be wondered at, for their pay being very meagre, they are forced to resort to foul means in order to live decently. In some of the talukas in the Agency the Fouzdar gets no pay whatsoever and is only given a paltry subsistence allowance, while in others he gets a bare pittance of Rs. 10 or so. The salary of Police Constables in some talukas hardly exceeds one rupee per month, and even this paltry stipend not infrequently falls into arrears. Some talukas are absolutely without a regular and permanent Police staff. In short, the Police in Mahi Kántha Agency is only a burden instead of a blessing to the public. It behoves the Agency authorities to take steps to improve its condition in the interests of public safety.

Sedition law in Baroda State.
Deshi Mitra (59), 3rd Dec.

53. It is understood that His Highness the Gaekwar contemplates the introduction of a new and more rigorous law for preventing sedition in his State. The existing Press Act in force in the State is far more stringent than the law relating to sedition in British territory. Under that Act the publication of a newspaper within the Gaekwar's jurisdiction can be summarily stopped or the editor sentenced to three years' imprisonment or a fine of Rs. 5,000, if he writes anything against the State, the Chief and members of the ruling family, the State officers or the British Government. We are not aware of the existence of such a drastic law even in an admittedly despotic country like Russia. If His Highness insists upon making the Act more stringent, the papers published within his jurisdiction will be forced to take shelter in British territory. The proprietor of the *Shri Sayáji Vijaya* (Marathi Edition) has already transferred his paper to Bombay in order that he may be enabled to expose the defects in the Baroda administration without fear of untoward consequences.

Complaints against the Thakor of Vála (Káthiáwár).
Mahi Kántha Gazette (68), 29th Nov.

54. We regret to observe that the Thakor of Vála (Káthiáwár) oppresses his subjects at his sweet will. Sometimes he indulges in sportive and mischievous revelry out of sheer fun or with a view to satisfy a private grudge. The Thakor is on bad terms with a Brahmin, one Badneka Kalyanji Ranchhod, and during the recent Holi festival he splashed upon the latter an enormous quantity of water mixed with red powder until he fainted. Similarly one Sanghevi Megha Jutha and his mother were ill-treated under the pretext of the Holi festivities and had to suffer a loss of Rs. 400. In another case the Thakor, with a party of attendants, is reported to have forcibly entered the house of one Dhanji Kakal and to have ill-treated the latter and spoiled a portion of his property worth Rs. 150. Dhanji has submitted a complaint in the matter to the Political Agent, Mahi Kántha, but nothing appears to have been done as yet by way of redress. Instances of the Thakor's arbitrary and high-handed conduct can be multiplied indefinitely. The Thakor's temper is very inflammable, and it is a matter of notoriety that he persecutes persons who are in bad odour with him on the most flimsy pretexts and with malicious vindictiveness.

Intelligence extracted from the Press.

Proposed visit of His Highness the Gaekwar to Dwárka.
Jám-e-Jamshed (23), 30th Nov.

55. A Baroda correspondent writes to the *Jám-e-Jamshed*:—His Highness the Gaekwar is shortly proceeding on a visit to Dwárka. Colonel Mead, British Resident at Baroda, is understood to have already left Baroda for the same port. The British Government have long been desirous of acquiring the port, and it is widely rumoured that the object of the Gaekwar's visit is to arrive at a final settlement with the paramount power on the subject. The Gaekwar, it is believed, will part with Dwárka and obtain in exchange certain fertile tracts in British territory.

Pollution of a Jain temple at Bangalore.
Akhbár-i-Islám (54), 4th Dec.

56. The pollution of the Jain temple at Pálitána is yet fresh in public memory, when news has come lately of another Jain *mandir* having been similarly polluted at Bangalore. The Jains in Bombay are much exercised over the incident, and have deputed a representative to Bangalore to make inquiries.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 10th December 1903.

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[No. 50 of 1903.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th December 1903.

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List of Newspapers and Periodicals.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARÁTI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahanooma	Bombay	Do.	Ratansbaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brahman); 40.	...
69	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania): 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jayjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brahman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	

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	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu), 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Maháráshtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champavati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Patashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Narayan Vithal Hardikar; Hindu (Karháda Brahman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	Shaik Abdulla Shaik Mahomed; Muhammadan (Shaik); 35.	200

1. The Editor of No. 134 is Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); and the circulation of the paper is 200.

2. The Editor of No. 159 is Hakim Muhammad Amin walad Abdur Rahman; Muhammadan; age 25; and the circulation of the paper is 500.

3. The Editor of No. 161 is Muhammad Abdullah *alias* Meher Muhammad bin Gulam Gaws; Muhammadan; age 25; and the circulation of the paper is 500.

Politics and the Public Administration.

Narrow escape of Her Majesty Queen Alexandra.
Bombay Samáchár (66), 2nd Dec.; *Voice of India* (16), 12th Dec.

1. We desire to offer our warm congratulations to Her Majesty Queen Alexandra for her providential escape from the fire at Sandringham. The Empire could have ill afforded to lose a Queen who has won the affection and veneration of all classes of her subjects and who exerts herself with untiring zeal to promote their well-being so far as it lies in her power. Who can deny that it was the Divine hand that helped to save so virtuous a Queen from the impending danger? "God save the Queen and His Majesty" is the prayer which is sure to be echoed from all the corners of the British Empire. [The *Voice of India* writes in a somewhat similar strain.]

An Englishman's gratitude to India.
Kesari (114), 8th Dec.

2. England derives all her present glory from India, but it is only too clear how grateful Englishmen are for this. It is well known that those of them who serve in India on fat salaries and then retire on pension to England, as also British merchants who make their fortunes in India and go back to their native country, hardly remember this country in their retirement. But an exception to this rule has recently been found, and we may compare it to a basil plant found among a cluster of hemp plants (holy among the unholy). Mr. Pratt, a pensioned Indian Civilian, died about two years ago, and remembering India on his death-bed, made a provision in his will that his fortune should be utilised in ameliorating the political condition of India and in obtaining redress of her grievances in England. He has also set apart a sum of £5,000 for the purpose of providing old age pensions to poor and aged agriculturists in the Bombay Presidency. [Some other papers write with approval of the late Mr. Pratt's practical sympathy for India and the Indians, and contrast it with the alleged apathy and indifference of other Englishmen, who live and serve in India, to the country's interests.]

Physical degeneration of the Indians under British rule.
Kesari (114), 8th Dec.

3. In the course of a contributed article the *Kesari* writes:—One of the main causes of the national degeneration of India is the existence of British rule in this country. There may be other causes which might account for such degeneration, but the establishment of a reign of perfect peace in the land under the ægis of British supremacy is unquestionably a main contributory cause of India's decline. The establishment of peace is generally reckoned to be one of the blessings conferred by Great Britain upon India, but we cannot help remarking that this very peace has made the Indians a feeble and effete people and has killed all spirit of bravery and enterprise in them. Excess of a good thing is sometimes an evil. The remarkable prosperity of the British and the luxurious mode of their living rendered them unfit to some extent to cope with the Boers in the late South African War. Similarly, too much of undisturbed peace has rendered the Indians unfit for fighting. Is it not the duty of our Government to prevent the demartialisation of the people by giving them legitimate scope for military employment. Not only are we kept out of important posts in the civil administration, but are not even allowed to take any prominent and independent part in the military defence of the empire. The Romans did not allow the Britons to take part in fighting when the latter people were under Roman sway, and one result of this policy was that they were unable to defend themselves against foreign aggressors like the Jutes and the Saxons after the Romans had permanently retired from the country. Similarly in India, the people are not allowed to take any important part in either the civil or the military administration of the country and are therefore losing all their manly qualities.

The Thibetan Mission.
Kaiser-i-Hind (24), 6th Dec., Eng. cols; *Kál* (110), 11th Dec.

4. "There is a semi-official announcement to the effect that the Thibetan mission is instructed to advance to Gyangtse and halt there with the view of resuming the negotiations with the Grand Lama. But this announcement is cleverly qualified by the remark that neither the

permanent occupation of that second town in Thibet nor an advance on Lhassa is *at present* intended. And yet there are some writers in the Anglo-Indian Press who seem to be easily satisfied with this semi-official assurance of the Government! The fact clearly shows how modern writers in the columns of that Press are careless or oblivious of the past history both of British and Russian missions to semi-barbarous Asiatic States. Not to go far from home, may we ask these politicians of the hour on Indian affairs to carefully go through the adroitly edited Blue-book on Upper Burma! Despite the garbled extracts from despatches and other State papers, not to say aught of the numerous conflicting telegrams padded therein, the critical reader will be able to discover there, by reading between the lines, how, in pursuance of the ultimate object in view, Government hesitated and halted, advanced and retreated—all to cover the simulated policy adopted for the time being to disarm Indian criticism—until eventually Mandalay became an integral part of the British Indian Empire. That being so, we at least are not one of those who could take these assurances of the Foreign Office of the Government of India as perfectly reliable. They are a mere blind to delude the Indian public till the time is ripe for a bold 'spring forward.' Military preparations meanwhile are going on on a large scale, albeit noiselessly.......... Therefore, the so-called 'assurance' may as well be written on sand. The Government of India is simply taking breathing time. It is winter now, when all military action is difficult. They must wait for a brisk march on Lhassa till the approach of spring. Meanwhile 'the resources of civilisation' are being concentrated at Gyangtse, no doubt, with the object of alarming the Lama and compelling him to put himself in a better frame of mind for accepting a new treaty, the object of which will be to shut out Russia from the zone of so-called 'British influence.' The zones, be they British or Russian, are, we need not say, created by themselves. It is only on or about the frontiers of buffer or neighbouring *weak* States in Asia that the two great Powers so magniloquently talk of their respective spheres of influence, irrespective of the ethics of that arrangement. They dare not trifle with buffer States in Europe which are strong and independent and fully able to take care of themselves. We have begun to hear of these zones and spheres only during the last twenty years, and that in reference to Asiatic States only. If, therefore, by an armed demonstration at Gyangtse the Thibetans could be cowed into entering into a Treaty (to be, of course, respected according to British Indian traditions, so long as it suits the virtuous Government of India), whereby they will bind themselves to strictly keep out the Cossack from the sphere of British influence, all will go straight. The Government will triumphantly sing its own pæons of praise, which will be echoed a hundred times by the semi-official organs of public opinion. More. The critics of the Government will be castigated in the best Curzonic style for having suspected its motives, and they will, of course, be blasted for ever. If, on the other hand, the Thibetans remain unmoved in spite of the military demonstration, it may be anticipated that half a dozen plausible excuses will be urged why the military should not leap forward and capture Lhassa and the Lama both." [The *Kál* makes sarcastic comments on the Thibetan mission. It fails to find any justification for the advance into Thibet, and deplores that the blood of Indian troops should be spilled and the money of the Indian tax-payers squandered away in order to enable Englishmen to acquire the gold mines with which it says that snowy region abounds. The paper winds up by reminding the natives of India of the conduct of the wolf in the fable, and exhorts them not to demand explanations from Government about their Thibetan policy because a host of specious excuses can easily be put forward to justify an expedition into that country.]

Oriental Review (10), 9th Dec.

5. "We have no hesitation in agreeing with the *Times* that when a great public servant with Lord Curzon's record judges it necessary to take action on the Indian frontier it is probable that he knows more of the matter than irresponsible commentators at home. But that does not lessen the necessity of inquiring whether the action which has been decided to be taken on the strength of that superior information has been dictated by

prudent statesmanship or by considerations which cannot be easily justified. A dread of Russian designs has taken hold of even the most sober British politicians, and in spite of increasing armaments and military preparations, the fears of Russian invasion and Russian intrigues on the frontiers of India have been disturbing the peace of British statesmen. The *Times* maintains that the Thibetan expedition—the mission has been transformed with pantomimic suddenness into an expedition—' has not been undertaken a day too soon, and that whatever happens to them the Thibetans have to thank twelve years of defiance of treaty obligations and persistent incursions into British territory, and finally an insult to the Indian Government.' Where have the friendly and peaceful aspects of the mission, which was originally said to be in contemplation, been lost? The excuses which have been urged by the leading British journal are indeed so similar to those to which we have been all along treated in justification of transfrontier expeditions that one cannot help saying to oneself: 'Methinks, my lady protests too much.' Lord Curzon deservedly enjoys the confidence of the British nation and the Indian people, but we are afraid the Thibetan expedition will have to be explained more clearly in order to make the Indians reconciled to it."

Samarth (40), 9th Dec.

6. Lord Curzon, in one of his recent speeches, said that the extended term of his Viceroyalty would enable him to carry out some of the reforms which he is anxious to introduce in the Indian administration. But we think that the extended term would make Lord Curzon's name remembered in Indian history quite in another way. The expedition sent to Thibet undert Colonel Younghusband would make his Viceroyalty ever memorable in British Indian history. As Lord Dufferin by his successful expedition in Burma became the Marquis of Ava, so we think Lord Curzon will, at no distant date, by the successful expedition to Thibet, be made the Marquis of Lhassa. Lord Curzon is a Viceroy fully imbued with Imperialistic ideas, and so he will seize every opportunity to extend the already world-wide empire of his august sovereign. The present expedition to Thibet is said to be a *temperate* measure devised by the Indian Government to awaken the Thibetan authorities to the necessity of observing their treaty obligations. It is said that China and Thibet have agreed to facilitate trade across the Sikkim Frontier by the Trade Convention of 1890. These obligations are, it is said, not fulfilled by them.......... Breach of trade conventions has been the cause of many an annexation to the British Empire. In this particular case the task will not be very difficult as the Thibetans are armed with but indifferent weapons.

Kesari (114), 8th Dec.

7. The preparations for the Thibet expedition are reported to be well-nigh complete. The details of the advance into the Chumbi Valley are settled, and the mission will even advance beyond this valley and remain in camp at Gyangtse, which is 150 miles from the capital of Thibet. Anglo-Indian organs are confidently asserting that England does not desire the annexation of Thibet, but such assertions are hypocritical. The movements of the British in Thibetan territory are being carefully watched by the French and German press, while Russian newspapers are urging Russia to promptly counteract Britain's ambition in Thibet lest Russian ascendancy in Central Asia is brought into peril. One German paper has complimented Great Britain upon her clever diplomatic triumph in forestalling Russia in Thibet. It is not known how the Thibetans will resist Britain's advance in their country. Rifles are being distributed among them by the Lama, and they are asked to be in readiness for a fight. This shows that they are a resolute and adventurous people, fond of retaining their independence. Even apart from the resistance they might offer to the advance of the British expedition in their country, the natural difficulties of a campaign in that trans-Himálayan region are formidable and may entail serious hardships upon British troops. It is to be seen how under these circumstances Colonel Younghusband's mission acquits itself. There are signs that Lord Curzon's unwarranted activity in Thibet will provoke severely adverse criticism in Parliament. The Imperialistic party in England are, however, lauding Lord Curzon to the skies for stealing a march over Russia both in Thibet and the Persian Gulf at a time when she is pre-occupied with the affairs of Macedonia and the Far East, but the question of who is to defray the cost of the

Viceroy's cruise in the Persian Gulf and of the Thibet mission is yet unsettled. Justice and equity require that Great Britain, and not India, should defray it. The sanction of Parliament is required for the mobilisation of Indian troops beyond the frontiers of India, and the Viceroy, too, cannot, without a special enactment of Parliament, leave the Indian borders, but Parliament has neither sanctioned the Thibetan expedition nor the Viceroy's cruise in the Gulf. Under these circumstances, it may be urged that even the Viceroy's pay during the interval of his absence from India should come out of the British Exchequer. But after all India is a tame beast of burden absolutely amenable to the will of Great Britain in such matters!

Lord Curzon's tour in the Persian Gulf and reception of the British Mission in Thibet.

Voice of India (16), 12th Dec.

8. "The hitch in the arrangements made for the reception of Lord Curzon at Bushire is an unpleasant incident, all the more regrettable because it had the effect of preventing His Excellency from landing at the place altogether. It is to be hoped that the omission in the arrangements will be taken by all parties concerned to have been accidental or due to ignorance, and not intentional. Otherwise, it may intensify the feeling that Persia is so much under the influence of Russia, that measures more vigorous than hitherto adopted ought to be resorted to for the retention of the political equipoise in that region. A similar feeling is already strong enough in the case of Thibet, for the people of that hitherto practically unapproached land, while ostentatiously sending a deputation to Russia, would not condescend to show the ordinary courtesy of meeting a Commission from the British Government—an attitude which, in the circumstances of the case, has naturally been regarded as insulting and hostile. If the Thibetans wish to preserve their integrity, they might accord equal treatment to all Foreign Powers: if they openly avow their partiality to one of two rival nations, and arouse the suspicion and resentment of the other, they only tempt their Destiny. As for ourselves, it makes little difference whether Russia breaks the political commandments or Great Britain: we venture to hope that Heaven will not call us to account for the policy of either Power: the Finance Minister may.

Kesari (114), 8th Dec.

9. Last week Lord Curzon turned his back upon the Persian Gulf after a cruise of some duration in those waters. He held brilliant floating Darbars at various Gulf ports, made grandiloquent speeches to the Sheiks, who were invited by the British Resident in the Persian Gulf to do obeisance to the Viceroy, and enjoyed the hospitality of the Arab Chiefs. Unfortunately, he could not land at Bushire owing to some unexpected contingency. After reading the details of the Viceroy's cruise, one cannot help asking oneself 'What can be the object of such pompous display and the ostentatious proclamation of Britain's supremacy over the Gulf?' The latter fact is indisputable, and Lord Curzon need not have gone all the way from Calcutta to Muscat to proclaim it. Can Lord Curzon's magniloquent speeches to the Gulf Chiefs prevent France, Germany or Russia from attempting to obtain ascendancy there? There is nothing to prevent them from sending a few of their war vessels to Bunder Abbas, Muscat or Bushire with a view to make a naval demonstration there. If they do so, Lord Curzon's cruise will have proved utterly useless. Each of the three Powers named above will not fail to push forward its designs in the Middle East whenever a convenient opportunity offers itself to them. Lord Curzon's cruise will not thus have any effect upon Persia. Nay, we may even say that His Excellency's attempt to produce such an effect utterly failed. He could not even touch Persian soil, though he went to Bushire with all the pomp and magnificence befitting the representative of the British sovereign in India. The incident is noteworthy in view of the powerful footing obtained by Russia in the north of Persia. Russia has also spread a network of railways in Persia, and it is not to be supposed for a moment that Russia will slacken her ambitious designs in Persia until she obtains an outlet for her troops in the Persian Gulf. She will even court a defeat in actual battle before giving up such an ambition. Lord Curzon's speeches in the Gulf, therefore, will only provoke Russia into greater activity in Persia. The best way to check this activity is not to deliver high-sounding speeches. Russia's faith is more in a policy of deeds and not of vain words.

Bombay Samáchár (56), 5th Dec.; *Broach Samáchár* (58), 10th Dec.; *Hitechchhu* (63), 10th Dec.; *Akhbár-i-Soudágar* (55), 9th Dec.; *Sánj Vartamán* (77), 8th Dec.

10. Lord Curzon has been obliged to abruptly terminate his visit to the Persian Gulf. Reuter cabled the other day that His Excellency did not land in Bushire owing to some "unexpected hitch in the arrangements for his reception made by the Persian Government." Now this announcement is conveyed in very cautious language, but on reading it between the lines, it is clear that the Shah was in no mood to favour the attempt of the British Government to counteract Russia's influence at his Court. It is most regrettable that at Bunder Abbas His Excellency should have unburdened himself of his firm assurance about the cordiality of relations between England and the Shah. The assurance has proved a little premature in the light of subsequent events and has tended to place His Excellency in an unenviable position. On the whole, we cannot regard His Excellency's Gulf tour as a success. If anything, the attitude of the Shah's Government must have created an undesirable effect upon the minds of the Sardars on the opposite coast of Oman and have tended to give a rude shock to their sense of the power and prestige of their British overlords. [The *Broach Samáchár* and the *Hitechchhu* make similar comments. The last named paper considers that the action of the Shah's Government is tantamount to a deliberate and wanton insult to His Britannic Majesty. The *Akhbár-i-Soudágar* and the *Sánj Vartamán*, on the other hand, concur in thinking that Lord Curzon's tour has helped to assert British supremacy on the Gulf, to thwart the wily designs of Russia at the Court of Persia and to cement the bonds of friendship between the Shah and the British Government.]

The question of a constitution for the Indian National Congress.
Oriental Review (10), 9th Dec.

11. "It will be interesting to watch the issue of the efforts that are being made at Madras to once more press upon the Congress the question of the desirability of giving some kind of constitution to the Congress so as to have regularity and method in its organization and wipe away the reproach that each session is but a reproduction of its predecessors. The desire to make an advance of this nature was first expressed about a dozen years ago, and at various Congress sessions at Calcutta, Amraoti, and Poona even regular draft constitutions were formally placed before the subjects committee and evoked a very protracted and animated discussion. The net outcome of all these efforts has been up to this time the permanent Congress Committee, which it was proposed should meet some months before each annual session and decide questions of importance as well as settle definitely the programme for the ensuing Congress session. This committee is now practically extinct, and justly so, for it was both impracticable and unnecessary. It was impracticable because we could not expect representative leaders from the several provinces to meet merely for the purpose of settling matters of detail or even for settling a programme which, in the nature of things, can only be tentative, and which can never be binding upon the Congress. The proposals put forward this year at Madras are:—Firstly, that the number of delegates should be definitely fixed; secondly, that the representation for the different provinces should be distributed in proportion to population or importance; and lastly, that an authoritative agency should be permanently established for the purpose of so arranging the Congress programme as to secure full deliberation, well-informed and well-digested speeches, and, if possible, well-argued representations on only such subjects as are of special importance and urgency. With the last mentioned of these objects it is impossible not to sympathise. To the best friends of the Congress—to the more thoughtful portion of them we mean—it is almost a trial to sit throughout the so-called two days' deliberations of the Congress and undergo the ordeal of listening to the empty platitudes and hackneyed rhetoric of fiery orators running through a heterogeneous medley of stale and new, practical and academical, important and insignificant questions. Facts and figures and the kind of reasoning which carries conviction are almost totally absent not only from the speeches actually delivered, but also from the carefully edited versions thereof published

in the report of each session of the Congress. There may have been a necessity of contenting ourselves, in the beginning, merely with an emphatic declaration of our highest aspirations and convictions, and a vivid demonstration that on these points the voice of articulate India—of educated and thinking India—is one and united. We will go even further and admit that at each session we should, as a matter of policy, reiterate these convictions and re-affirm our ardent desire to have our aspirations practically attended to. But all this can only be well done by a unanimous resolution on which at most a couple of speeches may be permitted. But we find that in the complex political situation of India new questions arise from year to year, requiring something more than stirring platitudes of the school of Bengal oratory. Such, for example, was the question of the principle of taking away from the rayat all proprietary interest in his holding; such was the question of the frontier policy; and such this year are the questions of the Agricultural Banks, of the Official Secrets Bill, of the Universities Bill. It will be a surprise—an agreeable surprise indeed—if anything like a well argued speech is made on any of these questions at the ensuing Congress session. Is not this want of deep study and close reasoning in the speeches from the Congress platform a matter for regret? Why should it be impossible to fix beforehand at least one speaker from each province who shall deliver to the Congress a speech of the character which, for example, weighty representations from the Presidency Associations often exhibit? What is wanted is only a little prearranging on the part of the leaders of the movement at the various centres and the Provincial Standing Congress Committees. There is also another way for supplying the deficiency pointed out. At each Congress a resolution may be passed, and the work of drawing up a representation thereon may be delegated to a selected person or committee, and this representation may be sent to the Government and may be published for the benefit of the country for circulation here and in England. A representation coming authoritatively from the Congress for all India would carry much greater weight than the best representation from local political associations. Nor would this reform either cause inconvenience or endanger the carrying out of the Congress movement even on the lines on which the leaders have been up to this time content to carry it on, ignoring all outcry for reform. We hope some advance in this direction will be made this year at Madras."

Lord Lamington, Governor of Bombay.

Indian Municipal Journal (5), 9th Dec.; *Chikitsak* (100), 9th Dec.

12. "This week we have the pleasure of welcoming to India the new Governor of Bombay—Lord Lamington. His Lordship is no novice in the art of governing; indeed, he comes to us crowned with well-won honours from his Australian administration. By the conscientious discharge of his high duties, by his hard and thorough work, by his initiation of reforms and continued efforts to develop the resources of the country committed to his charge, he has won for himself a high position in the ranks of Colonial Governors and left behind him a record of good and useful service in the material development of Queensland. The Australians have small respect for titled mediocrity; sheer personal merit, capacity for hard work and indomitable energy are the characteristics which appeal most strongly to them. To have secured a full measure of their regard, and to have won their confidence is in itself the best feature of His Lordship's administration. When Lord Lamington arrived in Queensland in 1896 he found a task of considerable magnitude before him......... The great controversy of Australian federation was raging fiercely, dividing the people into two opposing parties. ..... In spite of much opposition, he had the satisfaction of witnessing the inauguration of a Federated Australia. In 1901, during these ceremonials, he received the Duke and Duchess of York in Queensland, and now it will be his pleasant duty to welcome them on their coming visit to India. The incident of the South African War again involved the Governor in a controversy with his Colony. The suggestion that Queensland should send troops to the seat of war was received in that Colony with some amount of opposition, based on a desire to escape imperial responsibilities. This hesitation Lord Lamington succeeded in overcoming; he raised Volunteers, despatched them to the seat of war with

encouraging speeches and in due time welcomed their return with congratulations and with words of warm appreciation. The high qualities of statesmanship, of the skilful management of men and things, of the control of diverse and often times conflicting interests which His Lordship so conspicuously displayed in Australia will find ample scope for their exercise in Bombay, for the post of Governor of Bombay is one of distinguished honour and is accompanied by corresponding responsibilities. The sanitary problem of Bombay is one demanding the exercise of the highest powers and worthy of His Lordship's acknowledged ability. The problem of the housing of the poor, and of the development of the trade of Bombay, and of the resources of the Presidency, are all questions which will make a severe demand upon His Lordship's powers of work. Lord Lamington's arrival will be at a propitious moment. The recent monsoon has been an exceptionally good one, and there is little fear that the grim spectre of famine will darken at any rate the first year of his administration, whilst the plague returns also are less terrifying than we feared they would be." [The *Chikitsak* writes :—Lord Lamington was about to be appointed to the Governorship of Ceylon, but his friendship with Lord Curzon brought him to Bombay. His Lordship wisely declined to commit himself in advance as to the policy of his *regime*. He knows too well that it is not fair to create hopes at first by indulging in sugared speeches and to shatter them afterwards by deeds as bitter as poison. We wish a happy five years' *regime* to our new Governor.]

Jám-e-Jamshed (23), 12th Dec., Eng. cols.

13. "The Bombay Presidency bids to-day a hearty welcome to their Excellencies Lord and Lady Lamington. Confident of the statesmanship of the one and the sympathy and good-will of the other, its people cannot but feel assured of their destinies during the next five years. Bombay has been governed in the past by statesmen possessing longer and more dazzling records of eminent public services; but none, standing on the threshold of his pro-consulship, has been able to claim a greater regard for the welfare of the people entrusted to his care, a more sincere desire to deal nobly by them, a more earnest determination to devote himself whole-heartedly to their service, than the illustrious statesman who will step on our shores to-day. Nor has the interest of the rulers been ever entrusted to the keeping of safer hands. Lord Lamington's past record of public service—shorter though it might be than of some of his predecessors—is as encouraging as it is honourable, and there is no reason why His Excellency's tenure of the high office he has been called upon to fill may not prove of unbroken prosperity and contentment to the people, of enhanced credit to himself, and of greater glory to the British name. As for his gracious consort, we pray that her sojourn amongst us may prove pleasant to her and beneficial to the teeming millions around her, that her presence may lead to the promotion of a better and more cordial understanding between race and race, and serve to shed fresh lustre on the administration of her husband."

Voice of India (16), 12th Dec.

14. "Lord Lamington arrives in Bombay at a time when famine has retired from the land and plague has not begun to claim its victims by the score every day. We wish His Excellency five years of popular and progressive administration, and the millions committed to his care a continuance of good seasons and a new lease of healthy existence."

Moda Vritta (119), 7th Dec.

15. Whenever a new Governor is appointed, it is customary for Anglo-Indian papers to make flattering forecasts about his future administration. They extol him to the skies, and whatever be the actual character of his career, whether it be a complete success or a total failure, they strictly adhere to their original predictions to the end. These forecasts, however, do not often prove correct; otherwise the *regimes* of Lords Harris, Sandhurst and Northcote would not have acquired unenviable notoriety. Our Anglo-Indian contemporaries are now indulging in forecasts about Lord Lamington's career as Governor of Bombay. We do not think that their

predictions about His Lordship's *regime* will be fulfilled. If they are, it may be considered simply as a matter of accident. We are asked to believe that Lord Lamington's *regime* will prove benign and brilliant simply on the strength of the fact that he put forth his best efforts to secure an opening for Indian labour in Australia in the face of strong opposition by the Australians to exclude it altogether from their Continent. There is a possibility of our new Governor's *regime* proving beneficent if his naturally good intentions undergo no change on his landing on Indian soil. We sincerely wish His Lordship a bright and unblemished Indian career.

Recent Resolution of the Bombay Government on suspensions of land revenue.

Praja Bandhu (27), 6th Dec.; *Swadesh Bandhu* (81), 9th Dec.

16. The Bombay Government have just issued an important Resolution sanctioning uniform suspensions of revenue over areas of general crop failure. We welcome this Resolution inasmuch as it initiates a departure from the principle of individual inquiry to which the local Government had till now adhered with strange pertinacity. But in other respects we think it is open to objection. In the first place, it makes an invidious distinction between Inamdars and actual tillers of the soil. Now, the Inamdars have been as hard hit by the recent famines as any other class and their exclusion from the benefit of the proposed suspensions is likely to have a disastrous effect upon their prosperity. Besides, the relief given to the agriculturists is not commensurate with the losses thay have sustained. Suspensions are apt to hang like a millstone round the necks of the rayats, and liberal remissions are urgently needed to set them on their feet again. The rules laid down in the Resolution for the recovery of the suspended land revenue are apt to operate with harshness upon the agriculturists. The procedure prescribed by Government leaves the rayats at the mercy of petty revenue officials whose duty it is to report on the outturn of their crops. On the whole, the Resolution shows that Government are only content to express lip-sympathy for the rayats and are never ready to take practical and far-reaching measures for ameliorating their condition. [The *Swadesh Bandhu*, on the other hand, warmly approves of the principles laid down in the Resolution, and hopes that the benevolent intentions of Government will not be frustrated in practice by the mischievous zeal of subordinate revenue officials.]

Damage caused by locusts to the produce of garden lands in the Chiplun Taluka (Ratnágiri District).

Satya Shodhak (135), 6th Dec.

17. A correspondent writes to the *Satya Shodhak*:—A swarm of locusts recently visited our taluka and did considerable damage to the produce of garden lands. The people of the taluka depend chiefly upon such produce for their maintenance, as the land being mostly hilly, there are no grain crops worth the name. The fruit and the trees in garden lands being completely destroyed by locusts, the rayats are put to very serious loss and know not how to meet the revenue demand. It is to be hoped that their miserable condition will excite the pity of the authorities, and that the latter will, after a personal inspection of the damage actually caused by locusts, take steps for the remission of this year's land revenue or at any rate postpone the collection thereof for a short period.

Grievance of the tenants in the khoti village of Dahiser (Thána).

Jám-e-Jamshed (23), 12th Dec.

18. The khoti tenants of Dahiser village have submitted a petition to Government alleging that certain rights relating to free grazing grounds, waste lands and forest produce enjoyed by them from time immemorial have been encroached upon by their khoti landlord. Khoti tenants are utterly impotent against the aggressive attitude of the khots, and we hope therefore that Government, who stand in a patriarchal relation to them, will not fail to give the fullest consideration to their representation. We take this opportunity to suggest to Government the expediency of appointing an independent committee to settle once for all the rights and obligations of the khots. Such a course would prevent khoti tenants from being unduly harassed by the khots.

The Bombay Government and hospital fees.
Jám-e-Jamshed (23), 8th Dec.

19. The resolution recently issued by the Bombay Government on the subject of hospital fees deserves notice as an eminently practical and considerate decision in the interest of the poorer and more suffering of the inhabitants of the Presidency. Often has the attention of Government been drawn to the increase in the number of patients seeking the benefit of charitable institutions, and an increase in fees has been pointed out as the best method of dealing with the evil. In the resolution we have referred to, it is pointed out that, after careful consideration of the various questions involved, Government are of opinion that the time has not yet come for any general increase in the charges now made to patients at hospitals and dispensaries......... We are inclined to think that on the whole the Bombay Government have done a distinct service to the poor by resisting the suggestion of putting a hindrance in the way of their obtaining free medical aid. They have decided the question in an extremely generous and humane spirit, and for this the public can never be too grateful to His Excellency Sir James Monteath and his advisers.

Poona Observer (12), 5th Dec.

20. "We do not know what responsible Medical Officer has been at pains to advise Government to increase the fees which in-patients have to pay at hospitals and dispensaries. There seems to be an everlasting war going on between the Medical Officers of Government whose private practice in recent years has been considerably curtailed, and other medical graduates in private practice. We know how stiff the final L. M. & S. examination has become of late, and there are other indications which go to prove that not much love is lost between the two sections of the medical profession. Government have at present put a damper (but have they?) on the proposed increase of fees by observing that 'the faith in European medical science is not yet so widespread as to make it likely that generally patients who might be deterred by high fees from going to Government institutions would resort to qualified private practitioners rather than to ignorant and unlicensed *vaids* or *hakims*.' After this preamble Government observe :—'It is clear that in the mofussil hospitals generally the vast majority of the in-patients belong to the poorest class, and that only a very small percentage of them could pay any fees at all.'........ From this one might have concluded that not only would no increase of existing fees be allowed, but that no tariff of fees be introduced where none existed before. Government have merely observed that the fees at the St. George's Hospital should not be increased, but do not at the same time direct that they see no reason (on account of the admittted poverty of patients) to sanction the charging of fees in other hospitals. They have now by a Resolution directed the Surgeon General to levy a scale of fees proportioned to the income of patients, all below Rs. 20 being classed as poor and free, and the rest being compelled to pay. We think this will operate very harshly on many. As a rule Indians are loath to go to hospital, and only dire necessity compels them to do so. Hitherto only the well-to-do were charged who resort to the hospitals on account of some serious operation to be performed, the fees for which at home would be prohibitive. But now that Government sanction has been received, poor people will not be taken at their word, and will be compelled to pay nilly-willy if they go to hospitals for the treatment of any ailment whatsoever. Government in their Resolution, therefore, far from abiding by their opinion 'that the time has not yet come for any general *increase* in the charge made to patients at hospitals and dispensaries,' have actually authorized the medical authorities to levy fees where none existed, thus defeating their own avowed intention to protect the interests of the poor in this respect. If an attempt to enforce the new rule is made we fear the people will prefer to go back to their *vaids* and *hakims*."

Alleged assault upon two Marwaris of Akola (Ahmednagar) by a European Overseer of the Public Works Department.
Kesari (114), 8th Dec.

21. A correspondent writes to the *Kesari* :—It is reported that Mr. W. Sharp, a Public Works Overseer, seriously assaulted two Marwari brothers of taluka Akola (Ahmednagar), and that the latter have laid an information complaining of Mr. Sharp's conduct before the District Magistrate, Ahmednagar. It appears from the information that Mr. Sharp's butler went one day to the market at Akola when his master's camp was there and wished to

purchase some ghee brought for sale to the bazaar by a villager. He failed to strike a bargain, however, and the Marwari brothers ultimately bought it. This enraged the butler, who fell foul of the Marwaris and also sent a message to his master. The latter next appeared upon the scene, and hearing what the matter was went to the Third Class Magistrate of Akola. He returned shortly to the market with the Magistrate and a Police Constable and asked the Marwaris to accompany him to his bungalow. The Marwaris suspected that the saheb did not mean well and refused to go with him. The Magistrate told one of the Marwaris not to be afraid and promised to accompany him himself to the bungalow with the Police Constable. The Marwari was thus induced to go to the saheb's bungalow, and his brother also followed him there. As soon as the party reached the bungalow, the saheb expressed a desire that the Magistrate should go away. But the Marwari having gone there on the assurance of the Magistrate would not consent to the latter's departure. In spite of this, however, the Magistrate left the place. The saheb struck the Marwari on the face with a boot lying in the verandah to his heart's content, while his ghorawala and the Police Constable (who had gone there for the protection of the Marwari) held him fast and thereby assisted the saheb in assaulting him. The saheb next pounced upon the Marwari's brother like a mad dog and furiously assaulted him, too. The Marwaris, on their return from the saheb's bungalow, showed the swelling on their faces to a medical man, and taking a certificate from him lodged a complaint against the saheb. As the case is pending before the Magistrate, it would not be proper to comment upon it further at this stage.

A witness garlanded with shoes in a Magisterial Court in the Punjáb for alleged contempt of Court.

Mahrátta (9), 6th Dec.

22. "We have heard of or read in newspapers instances of Messrs. Tommy Atkins and Jack Sepoy occasionally running amok, but up to this time we never came across an incident in which a Cantonment Magistrate (popularly known as the Bazar Master) ran amok while discharging his judicial functions. A recent issue of the *Lucknow Advocate* gives currency to the particulars of this unique incident, and as it is too good to be overlooked, we hasten to state the facts of the case for the instruction and amusement of our readers. As usual it is the foot-gear of us poor natives, that is to blame in the matter, and not the white Magistrate, who also must have been a son of Mars—a kind of white *Dwija*, so to speak. But to proceed. A watchmaker in the Cantonment of Fyzabad, Oudh, by name Hussain, was summoned to give evidence in the Court of the Cantonment Magistrate of the place. The witness when called entered the Court with his patent leather shoes on. The Magistrate directed his *patawala* to take Hussain out of the Court, make him take his shoes off and after garlanding him with them to bring him back. This preposterous order, it need hardly be mentioned, was entirely and literally carried out. The watchmaker, adorned with a necklace of his own shoes, was made to give his evidence which lasted for half an hour. The poor watchmaker, we understand, subsequently made a complaint in Urdu to the District Magistrate against the degradation to which he was subjected by the Cantonment Magistrate. The District Magistrate, however, went one better than his subordinate, and endorsed the watchmaker's petition with this cryptic pronouncement: 'Nothing can be done, the applicant having insulted the Court.' We commend this pair of worthies to the notice of Lord Curzon in order that His Excellency may remember them when making his selections for the New Year's honours—the one because in his case Mr. Kipling's memorable injunction 'Lest we forget' is superfluous, and he will never forget even at the risk of being put down a raving *l———c*, and the other because he evidently knows so well how to bear a white man's burden."

Fracas between a European and some villagers at Bangalore

Deshi Mitra (59), 10th Dec.

23. A case has lately occurred at Bangalore which we devoutly hope will have a deterrent effect upon those natives who have got into the habit of defying Europeans. A saheb had gone out for shikar, when a bullet from his rifle hit a native child. The mishap brought a crowd of villagers to the scene, and as a result of the altercation which ensued, another bullet accidentally went off from the saheb's rifle and struck a native. On

the case coming up before a court of law, two of the villagers were sentenced to six months' imprisonment each. Such was the net result of the trial, and such are the consequences of molesting the whites in this country.

Alleged insecurity of the trunk road between Surat and Olpád.
Praja Pokar (73), 9th Dec.

24. The trunk road between Surat and Olpád *viá* Ránder is at present much infested by dacoits. On the 24th ultimo, one Lakhia Harjivan was proceeding with his wife to Olpád, when he was attacked and robbed on the way by dacoits. He sustained severe injuries in the scuffle and died from the effects thereof on the 1st instant. We strongly urge the District Magistrate and the District Superintendent of Police to take steps to put a stop to these dacoities. A Police chowki may be established at a convenient place along this road, and a staff of policemen deputed to patrol the portion of the road between Jothán and Saroli villages, which is found to be notoriously insecure.

Discharge of fireworks on the public roads at Belgaum.
Belgaum Samáchár (95), 7th Dec.

25. Last year a few shops in the local bazaar were burnt down in consequence of crackers being allowed to be discharged on the public road. It is necessary to check the practice of letting off fireworks with a view to prevent similar accidents. Unfortunately, the danger does not seem to be fully realised by the authorities, and a proclamation issued some time ago allows particular kinds of fireworks to be discharged on the public road. It is a great mistake, however, to allow such fireworks to be discharged on the public road, as the fires which occurred during the last fortnight were due thereto. In one case the discharge of rockets set fire to a fuel depôt and caused damage to the extent of Rs. 4,000. We therefore request the District Magistrate to make suitable modifications in the proclamation already issued. It is also necessary to forbid the stacking of hay and dry sugar-cane leaves in the bazaar.

Muhammadan gazetted holidays in the Postal Department.
Akhbár-i-Islám (54), 7th Dec.

26. We beg to draw the attention of the Postal authorities to the necessity of relieving Muhammadan employés in the Postal Department, Bombay, from work on gazetted Muhammadan holidays. Under present arrangements these employés are required to attend to their duties even on the Bakri 'Id, the Ramzan 'Id and the Muharram—three most sacred days of the community. As there are only a few Muhammadan employés in the Postal Department, we do not think any inconvenience would be caused if they are allowed to take a holiday on these three days. Parsi employés in the Department have been permitted for the last three years, under what is called a "special order," to take a holiday on the Pateti day, and so far as we are aware, the work of the Department does not suffer any dislocation on that account, although the number of Parsi employés in the Department is considerably larger than that of Muhammadans. We fail to see why an invidious distinction in the matter should be made in favour of Parsis alone.

Health camps in Bombay.
Indu Prakásh (36), 7th Dec., Eng. cols.

27. "We do not quite understand what possible justification there can be for the present action or rather inaction of the authorities concerned in the matter of the Kennedy Sea Face being utilised for the erection of health camps this year. We believe the Bombay Municipal Corporation will throw the blame on the Improvement Trust, and the latter will take refuge in the fact that they have not yet received any reply from Government *re* the plot of land behind the Gokuldas Tejpal Hospital or on the Cruickshank Road for the purpose of 'housing the poor'. The question of 'housing the poor' is an intricate one and will severely tax the brains of our experts. We must confess the Improvement Trust authorities cannot decide anything until they hear definitely from Government about the sites required by them. Thus the Kennedy Sea Face is in a serious predicament, and this unenviable state of affairs has naturally caused considerable uneasiness in the minds of those who have been for the last seven years camping out on the Kennedy Sea Face. The matter cannot brook any further delay, and the authorities, whoever they may be, should expedite it. Already we understand rats have begun to die in some quarters, and people are naturally getting somewhat anxious about where to shift to."

Rumoured intention of Amir Habibullakhan to visit India.
Akhbár-i-Islám (54), 11th Dec.

28. Advices received here from Kabul state that Amir Habibullakhan intends to visit India at an early date. It is understood that Shahzada Nasrullakhan, who is no longer in the bad books of the Amir and has been lately appointed Commander-in-Chief of the Afghan army, will be in charge of affairs at Kabul during the temporary absence of his royal brother from the country.

Legislation.

Agricultural Banks Bill.
Gujaráti (19), 6th Dec., Eng. cols.

29. "Sir Denzil Ibbetson's Bill is the result of a firm conviction in non-official as well as official circles of the necessity of Co-operative Credit Societies. The details of the Bill have been examined before in these columns. It has been said with truth that it is an attempt to rear an exotic plant, and that it is not, therefore, likely to take deep root. We are not quite sure that the Bill might not have been framed in greater harmony with the actual requirements and habits of the people. The stress is more on co-operation than on credit, and with regard to the curtailment of unnecessary marriage and funeral expenses by illiterate cultivators, it has been truly, though caustically, remarked that 'as long as there are women and famines in the country it will not do.' But with all that it is an experiment which is bound, in the opinion, at any rate, of its authors, to work well in course of time. At the same time we own we are more favourably inclined towards agricultural banks. They are more simple and inspire more confidence. The recent report of the Kasia Agricultural Bank is exceedingly encouraging. It is by no means a vast concern, but still the manner in which it has recommended itself to those whom it is intended to benefit should be a hopeful sign of the future of such institutions."

Indian Universities Bill.
Kaiser-i-Hind (24), 6th Dec., Eng. cols.

30. Under the heading "The Universities Bill and the Jesuitical move of the Indian Government" the *Kaiser-i-Hind* writes:—"If further corroboration were needed in support of the general criticism in almost the entire Indian Press touching the deliberate intentions of the Government of India to alter the present character of the University, by depriving it of its freedom and converting it into a department of the State, it may be easily discerned in the recent nominations of 'additional members' to the Viceregal Legislative Council. Why has it been found necessary to invite so many Directors of Public Instruction and Educational officers from the different Presidencies and Provinces to take their seats in the Council? What is the extraordinary character of the Universities Bill that the Government should find it desirable to invite these men? Was not the ordinary Legislative Council quite competent to deal with it? Graver questions, of a most far-reaching character, have cropped up in the past, especially of a political and financial character, but was the Council strengthened then? Compared to those grave questions disposed of in the past, the legislative abortion of the Curzon-Raleigh coterie is altogether negligible. And yet it is most extraordinary to notice these recent nominations as if the Indian world was going upside down and needed the combined wisdom of so many additional heads to set it right! But such is the solicitude of the Government to see that this precious Bill passes almost undisturbed in all its provisions, and such is its dread as to the probability of a diminished majority in the Council, that it has taken good care to ensure that there should be no mishap in the passage of the measure through the Council. More. Lest there should be a howl of indignant criticism that the Bill was not considered from all points of view, and that by so-called experts, the astuteness of the authorities has gone so far as to prompt them to take the wind out of the sails of their non-official critics by appointing a number of educational officers to the Council, so that it would not lie in the mouth of those critics to denounce the Bill and say that the Government had passed it without adequate consideration. This extraordinary solicitude and astuteness may be admired, but not so the Jesuitical object aimed at. That object is transparent as we have just observed. It is with the view of proclaiming

afterwards to the world that the Government had consulted almost the entire educated opinion in the land, of course official, and done everything maturely and deliberately to see that the Bill was supported by a consensus of such opinion. But the enlightened non-official world of India, whom the Government of India has with equal deliberation ignored, is not to be deceived by such an ingenious device more worthy of a dramatic society than a body of persons considering themselves responsible for the better education of the people. As a specimen of their choice of 'additional members,' let us point out the name of Dr. Bhandarkar. No doubt the good doctor of philology is accredited with a certain kind of Sanskrit scholarship. It is also true that he was once invited to fill for the usual term of two years the office of Vice-Chancellor of the University of Bombay. But in the interest of truth we cannot help remarking, however much we may provoke the wrath of the learned doctor and his warm eulogists in the Press, that his career in that capacity was pronounced to be anything but a success. Having been an official all his life, his traditions were official. In almost all he did as Vice-Chancellor was to be discerned this broad fact, that Dr. Bhandarkar was a deep-dyed official first and a humdrum Vice-Chancellor next. To pitchfork so unpopular a retired Professor of Sanskrit into the Viceregal Legislative Council for the special purpose of aiding the Government in carrying the Universities Bill, universally condemned by unofficial and enlightened India, is nothing short of a scandal. And we for one would indignantly protest against such a nomination. We would have understood and appreciated the nomination for this special purpose of so great a protagonist as the Honourable Mr. Gurudas Bannerji. But he has been deliberately ignored as if no such tried and respected Indian had any existence! The pretext that he is a Judge of the Calcutta High Court will not hold water. There is nothing to prevent a Judge being made an additional member. If Judges have not been nominated to Legislative Councils, it is because the Government of India is hysterical lest their independence should upset many of their fond and reactionary, if not arbitrary, measures. They had seen enough of the stuff of which Sir Barnes Peacock was made, and they determined to exclude the judges of the land from taking a part in Indian legislation ever since the time of that redoubtable Chief Justice! There is no law to prevent Judges being in our Councils. And Mr. Gurudas Bannerji might have well been relieved temporarily from his judicial duties to represent the views of enlightened Indians as against the official majority which the Government has so astutely determined to buttress with 'additional members.' It remains to be seen *who* are the men who are appointed to the Select Committee. Will the Honourable Mr. Gokhale be one of them? Bombay will have in that event some comfort that the opinions entertained by her own University, from the non-official point of view, will be fairly represented by so able and capable a Fellow. Meanwhile, we think the Senate itself should respectfully ask the Government of India to appoint Mr. Gurudas Bannerji or Mr. P. M. Mehta, or both, to assist the course of University legislation. To leave such experienced Fellows out is akin to leaving out Hamlet from the play; while the Government will be open to the reproach of having on set purpose only invited such gentlemen to the Council as were likely to support its views. We cannot say that in the matter of the Bill Lord Curzon has either fulfilled the solemn promise he made last year or done anything, even after the strong views expressed on the objectionable character of the Bill by almost all the Universities, to respect the opinion of a large majority of educated Indians. It is transparent that his Government is determined to pass the Bill by hook or by crook. The *sole* object of the measure is to deprive the Universities of their existing freedom and convert them into a centralised Department of the State. And we repeat for the dozenth time that this is the surest sign of the new and reactionary departure of the Government in the matter of higher education."

Official Secrets Bill.
Mahrátta (9), 6th Dec.

31. **"The Honourable Mr. Gokhale made a very spirited protest against the principles as well as the details of the Official Secrets Bill which was referred to a Select Committee at the last meeting of the Supreme Legislative Council held at Calcutta on Friday last. He criticised the unwisdom of Government**

in placing civil and military matters on the same level and pointed out vividly what the practical consequences would be of the engine of mischief that would be created if the Bill were passed into law. It appears, however, that a large number of protests and unfavourable opinions have been received against the Bill, some even from official and Anglo-Indian critics, and there is reason to hope that in the Select Committee it will be made less formidable, if not innocuous."

Poona Observer (12), 7th Dec.

32. "We really do not know whether Indian officials who are responsible for the introduction of new measures or the modification of old ones are often in any degree conversant with the principles of legislation.......... Whereas in countries blessed with a constitutional form of Government no member of the Cabinet dare introduce or even suggest a measure only serving Government ends, we here in India, ostensibly under the ægis of a constitutional Government, have in reality to submit to the whims and idiosyncracies of a bureaucratic *regime* in regard to executive orders and legislative measures. India, though the 'brightest jewel' in the British crown, seems almost detached. England may be in a state of frenzy and excitement over a Mafeking celebration, or have its political passions deeply stirred by a Chamberlain, but India knows nothing of it, and *vice versa* this land may be agitated by a hurricane of Press criticism over some unjust law about to be passed and only the faintest murmurs reach the shores of Albion. From time to time the otherwise placid waters of Indian politics are ruffled by the action of England's representatives out here, as when a Sedition Bill is on the anvil or an Official Secrets Bill is about to be launched forth. Few Bills have met with such a chorus of universal disapprobation from Anglo-Indians and Natives as the Bill which has been conceived with a light heart—we had almost said by way of retaliation for the unauthorised publication of a certain secret. The Honourable Mr. Gokhale has dissected the Bill in masterly fashion and demonstrated its mischievous tendencies. The two most reprehensible features of the Bill are the 'cognizableness' and 'non-bailable' nature of the offence sought to be created under it. Could such a law have been introduced in England in defiance of the principles underlying the *Habeas Corpus* Act, ten thousand Hampdens would have threatened the very stability of Government, for they would never have consented to place such powers in the hands of the lowest officials as would constantly menace the liberty of the Press and of the subject people. We can but say with the Honourable Mr. Gokhale that we protest against the Bill, against the spirit in which it is conceived, and against its provisions generally."

Jám-e-Jamshed (23), 7th Dec., Eng. cols.

33. "The Secretary of State for India, in his reply to the representation addressed by Mr. Dadabhai Naoroji, Sir William Wedderburn and others on the subject of the Official Secrets Bill, appears to have emphasised the necessity of the measure, but while doing so he has been good enough to say that he has forwarded a copy of the letter to the Indian Government, with a request that the objections of the memorialists be carefully considered. The same day this intimation was wired by Reuter, the Honourable Mr. Gokhale spoke in the Imperial Council, making an onslaught on the Government which must have taken them aback. As to the cogency, brilliance and manly vigour of the attack which the Honourable Member for Bombay delivered on this legislative bantling of the Indian Government there can never be two opinions, and howsoever Lord Curzon's Government may fret on account of the plain speaking of Mr. Gokhale, they will not hesitate to admit the justice of the observations which fell from him. When an Anglo-Indian paper like the *Englishman* of Calcutta has denounced this attempt of the Government as calculated to Russianize the Indian Administration, surely the natives cannot be blamed if they expressed their abhorrence of it. Both in principle and in details the measure is subversive of the best traditions of British legislation, and as such it can never be too strongly denounced by those who have any regard for the liberty of the Indian press and any interest in keeping the natives of India well affected towards British rule......... Who would really vouch for the wisdom of a Government which goes about making promises to the people but subsequently issues secret circulars, breaking those promises, and when caught

in the act forges legislation for gagging those who are in a position to expose it? The proper and only remedy worthy of the British Government, as the Honourable Mr. Gokhale said, is to discourage the issue of confidential circulars which seek to take away in the dark what has been promised again and again in Acts of Parliament, proclamations by sovereigns and responsible utterances of successive Viceroys. That the present Bill is chiefly intended to gag native newspapers cannot be denied even by the apologists of the Indian Government. Anglo-Indian editors will never be trifled with either by the Government or the Police: it will be only the conductors of native newspapers who will be sought to be made scape-goats of.......... The Bill seeks to prevent the publication of official secrets, but nowhere is an attempt made to define what is meant by an official secret. It must consequently include all official information not authoritatively notified by Government to the public. Doubtless we shall be told that Government will not prosecute the luckless editor in the columns of whose paper such simple information as the transfer of an official happens to be published. But where is the guarantee of such protection, especially when all offences under the Act are to be made cognizable and non-bailable? What the Honourable Mr. Gokhale had to say on this and the other points deserves the careful attention of every one who wants to learn anything about the mischievous and dangerous provisions of the Bill, and the spirit in which the most liberal-minded Viceroy of modern times, who loves publicity and free discussion, has allowed the measure to be framed!"

Kalpataru (111), 6th Dec.

34. We are surprised at the intention of Government to force upon us so odious and repressive a piece of legislation as the Official Secrets Bill. The Bill proposes to throw the onus of proving his innocence upon the person accused of obtaining official information without lawful authority. Is this not a violent departure from established usage? The provisions of the Bill are calculated to seriously curtail the liberty of the subjects, and they would have been perfectly intelligible under an autocratic administration like that of Russia, but we can hardly reconcile ourselves to the fact that they emanate from an enlightened Government like the British. Lord Curzon has shown himself to be a Viceroy of honeyed speech, but his actions entirely belie his sweet utterances. The Indian people are capable of appreciating the rare gift of eloquence with which the Viceroy is pre-eminently endowed, but their minds revolt from the idea of sweet words being employed to justify a policy of repression. Lord Curzon may pursue any policy he likes in governing us, but let him not tell us that whatever he does or whatever measures he adopts are alike intended to promote our welfare.

Voice of India (16), 12th Dec.

35. "The Honourable Mr. Gokhale assumed throughout his speech in the Viceregal Council that the exciting cause of the intended legislation touching official secrets was the recent publication of certain confidential papers such as the circular relating to the employment of Europeans and Eurasians in certain departments......... If any Government servant thinks that the existing Act does not apply to secrets relating to civil affairs, he will soon discover his mistake. Section 4 applies to civil as well as military secrets. The section in which the word 'civil' is proposed to be introduced runs as follows:—'Where a person, after having been entrusted in confidence by some officer under His Majesty with any document, sketch, plan, model, or information relating to the *naval or military* affairs of His Majesty, wilfully and in breach of such confidence communicates the same when in the interest of the State it ought not to be communicated, he shall be punished with imprisonment for a term which may extend to one year, or with fine, or with both.' It is proposed to add 'or civil' after the italicised words. It is evident that this provision seeks to get at betrayers of secrets entrusted to them otherwise than in their official capacity. But is it usual for His Majesty's officers to entrust information 'in confidence' to persons otherwise than in their official capacity? Above all, are native editors taken into the confidence of Government officers? Mr. Gokhale frightens the fraternity by reminding them of officers who would not be sorry to march whole battalions of them to the police *thana*. If such

officers have it all their own way, we may perhaps have to wind up our business. But before we can be marched off to the *thana*, it must be shown that we were entrusted with information 'in confidence,' or that we abetted persons who were so entrusted and who disclosed the information. If we or our accomplices were so entrusted, and if we betrayed the confidence, why should we not penitently walk up to the *thana*? As for the publication of the 'most trivial news' being rendered penal, the section prohibits the communication of only such information as ought not to be published *in the interest of the State.* Was the Railway circular to which Mr. Gokhale and others refer a document entrusted to any person 'in confidence,' and was its publication against the interest of the State? Mr. Gokhale might well have complained that the word 'confidence' was not defined in the Act. The section which proposes to permit an arrested person being taken to the Commanding Officer of the nearest Military station strengthens us in the surmise that the real object of amending the Act at present is to make it effective during a period of active military preparations such as are already being made in Calcutta and other places and may have to be carried out on an extensive scale if hostilities reach an acute stage in Thibet. The curiosity of the ubiquitous newspaper reporters was felt to be a great inconvenience at the time of the South African War, and Lord Kitchener did not certainly encourage freedom of the pen on their part. The Act will not be of any use outside British India, but if there be a war in Thibet many a secret relating to it may ooze out in British India. We are inclined to believe that Government is really preparing itself for contingencies of that nature, and not seeking to establish a reign of censorship in every department of the administration."

Voice of India (16), 12th Dec.

36. The paper elsewhere writes:—"The Honourable Mr. Gokhale did as much as a non-official Member of the Viceregal Council could do when he elicited from the Honourable Mr. Arundel a promise that the objections to the Bill to amend the Official Secrets Act will, to a great extent, be removed. But for Mr. Gokhale's fiery and unsparing denunciation of the Bill, we should not have known at this stage how the Government was going to deal with the criticisms received from various quarters, official and non-official, Native and Anglo-Indian. If the principal object of introducing the word 'civil' in one of the sections of the Act is to prevent the leakage of political secrets, we do not see why the word 'political' should not be preferred to the more comprehensive word 'civil.' In the view that we have elsewhere taken of the Act and its proposed amendment, we for our part are unable to affect that indignation and alarm which must have inspired the Honourable Mr. Gokhale to protest that the proposed alterations are 'of so astounding a nature that it is difficult to speak of them with that restraint which should characterise all utterances in this Chamber.' We have, however, already objected that inasmuch as expressions like 'the interest of the State' and 'the public interest' are very vague—and the cleverest draftsmanship cannot avoid a vagueness inseparable from the subject—it would be a very harsh procedure to make every offence relating even to civil affairs cognisable and non-bailable. The betrayal of political secrets may be made cognisable and non-bailable, for they are sometimes more important than military and naval secrets, and just now the appearance of the political sky is such that we can quite understand the solicitude of Government lest it should be seriously embarrassed by an inconvenient publication of such secrets. It is possible that in the Political Department persons happen to be taken into confidence otherwise than in their official capacity—or persons holding no office—and it may be necessary to enforce secrecy on their part. We have also objected to the words 'without lawful authority or permission'—authority or permission which one is expected to obtain before entering any 'office or a like place' belonging to His Majesty. 'Without any reasonable or lawful object' or words to that effect ought to serve the purpose for which the section and the amendment are intended. While we recognise the difficulties that may be thrown in the way of Government by premature publication of official information, and while

it will be generally admitted that the public service will be demoralised if no wholesome restrictions are placed on the liberty of public servants to communicate their knowledge to the outside world, we expect at the same time that the Government will afford every possible opportunity to the public to discuss measures affecting their interests. When the recommendations of the Universities Commission were communicated to the public before the Government published the complete report, there was a feeling in many quarters that some one must have been guilty of indiscretion. But would the Government have published the report at the proper time, if the public had not been roused by the information that had leaked out? Why is not the Report of the Police Commission yet published? What is the harm in allowing the public to discuss it before the Government makes up its mind as to what course is to be followed?"

Oriental Review (10), 9th Dec.

37. "The Honourable Mr. Gokhale deserves the best thanks of the Indian Press, particularly of the native section of it, for his manly and vigorous denunciation of the Official Secrets Bill....... With the mischievous provisions of the Bill we have already acquainted the reader, and those who will peruse Mr. Gokhale's speech will confess that, though it is couched in language much stronger than he usually employs, his strictures cannot be held to be either too severe or unjust. 'The measure is calculated to Russianize the Indian Administration,' says the *Englishman* of Calcutta; and the more one looks at the Bill, the more confirmed does one become of the justice of this observation. It is just possible that the Indian Government have not been actuated by any such desire, and that they have no intention of being unduly harsh or severe towards the Press. But the Bill is there, and as Mr. Gokhale very pertinently observed—'it is difficult to imagine that any responsible officer of Government conversant in any degree with the administration of the country and possessing the least regard for the professed character of British rule would have drafted these amendments.' Since the Honourable Mr. Arundel has promised to consider carefully the objections urged against the Bill, we shall not say anything more on the subject than that the whole country entirely agrees with what has fallen from the Honourable Mr. Gokhale and endorses his views without reserve. In order to make the measure acceptable radical changes will be necessary, and considering what has been said against it by even Anglo-Indian journals, we are not without hopes that Government will do their best to remove every objectionable feature of the measure before it is allowed to pass into law."

Education.

A request to the Director of Public Instruction, Bombay, to increase the grants to private schools.
Moda Vritta (119), 7th Dec.

38. In his latest Administration Report Mr. Giles expresses his deep sympathy with the managers and proprietors of private schools in the serious difficulties and drawbacks they labour under in times of plague. Such expressions of sympathy will, however, be of no avail if they do not take a practical shape. It is to be hoped that Mr. Giles will utilise the extra grant sanctioned by Government for educational purposes in increasing the grants of private schools. He has here an opportunity of proving that his sympathy is real and not merely verbal, and we trust that he will not miss it.

Railways.

Grievances of third class Railway passengers.
Arunodaya (92), 6th Dec.

39. The question of the grievances of third class railway passengers is a very old one; the grievances are real, but all attempts to get them redressed have hitherto failed. The comfort and convenience of third class passengers will also continue to be neglected in future so long as they themselves do not show any earnestness about the matter. They should insist on receiving better treatment from the Railway Companies and not sit quiet until they gain their object. As regards the particular grievance of overcrowding, they should submit a representation to Government praying for some

sort of restriction on the number of persons travelling in third class carriages. A violation of the limit thus laid down should render the Railway Company concerned liable to punishment, just as some Steamship Companies are under a statutory obligation to carry only a limited number of passengers on board their steamers, and are exposed to specific penalties under the law if they carry a greater number.

Municipalities.

Affairs of the District Local Board, Dhárwár.
Loka Bandhu (88), 6th Dec.; *Karnátak Patra* (87), 6th Dec.

40. The District Local Board of Dhárwár spent Rs. 200 on a silver casket for enclosing the address of loyal congratulations voted by it to His Majesty the King-Emperor on the occasion of his Coronation. The Accountant General objected to the expenditure and remarked that it could not be incurred by the Board under the Local Boards Act. The Board thereupon took the matter before Government, who, however, refused to sanction the expenditure. The Board next proposed to write off the amount as bad debt, but were not allowed even to do this. It was ultimately resolved to raise the sum by means of private subscriptions from the members of the Board, and a subscription list is accordingly under circulation. The incident will teach a salutary lesson to those who aspire to co-operate with Government in the work of administration without any remuneration. [The *Karnátak Patra* makes similar comments and says that the affairs of the Board are managed practically by the Engineering Department of Government and that local self-government under these circumstances is a mere mockery. The paper adds that one of the members resigned his seat on the Board in consequence of the above incident.]

Alleged insanitary condition of Tatta (Sind), and a request to the local Municipality.
Phœnix (11), 5th Dec.

41. A Tatta (Sind) correspondent writes to the *Phœnix*:—"There is an outcry in the town of Tatta that the civic fathers who are responsible for the health of the town are totally regardless of the comfort and convenience of the public. There is nothing like cleanliness in the town. Public health in the town is seriously threatened by the outbreak of malarial fever. It is really dangerous to have such a state of affairs at a time when so dire a disease as plague threatens from Hyderabad. It behoves the authorities responsible for the health of the town to awake themselves to a sense of their duty. I hope the authorities, especially the Mukhtyarkar of Tatta, will approve of my observations."

Native States.

Administration of Japti States in Mahi Kántha.
Mahi Kántha Gazette (68), 6th Dec.

42. We beg to invite the attention of Government to the unsatisfactory administration by Japtidars of the States under management in Káthiáwár. Not a few Japtidars are past masters in intrigue and *khatpat* for compassing their private ends. We shall content ourselves with citing only two instances. Mr. Chhaganlal Dave, Japtidar of Pethápur, has succeeded in driving away from the State Tribhowandas Pragji, Khangi Karbhari of the Dowager Rani, Bai Shri Rajba. Tribhowandas was an experienced and trusted officer of the State, but the Japtidar poisoned the ears of the Agency authorities against him with the result that an Agency order was issued prohibiting Tribhowandas to enter the limits of Pethápur State. The above order is a source of harassment not only to Tribhowandas, but also of inconvenience to the Dowager Rani, who needs the services of a trustworthy person for the management of her private affairs. The matter was lately brought to the notice of Mr. Fitzgerald, Political Agent, and the Japtidar, we are glad to say, has been removed from office. We hope Mr. Fitzgerald will also see his way to rescinding the order against Tribhowandas. The Japtidar of Ilol is also intriguing against the Dowager Rani of the State, because the latter brings irregularities in the administration of the State, especially in the collection of revenue, to the notice of the Agency authorities. It is incumbent on the Agency authorities to nip such intrigues in the bud in the interests of the State.

Comments on Lord Curzon's speech at Bháwalpur.
Native Opinion (38), 9th Dec.

43. The Viceroy's speech on the occasion of the installation of the Nawab of Bháwalpur clearly indicates his assumption of a position and power which, on a like occasion, even the British sovereign would not lay claim to. In fact the relations subsisting between the paramount power and several of the Feudatory Chiefs are of a friendly nature. But to seek to wipe out all distinctions between the Chiefs is to merge them into a homogenous whole subsisting in subservience to the unchallenged supremacy of the British. Such a policy is prejudicial to the interests and greatness of England. The British public should, therefore, take note of such ill-judged utterances of the Viceroy and interpose their authority to save the Indian princes and people from the evil effects of his autocratic sway. If they pay no heed to this warning and do not take the necessary measures, not only will the Indian Chiefs and subjects be reduced to a miserable state, but the very existence of British rule in India will be endangered. The history of ancient Rome presents to our eyes the picture of the Roman Pro-consul and of his uncontrolled sway over his satrapy. Let the British public take a warning from it in time lest indifference to such a matter on their part might lead to ultimate ruin.

Comments on a recent order of His Highness the Gaekwar in a case of unauthorised publication of a State appointment.
Mahrátta (9), 6th Dec.; *Poona Observer* (12), 10th Dec.

44. "Some recent events in Baroda show which way the wind is blowing. The Baroda correspondent of a Bombay contemporary writing on the 30th ultimo, says that some time ago a local journal published some secret information regarding the appointment of a Deputy in the State Educational Department, whereupon His Highness the Maharaja passed an order directing that until the man who gave out the information was found, all the clerks in his own office as well as in those of the Divan and the Naib-Divan, in addition to the employés of the Educational Department, would be subjected to monthly deductions from their salaries. Thus a clerk getting Rs. 20 will have to pay a monthly fine of Rs. 5, one getting Rs. 30, Rs. 10, and all those drawing higher salaries to pay indiscriminately Rs. 20 a month. A sort of compulsory income tax truly! But whatever the ethics of these heavy deductions, we would unhesitatingly say that the Gaekwar has in this particular instance stolen a march on the Viceroy." [The *Poona Observer* makes similar comments.]

Intelligence extracted from the Press.

Alleged Police oppression at Dinájpur.
Gujaráti Punch (21), 7th Dec.

45. Instances of Police oppression are coming to light every day, yet the authorities have with singular unwisdom resolved to withhold the publication of the Police Commission's report. If the public are allowed an opportunity to study and express their opinions on the Commission's recommendations, we are sure some remedial measures might be devised whereby Police oppression might be effectually checked. The latest instance of misuse of authority by the Police hails from Dinájpur. There a Sub-Inspector of Police conceived an atrocious plan for carrying out his lewd designs against a labourer's wife. In order to compass his object he implicated her father, mother and husband in some trumpery charge, and having got them sent to prison, he committed an outrage upon the woman. The latter subsequently complained to the Sessions Judge, who sentenced the man to a cumulative term of 18 years' rigorous imprisonment. Another Police peon was charged with abetment of the offence and sentenced to 18 months' rigorous imprisonment. Comment on the above incident is superfluous.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th December 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th December 1903.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello ; East Indian ; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 48 ; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil) ; 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan ; Madrasi Bráhman ; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal ; Hindu (Amil) ; 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A. ; Hindu (Nágar) ; 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintáman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji ; Pársi ; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu ; Muhammadan (Khoja) ; 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European ; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal ; Hindu (Amil) ; 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári ; Pársi ; 51 ; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna ; Hindu (Dasa Lad Vania) ; 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái ; Hindu (Nágar Bráhman) ; 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajrám Desái ; Hindu (Surti Bania) ; 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas ; Hindu (Bania) ; 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar ; Pársi ; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán ; Parsi ; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta ; Pársi ; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji ; Pársi ; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth ; Hindu (Audich Bráhman) ; 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám ; Hindu (Mewáda Bráhman) ; 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái ; Pársi ; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás ; Hindu (Shrimáli Bania) ; 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám ; Hindu (Bania) ; 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindás Dáyábhái ; Hindu (Bania) ; 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadáshiv Vishvanáth Mayádev ; Hindu (Chitpáwan Bráhman) ; 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshastha Bráhman) ; 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-MARA'THI—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkanáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	ANGLO-PORTUGUESE.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	ENGLISH, PORTUGUESE AND CONCAN M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	ANGLO-SINDI.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	ANGLO-URDU.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	ENGLISH, MARA'THI AND GUJARA'TI.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji Ávte; Hindu (Marátha); 70	750
	ENGLISH, MARÁTHI AND KÁNARESE.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	GUJARA'TI.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchia, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildas Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahanooma	Bombay	Do.	Ratanshaw Frámji Acharia; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandas Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Brahman); 40.	...
69	Navsári Prakásh	Navsari	Do.	Rustamji Jámaspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádas Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Brahman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Ramji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do.	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Báláchárya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururao Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Brahman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dhárwár Vritta	Dhárwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Mahárashtra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitra	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marâthi—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nára Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	Sindi.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	Urdu.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	Mará'thi and Ká'narese.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champăvati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Nărăyan Vithal Hardikar; Hindu (Karháda Brăhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodayă* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona	Weekly ...	Shaik Abdulla Shaik Mahomed; Muhammadan (Shaik); 35.	200

1. The Editor of No. 134 is Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); and the circulation of the paper is 200.

2. The Editor of No. 159 is Hakim Muhammad Amin walad Abdur Rahman; Muhammadan; age 25; and the circulation of the paper is 500.

3. The Editor of No. 161 is Muhammad Abdullah *alias* Meher Muhammad bin Gulam Gaws; Muhammadan; age 25; and the circulation of the paper is 500.

Politics and the Public Administration.

India and her Fiscal Policy. *East and West* (3) for Dec.

1. Mr. Lallubhai Samaldas, in the course of an article contributed to the *East and West*, writes:—"There is no gainsaying the fact that the majority of Indian thinkers have been in favour of protection. *India* recently suggested the creating of a protective wall by levying a duty of 25 per cent. on imported goods.......... But in the opinion of the present writer, protection, if adopted in India, will tend to do harm both politically and socially. Moreover, those amongst us who complain of the differential treatment accorded by the Government to the natives of the country and to Europeans ought to be the last persons to ask such new powers to be given to Government. Not only has India not suffered economically owing to free trade, but it has actually been progressing in the direction in which the most ardent protectionists would wish it to move. The total imports into this country in 1901-1902 were worth £54,313,878; of these a little less than a half, *viz.*, £24,436,027, were yarns and textile fabrics. Let us examine how we are faring in respect to this, the most important part of the imports. In his essay on 'The Present State of Indian Manufactures' Mr. Justice Ranade showed that the cotton mill industry had advanced a great deal from 1875 to 1892, and he was satisfied with the progress. If we refer to the latest statement of moral and material progress of this country and compare the same with the figures given by Mr. Ranade, we find that the number of mills has increased from 130 to 192, and that there is a proportionate increase in the number of spindles and looms......... The growth of the industry is not only quantitative, but also qualitative. In 1901-1902 yarns between 31*s* and 40*s* produced in the Bombay mills were more than one-half of the imports; while in the same year 914,000 lbs. of yarn were produced above 40*s*. As regards the coarser kinds of cloth, our mills are able not only to supply our needs, but also, to some extent, the needs of China, the east coast of Africa, Aden and the Straits Settlements...... .. The next most important class of imports is metals and manufactures of metal. The gold-mining industry is making satisfactory progress. As regards the iron industry, the chief difficulty is in getting a cheap supply of the materials required for the manufacture of iron. Nature is not bountiful to our country in this respect. From a table appended to 'The Development of Mineral Resources of India' by Mr. A. N. Pearson, it appears that there are only a few localities where both iron and coal are found to exist in large quantities, and the localities where these are found are far away from means of communication. In spite of these difficulties the production of iron has increased from 33,000 tons in 1891-92 to 63,000 tons in 1901-1902. The amount of iron imported into this country in 1901-1902 was 180,600 tons. .... It can be shown that the other industries referred to in Mr. Ranade's address have also progressed considerably in the last decade.......... There has been good progress in the development of the coal mining industry. Referring to this subject, Mr. Ranade said: 'The output has doubled itself in ten years and was two milion tons in 1892.' It will gladden the hearts of all lovers of the country to see that the production of coal in 1901 was 6,849,249 tons, and this amount is sufficient to meet the whole present Indian demand for coal.......... The manufacturing, mining and agricultural industries have all progressed hand in hand under a free-trade administration. We have not, of course, reached the millennium; much still remains to be done, but the question is whether it would not be better to allow these industries to develop in a healthy and natural way than to introduce a disturbing factor and to force the growth of some industries at the expense of others.......... It is free competition and the rubbing of our shoulders with other nations that will open our eyes to what we should do to develop the existing industries and to introduce new ones in this country. Mr. Chatterton, in an article on 'The Tanning Industry in Madras,' says that 'the industries of India have to face the open competition of the world, and capital is hardly likely to be largely invested in them unless special measures are taken to foster new ventures, during the early stages of their working, and unless privileges and rights are secured which will afford capitalists some prospects

of an adequate return on their investments.' Free-traders can have no objection to this demand, on condition that a case is made out for the necessity of such assistance, and that assistance is to be granted during the early stages only. I have not referred here to the effects that retaliation by other nations, if we tax their imports, will have on our exports of raw materials as well as of manufactured goods. Those who advocate protection admit that our exports may suffer on account of retaliation, and consequently this disadvantage requires merely to be mentioned to be appreciated. The impracticability of arranging a tariff between India and England is very well brought out by the Honourable Mr. McRobert in his address at Montreal. He says: 'The conditions obtaining in a country able to export only the products of the soil, and striving to become a manufacturing community, make it very difficult for that country to arrange with a purely manufacturing country, like the motherland, a tariff that shall be mutually satisfactory. For tariff purposes they are naturally antagonistic. Young industries and young imperialism cannot shoot up in the same hot-house.'"

The Thibetan Expedition.
East and West (3) for Dec.

2. "It is now considered as inevitable as a decree of fate that whenever Western 'Institutions'—that is Mr. Balfour's word, we believe—come in contact with Eastern Governments, the latter must suffer. Trade is such an institution. So far as we know at present, the Thibetan Government was asked to come to some terms relating to an existing treaty for granting facilities of trade to British subjects. That Government, like all haters of foreign devils, appears determined to keep Thibet as an exclusive and self-contained portion of the world and has cooly ignored the British Commission sent out to treat with its representatives. The Indian Government is preparing for the worst. It is believed that Chumbi valley will first be occupied. It is an axiom of intercontinental politics that once a European Power occupies Asiatic territory, it cannot withdraw from it—compare Russia's action in Manchuria. Further developments will only depend upon the difficulties of the season. The only question for consideration will be whether the table-land to the north of the Himálayas should be annexed outright or be developed into a buffer State—for which latter course there does not seem to be enough of strength, cohesion or political ambition among the wheel-turners of Thibet. As for the cost of the undertaking, our Finance Member is equal to any emergency. Thibet may be treated as independent or as subject to China, which is the more convenient assumption. With Russia already established in the north, China would prefer some other power establishing itself in Thibet. There would then be a chance for her of playing the one against the other—wherein lies the hope of the weak; on the other hand, with Russia in Thibet also, she would feel the touch of both the jaws of the Bear. With the moral support of China, Great Britain must be able to make the best of her opportunity in the land of the Lamas. If it be within the power of China or the Lamas to lease Thibet to us, we may take it upon a perpetual lease on the understanding that the British Government, in addition to paying a few lakhs of rupees annually, will present to the lessor a rifle, a gold watch, a Thibetan shawl and overcoat and fire a certain number of guns on appropriate occasions in honour of his sovereign authority."

Lord Curzon's Gulf tour.
Mahratta (9), 18th Dec.

3. "The Durbari Viceroy has at last returned from the Persian Gulf to the scene of his legitimate labours. We say this advisedly, because we think that there is not much connection between the establishment of British supremacy in the Persian Gulf and the good of the Indian people, or the interests of the Indian administration for that matter. The Viceroy's tour in the Persian Gulf, and his holding Durbars for overawing the hereditary pirates on the Gulf coast with a show of British power, is an act of foreign policy which finds no natural place in the functions of the Government of India as at present constituted. This foreign policy is foisted on India not in any way in her own cause, but in that of the Empire which India is made to subserve in a hundred other ways detrimental to her own real interests. The Thibetan Mission is only another instance of that same objectionable foreign policy, and it is high time that the Indian people made an unambiguous protest against the manner in

which the relations of India with foreign countries are being unnecessarily complicated. It is a question whether Lord Curzon can be regarded, for the space of the last three weeks, to have been on legitimate duty; and if we had a Parliament of our own we should be the first to ask a question therein as to whether it would not be illegal to pay Lord Curzon his salary as Viceroy and Governor General for the same period......... In 1892 Lord Curzon remarked as follows in his book on Persia:—'I should regard the concession of a port upon the Persian Gulf as a deliberate insult to Great Britain, as a wanton rupture of the *status quo*, and as an intentional provocation to war; and I should impeach the British Minister who was guilty of acquiescing in such a surrender as a traitor to his country.' This is enough to prove that the Viceregal tour in the Gulf is actuated by a motive of gain to the Empire, and not to India, and it is on this account that we must condemn it as an act of wantonness on the part of the Viceroy, which is not justified by his position as a public servant bound to look to India's interests."

Kaiser-i-Hind (24), 13th Dec., Eng. cols.

4. "Having strayed for three weeks beyond the statutory limits of India, in the dominions of Sheiks and Sardars, and Sultans and Chiefs, pirate and non-pirate, trucial and non-trucial, the Viceroy has returned to India proper. So far so good. It is, however, to be hoped that, when Parliament re-assembles, some inquisitive member will interpellate the Secretary of State whether there was any existing Statute which permitted the Viceroy to go beyond India proper. If not, whether the late cruise was not an infringement of the existing Parliamentary Act defining the jurisdiction of the Viceroy and Governor General......... Meanwhile, what may be the *net* effect of the Viceregal visit? In our opinion it is absolutely *nil.* As a matter of fact, we may dismiss his long-winded and boastful harangues at Muscat and elsewhere, not forgetting the last one at Pasni, as negligible. They were mere hollow sounds which will neither frighten the German nor the Russian, the French or the Italian. The Shah of Persia, who is really a vassal of Russia, but who affects to call himself the friend and ally of England, seems to have surpassed in diplomacy our own Viceroy. After having wired a flaming telegram welcoming him to his shores, his ardour seems to have cooled down, for the reception the Viceroy met at Bushire was of the coldest. So that, after all, the visit was a bootless errand and none has been the gainer thereby, save perhaps Imperial Cæsar, who has earned fresh kudos from his friends in the English Press at home and the majority of the Anglo-Indian Press here."

Hindu Punch (106), 6th Dec.

5. The British Press is heaping encomiums upon Lord Curzon for his public utterances in the Persian Gulf and these eulogies seem naturally to have turned his head and tempted him to empty the Indian Exchequer without any scruple for the sake of expanding the limits of the British Empire. Lord Curzon's policy will, no doubt, result in extending the territorial possessions of Great Britain, but the heavy strain thereby imposed upon the Indian treasury must not be lost sight of. All these British journalists are indeed devoid of sense, and are raving foolishly like persons under the influence of liquor. Why should the Indian Government seek to extend its territorial limits beyond the Indus? Let them bear in mind that in attempting to do so, they are planting seeds of mischief for the future.

Comments on Lord Curzon's speech at Pasni.
Kál (110), 18th Dec.

6. In his speech to the Mekran Chiefs, Lord Curzon said that they might perhaps be astonished at the expansion of the British Empire over distant parts of the globe and find it difficult to divine the object of Providence in allowing such expansion to take place. Now, though this marvellous expansion of the British Empire may be a mystery to some Englishmen, it is not at all so to us, who are the subjects of Great Britain. We know full well what the object of Englishmen is. It is none other than to despoil India and enrich England. Englishmen desire that the Native Chiefs should disappear from the land, and that the whole country should be governed by British officers; that natives should be emasculated and lose all their independence; and that all native trades and industries should dwindle and decline. Those

who have lived under the British yoke are not at all puzzled about the expansion of England. It would, therefore, be well if Englishmen were to cease talking about the object of Providence in connection with the extension of their Empire. They should at the same time remember that the people over whom they are ruling are feeble, but not ignorant.

Government and the Salt Tax.
Voice of India (16), 19th Dec.

7. "The Government is said to be engaged in making inquiries for the purpose of ascertaining to what extent the consumer has benefited by the recent reduction of the salt tax. It is a useful inquiry, and the Government must be thanked for its solicitude on behalf of the people whom it has sought to benefit after years of hesitation and refusal. It has long been the custom to tell us that a small boon—small in the eyes of gentlemen accustomed to deal with lakhs and crores—is not worth conferring at a large sacrifice of revenue. But Lord Curzon has once freed himself from the coils of that mode of reasoning, and the principles of his administration will have been written on sand if the step taken in the year of the Darbar is retraced. If the reduction already granted is found to have conferred a small benefit on the poor consumer, the question for consideration ought to be whether the tax should not be further reduced."

The Congress Movement.
Rást Goftár (28), 13th Dec., Eng. cols.

8. "Mr. Alfred Nundy's action in rushing into print with his views on the Congress will not, we know, be appreciated by a certain section of its supporters. But it will be generally conceded that he has done an important service, as much to the Congress as to the public, by his plain and unvarnished description of the present position and future prospects of that movement. In the midst of trumpets proclaiming that the Congress is on the road to victory, that it enjoys the strength and vigour of youth, there comes forward one who has the right to be called one of its leaders, and who in language which neither hesitates nor equivocates has told the world that forces of disintegration are at work, that divided counsels mar the usefulness, the influence, and the harmony of the movement, and that unless certain things are done—which its bosses do not feel it consonant with their sense of dignity and self-importance to permit—it would be impossible to maintain the Congress as an 'organization representing the national will.'"

The Punjáb and the forthcoming Congress.
Praja Bandhu (27), 13th Dec., Eng. cols.

9. "We understand that the efforts of the Congress leaders at Madras have been successful in securing once more the co-operation of the level-headed and practical Congressmen of the Punjáb, who in consequence of some difference of opinion with their colleagues from other provinces had decided to abstain altogether from this national movement. To those like us who have been keenly watching the work of this movement it must have been pretty clear long ago that we cannot afford to lose the support of any section of our countrymen, no matter how small it may be, if we want the Congress to command that influence and respect which every patriotic Indian heartily desires it to do. The recent announcement, therefore, in the *Madras Standard* that Lala Harkishen Lal, Lala Lajput Roy, Lala Murlidhar and a few more, numbering six in all, are going to attend the coming Congress, will be received with genuine satisfaction by all Congressmen throughout the country. It need hardly be said that the remaining provinces of India will as usual be fairly represented."

Resolutions to be placed before the next meeting of the Indian National Congress at Madras.
Jám-e-Jamshed (23), 16th Dec., Eng. cols.

10. "There is something like a tradition to be maintained even in a programme and it is not therefore surprising that the Madras Congress Committee of the year 1903, though seeking to make their programme a practical and business-like one, have allowed certain items to be inserted in their agenda which would not come within the range of practical politics for another ten years. The question of further enlargement of the Indian Legislative Councils is one of them, and the demand for the introduction of Permanent Settlement might be put in the same category. We should believe that it would be more rational for the Congress to ask the authorities

to add to the usefulness of the Legislative Councils as they are, by making the voice of the unofficial minority more effective. As long as the Government believe the enlarged Councils to be on their trial, it is not to be expected that they would hasten to amend Lord Cross's Act and to give a wider franchise to the Indian people. Under the circumstances, the Resolution would remain merely as an expression of a pious hope or at best a counsel of perfection. As to the introduction of a permanent settlement, is there any practical-minded publicist or politician who believes that, in their present frame of mind, the British Government would grant this boon to the country? When the grant of sufficiently long leases, such as of thirty and fifty years, has become an impossibility, when the authorities feel so convinced of the equitableness of their present land policy, how is it to be believed that Government would listen to the prayer of the Congress to grant a permanent settlement? If the Congress would succeed in securing a promise for fairly long leases, say of fifty or one hundred years, a great advance would have been made on the present policy in the interest of the people. Passing to the resolutions which deserve approval, the first we come across is that which has a most important bearing on the future of the Congress itself. It is to be hoped that the question of deciding upon a constitution will not be again shelved, and that to the discussion of the subject will be brought the highest wisdom which the Congress leaders are capable of putting forth. The Universities and the Official Secrets Bill are the most important of the current subjects, and these may be trusted to receive the treatment which they deserve. The Madras City Municipal Bill has been also singled out for special treatment, and since it is described as 'objectionable and uncalled for,' we can easily imagine what will be said as to its merits by those who are called upon to speak on it. In our opinion it is essentially a local question which could be best treated by local public opinion. No resolution, we are told, has been framed as yet about the Agricultural Banks Bill, but there is a likelihood of the measure being discussed by the Congress. It is really not easy to see how it could be decently omitted."

His Excellency Lord Lamington.
Rást Goftar (28), 13th Dec., Eng. cols.

11. "The reception given by the citizens of Bombay to Lord and Lady Lamington on their landing at the Apollo Bunder yesterday morning was heartfelt and spontaneous; and the wish uppermost in the hearts of those who witnessed it must have been that five years hence, when the illustrious couple leave these shores, the parting may take place with as much good-will and kindness on either side. The prospects before the new Governor are as fair and encouraging as could be desired. The Presidency is recovering from the effects of the famines of the last few years, and though plague still devastates the land, it may be hoped that, under a wise and provident statesmanship, measures will be concerted to control and check its ravages. Of course, there will be a good deal of up-hill work for Lord Lamington, but his successful Colonial Governorship and his Parliamentary experience will enable him to administer the affairs of the Presidency with success and credit. That Lady Lamington's hands will be as full as those of her predecessors with the work of social amelioration is equally certain."

Gujaráti (19), 13th Dec., Eng. cols.

12. "We offer a cordial welcome to Lord and Lady Lamington on behalf of the native community. Lord Lamington is not an entire stranger to this country, nor is he a novice in the art of government. But that does not warrant us in committing ourselves to any particular view regarding the future of the new Governor's administration......... At the same time it is encouraging to note that as Governor of Queensland he proved a successful administrator. It is equally satisfactory to find that His Lordship acted with foresight in the protest he made against the action of the Federal Government in Melbourne in excluding coloured labour from the sugar plantations of Queensland. In the speech he made at the Stanley Hall just on the eve of his departure from England he rightly laid great emphasis on the principle of fairness and justice in the government of this country, and we sincerely trust that under His Excellency's *regime* there shall never arise any occasion for complaint because of deviations

from that principle. On the contrary, we hope justice and sympathy will be the inviolable watchwords of the new administration. As regards Lady Lamington, we note with pleasure that she takes interest in hospitals for women......... We do not expect Lord Lamington to do the impossible, but we must say that the time is past for mere promises and empty orations, however brilliant. Genuine sympathy will evoke an invariable and ready response from the hearts of grateful Indians, and truly beneficent and statesmanlike measures will never fail to win for their authors an abiding place in their affections."

Indu Prakash (36), 14th Dec., Eng. cols.

13. "We offer a hearty welcome to Lord and Lady Lamington on their arrival in our most important and historic city of Bombay to assume the charge of the Government of the Presidency. Lord Lamington is more fortunate than his two predecessors—Lord Sandhurst and Lord Northcote—inasmuch as the double scourge of famine and plague is not so virulent to-day as it was at the time of their arrival. At any rate we must say that famine has for the present at least gone away from us, though its effects have not yet entirely disappeared. Plague also is showing signs of abatement, and may perhaps disappear from the Presidency altogether with the auspicious advent of His Excellency. Lord Lamington comes to office not as a novice, but as Governor of Queensland he has been known as a tried and experienced administrator and as a capable public servant of broad sympathies with a practical turn for managing the affairs of state.......... It is not proper at this time either to expect too much from, or to pass a judgment upon, a new Governor. It will not, however, be altogether presumptuous to expect better prosperity and progress under the new *regime*. Once more we offer a hearty welcome to Their Excellencies Lord and Lady Lamington, and suggest that the keynote to the 'prosperity and progress' prayed for by Lord Lamington in his cautious reply to the Municipal address lies in placing greater confidence in the people and in co-operating with them more heartily and cheerfully than his two immediate predecessors did."

Lord Lamington's reply to the Bombay Municipal address.

Kesari (14), 15th Dec.

14. Our new Governor, Lord Lamington, landed at Bombay on Saturday last and was presented, in conformity with the usual custom, with an address of welcome by the Bombay Municipal Corporation. In replying to that address, His Excellency promised to give his calm and impartial consideration to the salient and important questions touched in the address. He also said that he was aware of the lasting hold which Lord and Lady Northcote had succeeded in obtaining upon the respect and affection of the inhabitants of the Presidency and remarked that it was his and Lady Lamington's wish to imitate their example and to follow in their footsteps to the best of their ability. We cannot repress a smile at the ignorance and credulity thus displayed by our new Governor. In one sense, Lord Lamington is not to blame for this. This is all the result of the lavish eulogy passed upon Lord Northcote by some of our titled sycophants at the time of His Lordship's departure. On the occasion of the banquet given to Lord Lamington prior to his departure from England by his constituents, His Lordship also made a somewhat curious assertion with respect to India. He said there were no such representative institutions in India as exist in a British Colony, and that a population of 20 millions in the Bombay Presidency was governed by 300 British officers, and that for the entire Indian population of 300 millions there were not more than 1,000 of such officers. He instanced this single fact in proof of the justice of the British administration in India. But if the above fact proves the administrative capacity of our rulers, it equally shows our complete impotence and utter want of spirit and also illustrates their selfishness. Lord Lamington has only recently arrived in our midst and is ignorant of the peculiar local conditions prevailing in this country. We therefore refrain from commenting further on his utterances at this stage. He is young, energetic and generous and has experience of Parliamentary life. He has acquired fame in Queensland as an impartial administrator. We only hope that the good qualities displayed by him in England and Queensland may not undergo a change for the worse in the tropical climate of India.

15. "It is clear from Lord Lamington's first public utterance as Governor of Bombay that His Excellency is prepared to welcome as much public co-operation as he can possibly find to make his administration popular and successful. Will those who love to look upon themselves as the Tribunes of the people amongst us please see that His Excellency gets what he seeks, and that he does not find any reason to complain about the attitude of the public leaders? His Excellency, speaking for himself, has been pleased to assure the public that it is the wish of his heart to try and follow in the footsteps of Lord Northcote; and knowing the frank confession that Lord Northcote made a little before his retirement, about the one great mistake he made in the earlier part of his *regime, viz.*, of not taking the public sufficiently into his confidence, it may safely be assumed that his successor will spare no efforts to make his administration as 'broad based on the people's will' as he possibly can. Will 'those who take up duties on behalf of their fellow-men,' therefore, make it a point to respond to the wishes of His Excellency and extend to him the hand of good fellowship he asks for?......... So often have the so-called leaders of the people driven sympathetic and well-meaning rulers into the arms of reactionary officials by taking up an unreasonable and narrow-minded attitude that we are, frankly speaking, more afraid of our own Tribunes marring the success of Lord Lamington's administration by their own pranks than of his becoming an easy disciple of bigoted, unsympathetic and reactionary official advisers around him."

Jám-e-Jamshed (23), 15th Dec., Eng. cols.

16. We are deeply grateful to Lord Lamington for his assurance about giving full consideration to the request of the Corporation for financial aid in meeting the plague expenditure of the City, and we wish to take this opportunity to impress upon His Excellency the preferential claims of the Bombay Municipality, in consequence of the peculiar position of the City, for such aid as compared with the other Municipalities in the Presidency. It is to be regretted that His Excellency refused to reconsider the prayer of the Corporation for the appointment of a Joint Committee to consider the question of housing the poor. At the same time we hope that the promise made by His Excellency of extending legislative assistance to the Corporation to deal with the evils of overcrowding, and also of giving due consideration to their representation on the subject of the charges of medical relief in the City, will bear some practical fruit. [The *Jám-e-Jamshed* makes somewhat similar remarks.]

Bombay Samáchár (56), 14th Dec.; *Jám-e-Jamshed* (23), 14th Dec.

17. "The nomination of Mr. Ibrahim Rahimtoola as Sheriff of Bombay for the coming year will surprise no one, but gratify many of his friends and fellow-workers. According to his own light Mr. Ibrahim has put in excellent service on behalf of the city. Modest and level-headed as a rule, he has tried to learn all that is to be learnt on the question before him and has been willing at times even to unlearn. This last is not the least of civic virtues. Another point in Mr. Ibrahim's favour as a public man is that he has never yet given himself away. A steady, sober, matter-of-fact citizen deserves this reward of many years' work." [The *Akhbár-i-Soudágar* writes:—"If honours have come thick and fast to the Honourable Mr. Ibrahim Rahimtoola, we do not think any one will grudge him his good fortune, for he has won them by sheer ability and force of character.......... With the prospective visit of the Prince of Wales during the next cold season to India, even a Knighthood for the new Sheriff of Bombay cannot be regarded as an idle dream. Mr. Ibrahim has many years yet before him of greater usefulness and higher distinction." The *Indu Prakásh*, the *Bombay East Indian* and some other Bombay papers of the week express their approval of the appointment.]

Nomination of Mr. Ibrahim Rahimtoola to the Shrievalty of Bombay.
Voice of India (16), 19th Dec.; *Indu Prakásh* (36), 17th Dec.; *Akhbár-i-Soudágar* (55), 17th Dec., Eng. cols.; *Bombay East Indian* (1), 19th Dec.

18. The *Bombay Samáchár* publishes the following telegraphic message from its Calcutta correspondent.—A European Assistant Station Master at Zaza station on the East India Railway had given some clothes to be washed by a dhobie. The latter refused to return them unless he was paid his dues in full; whereupon Mr. Stuart, a brother of the Station Master, went with a

Alleged assault by a European on a native dhobie at Zaza on the East India Railway.
Bombay Samáchár (56), 16th Dec.

revolver to the dhobie's house. There an altercation ensued between him and Tulsi, a brother of the dhobie, during which Mr. Stuart lost his temper and fired his revolver at Tulsi. The latter sustained serious injuries and was removed to hospital. His assailant was arrested, but has been released on bail.

Grievances of Khoti tenants.
Voice of India (16), 19th Dec.; *Indu Prakásh* (36), 17th Dec.

19. "The Khots are able to protect their own interests: their voice is heard in the Legislative Council, they can interview Governors, they can send memorials, they can fight out their cases in law-courts. What about the tenants in their villages? We have seen a statement of the grievances of the rayats of a certain village not far from Bombay, who complain that their immemorial rights are being taken away in all directions. It is for the local officers to inquire into the truth of the complaints and apply the remedy. We may notice the prayer which the rayats have addressed to Government, that the Government should control the nomination of the Khot's *karkuns*, for the rayats believe it is these, and not the absentee landlords, that are really responsible for their troubles.......... The Khots already complain that they are not given enough of power over the village officers, but if in any special case it is shown that the villagers can have no peace unless the agent of the absentee landlord is changed, it may not be an undue interference with the landlord's rights that he should be compelled to employ a better man." [The *Indu Prakásh* makes similar remarks.]

A forest grievance in Alibág Taluka (Kolába).
Jám-e-Jamshed (23), 19th Dec.

20. The people of Alibág Taluka (Kolába) have to endure much hardship on account of a recent regulation promulgated by the local Forest authorities prohibiting the removal of fuel, as also of dead leaves and other forest produce, required by the agriculturists for purposes of *rab*. In consequence of this regulation fuel is not sold in the markets, and the people are thus put to serious inconvenience. We hope the authorities concerned will look into this grievance.

Grievances of subordinate employés in the A'bkári Department in the Ratnágiri District.
Satya Shodhak (135), 13th Dec.

21. In other districts the starting salary for the subordinate staff in the A'bkári Department is Rs. 20 or Rs. 25, while in the Ratnágiri District the minimum limit of pay is as low as Rs. 12, while the maximum hardly rises above Rs. 40 or Rs. 50. Even within these narrow limits promotions are not given according to seniority, but unqualified outsiders are often pitchforked in the Department in supersession of the claims of those already serving therein. It is to be hoped that our kind-hearted Collector will re-organise the A'bkári Department on the lines of the Police and the Customs Departments. A'bkári Inspectors should also be permitted to carry arms for purposes of self-defence.

Grievances of passengers on coasting steamers.
Shri Sayáji Vijay (41), 12th Dec.

22. The grievances of third class railway passengers attracted special attention in the Press recently, and the outcry raised for the redress of those grievances seems to have produced some effect upon the minds of the authorities that be. Passengers travelling by coasting steamers labour under somewhat similar grievances. It is, therefore, meet that the question should be properly ventilated. The evil of overcrowding prevails on board the steamers just as it does in third class railway carriages. The number of passengers to be carried by each steamer is fixed by law, but the limit is often notoriously exceeded and at times double or even treble the number is carried on board the steamers. It is not known why the Customs authorities connive at a systematic violation of the limit. We would suggest that the space available on board the steamers be divided into compartments and a rigid limit laid down on the number of passengers to be seated in a single compartment. The water-closet arrangements in the coasting steamers leave much to be desired, and there is certainly considerable room for improvement here. The tariff of fares is again not well regulated, the same fare being often charged for varying distances. It is to be regretted that these grievances should have been allowed to go unredressed for so long. Let the Provincial Conference take up the subject in real earnest and let a public memorial be submitted to Government in the matter.

Frequency of dacoities near Kapadvanj (Kaira) and a request to the local authorities to suppress the crime.
Bombay Samáchár (56), 19th Dec.; *Svadesh Bandhu* (81), 16th Dec.

23. The Kapadvanj correspondent of the *Bombay Samáchár* writes:—A party of 40 visitors repaired to the shrine of Ratnagar *mata*, which is situated at a distance of six miles from Kapadvanj. On their way home the party were attacked by a large gang of dacoits and robbed of property valued at Rs. 10,000. The above is not a solitary instance of a daring dacoity committed in the vicinity of Kapadvanj. The people are in a state of panic owing to the frequent depredations of dacoits. We hope the matter will receive the careful attention of the District Magistrate and the District Superintendent of Police, Kaira, and that both these officers, will do their best to stop the crime. [The *Svadesh Bandhu* writes:—Travelling on the highways in this district (Kaira) is unsafe, and it is a matter for regret that the authorities concerned are taking no steps to ensure public safety. The abolition of certain Police stations on the highways has intensified the anxiety of the travelling public, especially in the present season of weddings and of purchases of food-grains, when people travel about with valuables and cash on their person. We request Government under these circumstances to re-open the Police stations recently abolished.]

A suggestion to the Municipal authorities of Mahuda (Kaira) and Ahmedabad to prevent the influx of plague-stricken persons.
Svadesh Bandhu (81), 16th Dec.; *Coronation Advertiser* (17), 17th Dec.

24. The town of Mahuda (Kaira) has this year been free from plague, but it has lately been threatened with an outbreak of the epidemic owing to the importation of plague cases from Sánoli, Chunal and other infected villages in the neighbourhood. It behoves the local civic authorities to shake off their lethargy and to avert the disaster by taking vigorous measures in time for checking this influx of plague-stricken persons into the town. [The *Coronation Advertiser* makes a similar complaint regarding the alleged inaction of the Ahmedabad Municipal authorities in prohibiting plague-stricken people from entering the city.]

Alleged monopoly by the Hindus of the public service in Sind.
Al-Haq (46), 5th Dec., Eng. cols.

25. "We are not much surprised to see our Hindu contemporaries lending undisguised support to the rash, unreasonable and illogical propositions contained in the open letter addressed to the Commissioner in Sind from Shikárpur by 'Antidote.' We say we are not surprised because we are familiar with the methods which our Hindu brethren of this province are accustomed to employ. It is complained that the Commissioner is showing partiality to the Muhammadans, that he has already in this respect surpassed his predecessors, that the Hindus feel they are unjustly treated, and that the expense and trouble they undergo in acquiring education are so much waste of resources; and open or disguised curses and threats are added with a view to check the authorities from attending to the claims of the Muhammadan community. The Province of Sind is perhaps the most peculiarly circumstanced province. It is a province which should properly be called a Muhammadan province. For eleven centuries it was ruled by Muhammadans; it is inhabited mainly by Muhammadans, who number four-fifths of the total population; and it adjoins the frontier Muhammadan countries. The lands belonged entirely to the Muhammadans before the British conquest, and even now the Zamindars and Jagirdars are practically all Muhammadans. The land-holders, peasants and cultivators of the soil are mostly Muhammadans. There are hundreds of villages in the province which are purely Muhammadan villages, and in others there are but a few solitary shops of Banias; while the Hindu population is to be found only in urban areas. The schools were opened at the latter places; hence education was not within easy or convenient reach of Muhammadans. The Hindus in Sind are either money-lenders or officials. .... They have in the past three decades been steadily working the ruin of Muhammadan agriculturists, and unfortunately they have obtained a monopoly of the public service. .... The Muhammadan Zamindar when he enters the premises of a Civil Court or goes to the office of a Revenue officer finds himself obstructed at every step if he has a Bania opponent as is generally the case; and be his cause ever so just, he finds himself discouraged at every step. The Hindu official habitually leans to the side of the

Bania and does not rest until he sees him triumph over the Muhammadan Zamindar. Any British officer who wants to know the true state of things and to gauge the true feelings prevailing in the province may enquire from the ordinary villager, and if the latter is allowed to speak out his mind, he will say that Sind is not ruled by the British but by Banias and Amils. A deep sense of helplessness in this respect pervades everywhere. Now the question which the rulers of Sind have to consider is how far it is safe in Sind to allow this small class of people to control the destinies of the great majority of the agriculturists (the back-bone of the country)......... How long will the British Government, with their sense of duty, justice and fairness, allow this monopoly of influence to be retained by the Amil clique of Sind, and how long will British officers shut their eyes to the great injustice being done to the interests of a whole province by a clever, greedy and cunning minority?......... We have now in Sind a patient, conscientious and sympathetic ruler who has been trying to see things for himself and who would follow the dictates of his conscience rather than of the Amil Press. Naturally a tumult is raised to threaten and coerce him." [The paper next proceeds to justify several official acts of Mr. Cumine in which he is alleged by some Hindu papers of Sind to have shown partiality to Muhammadans.]

Camps of Assistant Collectors in Sind.
Sindhi (48), 28th Nov., Eng. cols.

26. "In our last we advertised at the Collector's desire the programme of his tour. This system, introduced three years ago, is calculated to minimise the inconvenience to the public who might have to run after the Collector's camp on business, and the effect of the notification is apparent. But what is needed more is not the certainty about the Collector's camps, but of the Assistant Collectors' and Deputy Collectors'. The Collector does no original criminal work and tries no cases......... It can be easily understood that the Assistant and Deputy Collectors in charge of Sub-Divisions are more important personages to the public......... They try more cases, dispose of more original revenue work, grant more lands, and it is but reasonable that their whereabouts should be known with certainty so as to obviate inconvenience to the public. The Collector should, therefore, impress upon his subordinate Magistrates and Revenue officers the necessity of notifying their camps at least a fortnight in advance and issue strict orders on the subject."

Lapo and Rasai in Sind.
Al-Haq (46), 28th Nov., Eng. cols.; *Prabhát* (47), 28th Nov., Eng. cols.

27. "What is the upshot, so far, of the strong Resolution issued by Government two years ago on the above subject? Hardly anything, we are afraid. We admit, as we wrote at the time, that in the first year there was some fear in the hearts of black-mail receivers. But now we find that things are pretty much in the same pass in which they were before the issue of the Resolution. It is very strange that though the evils had existed to a 'scandalous' extent for years and years and were known to every one in Sind, yet before we made a thorough exposure the Bombay Government were in utter ignorance of their existence. As then, so now, we must not shrink from doing our disagreeable duty, the performance of which has already cost us so much financially. Our Sindhi Editor has lately been travelling in the Tando Division and the story he tells is really useful. All the good that has accrued from the Resolution is that Tapedars who have no influence in the taluka office cannot compel the zamindars to give them the *lapo*. If they do get anything it is by entreaty, not by force. But the number of such Tapedars is small. Those Tapedars who have friends at head-quarters can levy black-mail as before. If the zamindar proves obstinate, the machinery of land regulations is set in motion. One zamindar showed to our representative his assessment sheet (sent by the Tapedars) in which that official had first entered all the numbers of the zamindars under 'Lift cultivation,' but had afterwards corrected five of these entries in red ink by remarking 'there is a suspicion of inundation cultivation. Report duly made.' The Kotar who brought this sheet said to the zamindar in the presence of several people: 'Listen, Sir, the Tapedar says that you must give the *lapo*, or you shall have to pay assessment according to the corrected entries. Everything is in his hands.' Besides this, the Tapedar had a notice served on the zamindar requir-

ing him not to remove the produce till the assessment had been paid up! Now the assessment is to be paid by instalments. The object of this concession is that the zamindar may have time to sell his grain at fair prices and not have to borrow money for paying the assessment. But if the produce is not to be removed until the assessment is paid, the zamindars must perforce borrow.......... Another instance which our representative gives is still more serious, the victim being no less a personage than a Mir Sahib. A watchman has been posted to prevent removal of the produce! If such highhandedness can be practised towards such respectable people, what must the poorer classes be suffering? We refrain for the present from giving the names of the zamindars and the Tapedars to whom reference has been made above, waiting to see what action is taken by the Mukhtyarkars or the higher officials. Nothing shall deter us from naming the individuals, if necessary. We regret to find that there is again a general laxity on the part of revenue officers in regard to the suppression of the *rasai* system which prevails almost as vigorously as before. The best efforts towards this end were, we are told, made by Mr. Mules and by Mr. Lucas. So long as *rasai* is not stamped out, the system of *lapo* will be hard to kill. Unless all District Officers and Sub-Divisional and Taluka Officers go honestly and perseveringly at it, the two-headed monster will not receive its death-blow."

Reservation of certain appointments in the Bengal Secretariat for Europeans and Eurasians.

Voice of India (16), 19th Dec; *Shri Venkateshvar Samáchár* (84), 18th Dec.

28. "We doubted, in noticing the Honourable Mr. Gokhale's speech last week, whether Government can manage to, and would care to, reserve for Europeans and Eurasians a share of its patronage, not on avowed principle and by open regulations, but by confidential circulars. We notice that the Government of Bengal disdains to put on any mask and has issued certain rules for the recruitment of appointments in the Secretariat Clerical Service, which provide for the creation of a Special Cadre reserving 40 appointments, of salaries varying from Rs. 60 to Rs. 400, for Europeans and Eurasians. The educational standard required for these appointments will be the F.A., the High School Pass, or the Cambridge Senior Local Examination—a standard lower than the B.A. degree, the possessors of which, if natives, can now-a-days be easily obtained for the emoluments attached to this special service. The justification for this remarkable departure from the policy usually followed by Government in enunciating the principles on which it organises the public service is not to be found in the rules.......... Special patronage for a class is in most cases justified either on the ground of encouraging an educationally backward, but, in other respects, important portion of the community or on the ground of the exigencies of the public service. Writing about competitive examinations, Sir John Strachey says: 'Although this system has, on the whole, worked well with Englishmen, it is open even with them to objections and drawbacks, and to think of applying it to the natives of India is nothing less than absurd. Not the least important part of the competitive examination of the young Englishman was passed for him by his forefathers, who, as we have a right to assume, have transmitted to him not only their physical courage, but the powers of independent judgment, the decision of character, the habits of thought, and generally those qualities that are necessary for the government of men and which have given us our empire.'......... For the present, we may grant all this: it is on such grounds that special concessions are made in favour of the aristocracy of India and of classes who have not shown the knack of passing examinations. In connection with the special cadre of the Bengal Secretariat, however, it will be noticed that it is a clerical service, and not one which requires 'those qualities that are necessary for the government of men.'......... The action of the Bengal Government is specially open to objection for it has not only prescribed a lower educational standard, which may be necessary to give a start to the backward classes, but has created a special cadre reserving for it a certain number of appointments. For military purposes we may have a separate corps of volunteers or of Imperial Cadets; but the formation of a clerical corps of Europeans and Eurasians is a distinctly original idea, which cannot be supported on the theory of educational backwardness. We are, therefore,

driven to the alternative of asking if the exigencies of the public service have demanded such a measure in Bengal, and whether similar exigencies exist in other parts of India as well." [The *Shri Venkateshvar Samáchár* makes similar remarks.]

Legislation.

Official Secrets Bill.
Kaiser-i-Hind (24), 13th Dec., Eng. cols.

29. "That a new gagging measure, euphemistically called the Official Secrets Bill, should have evoked universal indignation and condemnation is overwhelming proof of the utterly fatuous character of the monstrosity to which the evil genius of the Legislative Department of the Government of India has given birth. When the Bill was first introduced at Simla three months ago, we characterised it as wholly opposed to all the best traditions of British justice and sense of fairplay and to the fundamental principles of British jurisprudence. While in all matters involving offences against the State the onus of proof is laid on the prosecution, it is here sought to be thrown on the person who may be summarily hauled up, rightly or wrongly, without any *primá facie* inquiry, or even without a warrant, before the authorities intended to be constituted as the sole judges of the alleged crime.......... The untold mischief of so diabolical a procedure need hardly be described, having special regard to the present most unsatisfactory conduct of the police and the district magistracy. In fact, perusing the sections to which the public and the press have taken the strongest objection, we stand aghast at the perilous *inwardness* of this most un-English procedure. The provisions which specially describe the manner of arrest and all the subsequent proceedings are of so dangerous a character that one is amazed that they should have ever emanated from a department which purports to call itself British......... Strange to say such an abominable piece of legislation, worthy of the worst tyranny, is now sedulously sought to be imposed on a people the most docile, patient and long suffering on the face of the civilised globe. More. The personage who stood sponsor to this un-English measure had not a word of defence to urge in support of it. The Government itself, in its Statement of Objects and Reasons, has not been able to produce a tittle of evidence to justify the measure. All that Mr. Arundel was able to state in reply to the powerful, well reasoned, and vigorous indictment of it by the Honourable Mr. Gokhale was that he would give his reasons at the 'proper time!' Was ever a more unsatisfactory reply vouchsafed in open Council! .... Why, commonsense should suggest that the 'proper time' had long since gone by. It should have been disclosed at the time the ill-starred Bill was published. Nothing was done then............ And yet the present Viceroy has never missed a single opportunity to inform the public that he was one of those modern democratic statesmen who thought that for the good of a Government there was nothing more statesmanlike than to take the people into its confidence!"

Mahrátta (9), 13th Dec.; *Samarth* (40), 16th Dec.

30. "The more one thinks of the Official Secrets Bill the more does one get disgusted with the spirit of recklessness displayed by Government in introducing into the Council a legislative measure which can hardly be surpassed in point of objectionableness by any measure ever similarly introduced. And one feels an irresistible impulse to ask oneself the question, whether after so many years of peaceful rule over this country it could have been believed that Government were bringing forward a Bill that strikes at the root of all the accepted principles of legislation, justice and constitutional Government.......... What would a foreigner think of it all if he happened to see the Bill as introduced into the Council? The first impression that he will carry will be that the Indian Service is from top to bottom made up of traitors and that the Indian people are consummate experts in pilfering official news. But is that the real state of things? If the public servants are all traitors, and if the people habitually pilfer official news, we should have expected official secrets leaking out every day or almost every hour—secrets relating both to the Military and the Civil Departments. The new Bill provides against secrets

of the Civil Department, but the Official Secrets Act aimed against the leakage of the secrets of the Military Department and has been in operation since 1889. But how many cases have we had in which the Act had to be enforced? .... The first and the foremost objection to the Bill, therefore, arises from the fact that the situation does not warrant the introduction of any new Official Secrets Bill, much less of a Bill of the present character. And in the absence of such a justification the Bill is a gratuitous and an unprovoked insult to the character of the Indian people, which must try the patience of a people even like those of India. Is the statute book such a meaningless thing that you may encumber it with useless fads? But insulting as the Bill is to the Indian people, is it in any way creditable to the Government themselves? What will foreigners think of a Government whose policy is all made up of secrets, against the revelation of which they have to take so extreme and even absurd precautions?......... The adverse opinion of the Anglo-Indian Press on the Bill is very pronounced. The *Englishman*, of Calcutta, after assuring Mr. Arundel that he will not have a single non-official to agree with him in the view that the Bill is amendable, goes on to observe as follows:—'It is useless. The public will not have the Bill. It is based upon a grotesque misconception of the proper function of the law and the real importance of the officials, *and if it passes we defy the Government to enforce it.*' The *Pioneer*, though at loggerheads with Lord Curzon, is courteous to the Viceroy, and merely says:—'The public will wait with curiosity to see whether Lord Curzon's return to Calcutta will be the signal for the withdrawal of the Bill, or whether his last months of office before he retires from his well-earned respite are to be disfigured by a fierce and bitter controversy over a cause so unworthy of the reputation of the Government of India.' We may only remark that though the so-called 'leakage of official secrets' can more often be traced to the Anglo-Indian than the Native Press, yet the former, by the very reason of its affinity with Government, will be more immune from the effects of the Bill than Native editors. In these circumstances, it is a pleasure to have the co-operation of the Anglo-Indian Press in our protest against this monstrous Bill." [The *Samarth* makes somewhat similar comments.]

Voice of India (16), 19th Dec.

31. "It is a pity that the Honourable Mr. Arundel did not expect his Bill to be minutely criticised at the stage of referring it to a Select Committee, and that he was not prepared to answer criticisms and explain the object of each amendment more fully than does the Statement of Objects and Reasons. We regret to find that even the redeeming features of his Bill—provisions which would tend to soften the asperities of the measuse—are being violently attacked. The Bill contemplates that whenever a person without permission enters a fortress, camp, office or a like place belonging to His Majesty, where such person is not entitled to be present, he may be arrested without warrant and may, instead of being made over to a Police Officer or taken to a Magistrate, be taken or sent to the commanding officer of the nearest military station or such other officer as the Government may, by general or special order, direct. This officer may discharge the arrested person, or without unnecessary delay send him to a Magistrate. We are surprised to see that this new provision, which permits an arrested person being taken to an officer other than a Magistrate, has been fiercely attacked as if its object was needlessly to harass the offender. We should think, on the other hand, that, when considered with other amendments, it is a safeguard against police oppression; for the officer to whom the arrested offender is taken—the head of the office where the offender is arrested or an officer having jurisdiction over the place of arrest would presumably be a more honourable man than a Police Constable, and he must know whether in the time, place and circumstances in which the arrest was made the offender could have had any guilty intention and whether it is worth while prosecuting him. If he discharges the offender, the latter is saved all further trouble and molestation at the hands of the Police.. .... Similarly, the amendment which requires the sanction of the Government for trial, and not, as under the present Act, for 'instituting' a prosecution, may benefit an accused person by minimising the period during which he would be under arrest. We are pained

to see that every amendment proposed—good, bad and indifferent—is being attacked with the one conviction that the whole Bill is intended to convert oppression into a fine art."

Dhárwár Vritta (104), 10th Dec.; *Jagaddádarsh* (107), 13th Dec.; *Satya Shodhak* (135), 13th Dec.

32. Such a measure as the Official Secrets Bill is unheard of in any civilised country. Its provisions are so wide that it would be well-nigh impossible to discriminate between official secrets and mere matters of administrative routine. The Bill empowers the official class to march off obnoxious editors to jail, and when it passes into law, even the most trivial matters pertaining to the civil administration would be raised to the dignity of official secrets, and the persons found guilty of disclosing them without lawful authority would be condemned to serve a term of imprisonment. We fail to see how private persons can transact their business in public offices if the mere entry in such offices without previous authority is to be declared an offence. Again, editors are often called upon in discharging their duty to criticise the vagaries of officials, but when the present Bill becomes law, it will be very dangerous for them to tread on such delicate ground with impunity, as it would then be within the power of the official whose acts are subjected to adverse criticism to arraign and convict the offending editor on a trumpery charge under the new Act. Lord Curzon's *regime* is now drawing to a close, and we pray that His Lordship will not leave behind him such an odious legacy." [The *Jagaddádarsh* and the *Satya Shodhak* also make adverse comments on the Bill.]

Indian Universities Bill.
East and West (3), for Dec.

33. "Probably no public question during Lord Curzon's Viceroyalty has aroused more bitter discussion than the reform of the Indian Universities along the lines suggested by Mr. Raleigh's Commission. That the Universities should no longer be mere examining bodies, but that they should also make provision for teaching and efficiently supervise higher education may be said to have been decided upon by Lord Curzon's Government before the Commission was appointed. The *modus operandi* was to be found out by the Commissioners. The gist of their recommendations was—secure quality, and not quantity; smaller Senates; fewer but more efficient colleges; less poor and, if necessary, fewer students. A reform which affected so many interests was bound to be fiercely opposed. In an open letter to Local Governments, the Government of India explained its views, meeting the opposition half-way, and this had the effect of substantially reducing the temperature of the agitation. .... It is clear that every reasonable concession has been made to public opinion, and there is little doubt that the Bill will be passed practically as it stands. The Viceroy has appointed five Additional Members to his Council to give the benefit of their 'most skilled opinion' on a measure which affects higher education all over India. Lord Curzon said in a speech at Nábha that he had two objects in view in accepting the offer of an extension of office—educational reform and drawing closer the relations between Native Chiefs and the British Government. In addition to the reform of the constitution of the Universities, the Government has resolved to spend five lakhs of rupees more annually in aid of the new proposals. It may therefore be expected that before Lord Curzon leaves India for good he will lay the foundation of something more useful than the reduction of Senates and the regulation of syllabuses and fees."

Railways.

The Oudh and Rohilkhand Railway Conference.
Mahrátta (9), 13th Dec.; *Rást Goftár* (28), 13th Dec.; *Praja Bandhu* (27), 13th Dec.

34. "Mr. Pope, the Traffic Manager of the Oudh and Rohilkhand Railway, has set an example which may worthily be copied by the Traffic Managers of Railways throughout India. In deference to the wishes of the public, he arranged a Railway Conference, the delegates and visitors to which were very courteously received and entertained. A small sub-committee was first appointed to discuss the situation and formulate definite proposals in order to

enable the Conference to deal with the subject matter of its deliberations satisfactorily. The following were among the recommendations definitely adopted by the sub-committee which have a chance of being approved by the Conference and of being carried out by the Railway authorities :—(1) Provision of well lit and well ventilated third class waiting rooms which could be open to passengers at all times of the day and be used by night train passengers till the next morning; (2) keeping booking offices at railway stations open for at least one hour before the train time; (3) ordering sufficient change in the shape of small coin to be always provided at all booking offices; (4) admission to the platform full fifteen minutes before the train time; (5) reduction in the minimum number of passengers in reserved compartments; (6) providing hanging berths in all compartments; (7) absolute prohibition of the use of waggons for passenger traffic, &c., &c. We should like to hear of the favourable disposal of these recommendations, so that Government may be requested to bring the traffic arrangements on other railways in a line with them." [The *Rást Goftár*, in writing on the same subject, observes that the other railways might take a leaf from the book of the Oudh and Rohilkhand Railway. The *Praja Bandhu* also writes in a similar strain.]

Native States.

Comments on Lord Curzon's speech at Alwár.
Sudhárak (42), 14th Dec.

35. Commenting on Lord Curzon's speech at Alwár, the *Sudhárak* writes :— The Viceroy, in installing the young Chief of Alwár on the *gadi*, drew a picture of the duties and responsibilities of Native Chiefs generally, and remarked that they enjoyed certain valuable privileges under the British suzerainty, and that if with the opportunities open to them of promoting the welfare of their subjects, they neglected to do so and gave themselves up to frivolity and dissipation, none but themselves were to blame. Now, if Native Chiefs did really enjoy full independence within their limited sphere of action, they could justly be held responsible for the happiness of their subjects. As a matter of fact, however, the British Political Agents, who reside at their courts, often arrogate to themselves indefinite powers of interfering with the affairs of administration, and the Chiefs come to be looked upon as nonentities. If Lord Curzon really wishes that Native Chiefs should be something better than mere figure-heads in their own States, let him issue strict injunctions to all the Political Officers not to interfere with the management of affairs in Native States. We cannot unfortunately say that none of our Native Chiefs need be under any check or control. There are cases where the Political Agent has to exercise watchful supervision over the acts of Native rulers, but in the case of States ruled by intelligent and well-behaved Chiefs, it is clear that the Political Agent has no business to interfere with the internal management of affairs, and if Lord Curzon wishes to establish his claim to be recognised as a friend of the Feudatory Chiefs, the people have a right to demand that he should adopt some measures to prove it practical, and not merely assert it in words.

Kál (110), 18th Dec.

36. Lord Curzon is evidently fond of Darbars. Not content with the brilliant State pageant at Delhi, he held an imposing Darbar on board the *Argonaut* in the Persian Gulf, the only drawback to the latter function being that His Excellency was unable to ride on an elephant at the head of a State procession. Had the deck space on board the *Argonaut* allowed of this, His Lordship would doubtless have gratified his wish of riding on an elephant in State on the occasion of the Darbar in the Persian Gulf. Soon after the floating Darbar in the Gulf, Lord Curzon had occasion to hold another State function at Alwár, where he installed the young Chief on the *masnad*. It is the Viceroy's prerogative to install young rulers on the *gadi* and also to remove them therefrom. Lord Curzon told us in his Alwár speech that it had been his privilege to install three rulers on the *gadi* up to date. How many he has deposed is well within the knowledge of the students of current history. His Excellency is of opinion that the Viceroy himself should install all young rulers on the *gadi*, though formerly the function was not discharged usually by his predecessors. One advantage of the Viceroy's participation in

all installation functions would, of course, be to instill into the mind of the young Chiefs their position of complete dependence, and they would know that they derived all their ruling powers from the Viceroy at the time of their installation.

Lord Curzon and Native States.

Voice of India (16), 19th Dec.

37. "Some explanation is due to Lord Curzon of a phenomenon which has struck him as rather peculiar. 'I sometimes wonder,' said His Excellency at Alwár, 'why those persons who seem to take pleasure in decrying the conduct of the Government of India towards the Native States, and who endeavour to make bad blood between them, have so little to say about the service that is frequently rendered by Government to the States during a minority.' This is perhaps not more perplexing than many other sins of omission and commission which His Excellency may have observed in the writings of the Native Press which he seems to have read so diligently. But the explanation is not difficult. We are doubtful if any conscious endeavour is made anywhere to create bad blood between the Government of India and the Native States. The Western mind, which has out-grown the old theory of the divine right of kings, cannot realise the peculiar reverence with which the Eastern mind surrounds the position of a prince......... If Lord Curzon can realise this, he may understand the jealousy with which many a person regards the slightest appearance of interference with the dignity and venerableness of an ancient and national institution. If people do not *say* as much as they perhaps ought to in acknowledgment of the services rendered by the Government of India to the Native States, it cannot be because no one *feels* how important and useful those services are. We suppose that the service done to the Native States being only a part of the whole of England's work in India, it is not selected for distinct and special panegyric. Any specific measure which results in conferring a noteworthy blessing on the inhabitants of a Native State would, we presume, be acknowledged as thankfully as similar measures are in British India. It is taken for granted that the Government of India knows how the people under its care appreciate the good work it is doing; otherwise, a constant iteration of their appreciation might be necessary. Repetition of well-known truths is apt to be stigmatised as cant: it must be reserved for appropriate occasions."

Jám-e-Jamshed (23), 15th Dec., Eng. cols.

38. "There was a very pointed reference in Lord Curzon' banquet speech at Alwár to 'persons who seem to take pleasure in decrying the conduct of the Government of India towards the Native States, and who endeavour to make bad blood between them.' Knowing what Lord Curzon himself has done for Native States and their Chiefs, we have always felt the injustice of the unduly harsh observations that have sometimes fallen from our contemporaries. We have often felt that, in their zeal to champion the cause of Native Chiefs, they are, at times, thoughtlessly prone to confound certain necessary disciplinary acts of the present Indian Government with the harsh and unjustifiable treatment that some of its predecessors were disposed to give to the Indian Feudatories. But while we have always been sensible of the injustice thus done to the Indian Government and its head, we are far from believing that such criticisms are made with the deliberate object of 'making bad blood between' them and their Feudatories. Indeed, what is there to be gained from such endeavours?"

Affairs in the Wadhwán State.

Káthiáwádno Himáyati (67), 6th and 13th Dec.

39. The *Káthiáwádno Himáyati* publishes a copy of the reply given by the Chief Secretary to Government to the memorial, dated 21st November, submitted by Motiba, widowed mother of the present Thakor of Wadhwán, to the effect that the memorial has been returned for submission through the Agent to the Governor, Káthiáwár, and remarks:—As the reply is dated 30th ultimo, the old lady will have by this time made arrangements to re-submit the memorial through the Agent to the Governor, but is it proper on the part of Government and the Chief Secretary to unnecessarily delay the redress of her grievances despite her distinct warning that she would commit suicide if she failed to obtain redress within a month? It behoves Government to order the Thakor to pay the amount of the annuity

without delay and to take the management of the State into their own hands. It appears that Government have till now been misled by the reports of the various Political Agents about the state of affairs at Wadhwán, but it is high time for them to take steps for the better administration of the State. [In its issue of 13th November the paper writes that Bai Motiba forwarded her memorial to Government through the Agent to the Governor as desired by the Chief Secretary to Government, but that the Agent to the Governor returned it to the memorialist stating that he declined to forward it to Government. The paper adds that the memorialist has not only re-submitted the memorial to the Bombay Government together with the reply of the Agent to the Governor, but has also sent copies to the higher authorities and has received a favourable reply from Lord Curzon.]

Intelligence extracted from the Press.

Lecture by Mr. Antaji Damodar Kale on the Pice Fund Movement at Baroda.
Bombay Samáchár (56), 18th Dec.

40. The Baroda correspondent of the *Bombay Samáchár* writes:—Under the auspices of the Sah Vicharani Sabha, Mr. Antaji Damodar Kale delivered, on the 15th instant, in the State Library Hall at Baroda, a lecture on the Pice Fund movement. The attendance at the lecture was meagre, only 30 to 40 persons being present. Mr. Kale spoke very enthusiastically about the possibilities of the movement, and remarked that if the fund were to become universally popular in the country, it would swell to such an enormous amount as to serve as a nucleus for a permanent Congress Fund, and also be useful in promoting the country's industrial and commercial progress.

M. A. BAIG,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th December 1903.

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Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th December 1903.

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List of Newspapers and Periodicals.

(As it stood on the 1st October, 1903.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	John de Mello; East Indian; 36	240
2	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 48; formerly employed in the Byculla Press, Bombay.	550
3	East and West	Bombay	Monthly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,000
4	Hyderabad Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 37.	550
5	Indian Municipal Journal.	Bombay	Do.	John Wallace, C.E., S. M. Rutnagur	1,000
6	Indian Social Reformer	Do.	Do.	K. Natarajan; Madrasi Bráhman; 36	500
7	Karáchi Chronicle	Karáchi	Do.	Assanmal Rijhumal; Hindu (Amil); 52	400
8	Káthiáwár Times	Rájkot	Daily	Pratáprái Udeshankar, B.A.; Hindu (Nágar); 35.	190
9	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 28.	600
10	Oriental Review	Bombay	Do.	R. S. Rustomji; Pársi; 35	400
11	Phœnix	Karáchi	Bi-weekly	Jáfar Fadu; Muhammadan (Khoja); 51	400
12	Poona Observer and Civil and Military Gazette.	Poona	Daily	Mr. Sangar, European; 49	500
13	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 41	1,000
14	Sind Gazette	Karáchi	Bi-weekly	M. DeP. Webb	500
15	Sind Times	Do.	Do.	Khanchand Rahumal; Hindu (Amil); 36	200
16	Voice of India	Bombay	Weekly	Behrámji Merwánji Malabári; Pársi; 51; J. P.	1,300
	ANGLO-GUJARA'TI.				
17	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pranjiwandás Shethna; Hindu (Dasa Lad Vania); 30.	300
18	Deshabhaktă	Baroda	Do.	Vasantlál Sunderlál Desái; Hindu (Nágar Bráhman); 41.	1,300
19	Gujaráti	Bombay	Do.	Ichhárám Surajram Desai; Hindu (Surti Bania); 50.	4,000
20	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 44	600
21	Gujarát Punch	Ahmedabad	Do.	Somalál Mangaldas; Hindu (Bania); 27	600
22	Hindi Punch	Bombay	Do.	Barjorji Navroji Aphyaktyar; Pársi; 44	800
23	Jám-e-Jamshed	Do.	Daily	Jehángir Behrámji Marzbán; Parsi; 54	3,000
24	Kaiser-i-Hind	Do.	Weekly	Frámji Cowasji Mehta; Pársi; 54	2,900
25	Káthiáwár News	Rájkot	Bi-weekly	Jamshedji Frámji; Pársi; 41	400
26	Káthiáwár Times	Do.	Do.	Bholánáth Vishwanáth; Hindu (Audich Bráhman); 34.	500
27	Praja Bandhu	Ahmedabad	Weekly	Jethálál Umedrám; Hindu (Mewáda Bráhman); 34.	500
28	Rást Goftár	Bombay	Do.	Pállonji Barjorji Desái; Pársi; 52	1,550
29	Satya Vakta	Do.	Fortnightly	Keshavlál Harivithaldás; Hindu (Shrimáli Bania); 37.	550
30	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám; Hindu (Bania); 25	4,200
31	Suryă Prakásh	Surat	Do.	Umedrám Nagindas Dáyábhái; Hindu (Bania); 25.	200
	ANGLO-MARÁTHI.				
32	Deen Mitră	Bombay	Weekly	Sadashiv Vishvanáth Mayádev; Hindu (Chitpáwan Bráhman); 27.	500
33	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshastha Bráhman); 58.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Mara'thi—*contd.*				
34	Dnyánodaya	Bombay	Weekly	Rev. Mr. T. E. Abbott	625
35	Dnyán Prakásh	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36	500
36	Indu Prakásh	Bombay	Bi-weekly	Indu Prakásh Joint Stock Company, Limited, Manager being Dámodar Sávlárám Yande; Hindu (Marátha); 38.	600
37	Marátha Deen Bandhu	Kolhápur	Weekly	Sávlárám Amritrao Vichare; Hindu (Marátha); 29.	2,000
38	Native Opinion	Bombay	Bi-weekly	Vináyak Bálkrishna Paránjpe; Hindu (Chitpáwan Bráhman); 32.	500
39	Prekshak	Sátára	Weekly	Ganesh Ballál Phansalkar; Hindu (Karháda Bráhman); 32.	500
40	Samarth	Kolhápur	Do.	Vináyak Náráyan Joshi; Hindu (Chitpáwan Bráhman); 34.	800
41	Shri Sayáji Vijay	Baroda	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 40.	4,200
42	Subodh Patrika	Bombay	Do.	Dwárkánáth Govind Vaidya; Hindu (Sona'r); 29.	900
43	Sudhárak	Poona	Do.	Vináyak Rámchandra Joshi, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,000
	Anglo-Portuguese.				
44	O Anglo-Lusitano	Bombay	Weekly	Leandro Mascarenhas; Goanese; 45	900
	English, Portuguese and Concan M.				
45	O Bombaense	Bombay	Weekly	F. X. Fernandes; Goanese; 36	500
	Anglo-Sindi.				
46	Al-Haq	Sukkur	Weekly	(1) English.—Ghulam Hussain Hidiatalla, B.A., LL.B.; Pleader; 27. (2) Sindhi.—Abdul Vahikhan Ghulam Rasul; Muhammadan; 36.	1,100
47	Prabhát	Hyderabad (Sind).	Do.	Lekhráj Tilokchand; Hindu (Amil); 42	600
48	Sindhi	Sukkur (Sind)	Do.	Virumal Begraj; Hindu (Kursja); 30.	800
	Anglo-Urdu.				
49	Muslim Herald	Bombay	Daily	Mahomed Yusuf bin Munshi Mahomed Amir; Muhammadan; 29.	1,100
	English, Mara'thi and Gujara'ti.				
50	Baroda Vatsal	Baroda	Weekly	Rámji Santuji A'vte; Hindu (Marátha); 70	750
	English, Maráthi and Kánarese.				
51	Karnátak Patră	Dhárwár	Weekly	Mallappa Gurappa Shirhatti; Hindu (Lingayat).	300
52	Karnátak Vaibhav	Bijápur	Do.	Annáji Gopál Jorábur; Hindu (Deshasth Vaishnav Bráhman); 41.	300
53	Prakáshak	Do.	Do.	Govind Gangádhar Pendse; Hindu (Konkanastha Bráhman); 27.	300
	Gujara'ti.				
54	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahomed; Muhammadan; 38.	2,500
55	Akhbár-e-Soudágar	Do.	Do.	Nánábhái Ratanji Chichgar; Pársi; 47	2,800
56	Bombay Samáchár	Do.	Do.	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 34.	4,000
57	Broach Mitră	Broach	Weekly	Mahashankar Lallubhai Bhat; Hindu (Gujaráti Bráhman); 34.	700
58	Broach Samáchár	Do.	Do.	Ardeshar Dinsha Gándhi; Pársi; 45	500
59	Deshi Mitră	Surat	Do.	Káshidás Bhagvándás; Hindu (Káchis, *i.e.*, a vegetable seller); 44.	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARÁTI—*continued.*				
60	Din Mani	Broach	Weekly	Nathálál Rangildás Surti; Hindu (Káyastha Bania); 25.	125
61	Fursad	Bombay	Monthly	Bomanji Navroji Kábráji; Pársi; 44	600
62	Gap Sap	Do.	Fortnightly	Perozsháh Jehángir Murzbán; Pársi; 27	425
63	Hitechchhu	Ahmedabad	Do.	Kálidás Ghelábhai; Hindu (Shrávak Bania); 43.	400
64	Jain	Do.	Weekly	Bhagu Fatechand; Hindu (Visa Porvad Shrávak Vania); 30.	900
65	Jám-e-Jahánooma	Bombay	Do.	Ratanshaw Frámji Achária; Parsi; 28	1,000
66	Kaira Vartamán	Kaira	Do.	Kahandás Fulchand; Hindu (Desha Porvad Shrávak Bania); 55.	100
67	Káthiáwádno Himáyati	Ahmedabad	Do.	Joshi Chhaganlál Sunderji; Hindu (Bráhman); 44.	500
68	Mahi Kántha Gazette	Sádra	Do.	Motilal Chhotalal; Hindu (Audich Tolakia Bráhman); 40.	...
69	Navsári Prakásh	Navsári	Do.	Rustamji Jámáspji; Pársi; 55	800
70	Nure Elam	Bombay	Monthly	Nasarwánji Hirjibhai Patel; Pársi; 37	600
71	Nyáyadarshak	Ahmedabad	Fortnightly	Gatálál Mansukh; Hindu (Visashrimáli Shrávak Bania); 35.	200
72	Praja Mitră	Karáchi	Bi-weekly	Narbyshankar Jagjivan; Hindu (Bráhman); 34.	275
73	Praja Pokár	Surat	Weekly	Hormasji Jamsedji; Pársi; 44	400
74	Prakásh and Gadgadát	Bombay	Do.	Nagindas Mancharam; Hindu (Deshagharola Bania); 37.	500
75	Punch Dand	Do.	Do.	Jamnádás Bhagvándás; Hindu (Surti Bania); 42.	700
76	Samsher Bahádur	Ahmedabad	Do.	Saváibhái Ráichand; Hindu (Shrávak Bania); 61.	200
77	Sánj Vartamán	Bombay	Daily	Messrs. Ardeshir & Co. Partners being— (1) Ardeshir Byrámji Patel, J. P.; Pársi; 48. (2) Rustamji Nasarwanji Vatcha Gandi; Pársi; 37. (3) Ardeshir Pestonji Contractor; Pársi; 35.	2,500
78	Sind Vartamán	Karáchi	Weekly	Devkan Devchand; Hindu (Cutchi Hallai)	250
79	Stri Bodh	Do.	Monthly	Kaikhasru Navroji Kábráji, J.P.; Pársi; 60	400
80	Surat Akhbár	Surat	Weekly	Phirozsháh Edalji Patel; Pársi; 48	300
81	Svadesh Bandhu	Mahudha	Do.	Anopsi Máneklál Visashrimáli; Hindu (Bania); 35.	175
82	Vishvadarshan	Kaira	Do.	Sadáshiv Pándurang Mávlikar; Hindu (Deccani Bráhman); 36.	1,487
	HINDI.				
83	Pandit	Poona	Weekly	Govindrao Gangárám Wánwe; Hindu (Wanjári); 41; and Tarabai, wife of the above; 30.	200
84	Shri Venkateshvar Samáchár.	Bombay	Do.	Pandit Lajya Rámji Sharma; Hindu (Nágar Bráhman); 38.	6,200
	KÁNARESE.				
85	Digvijaya	Gadag	Weekly	Shankrapa Gadiappa Basrimarad; Hindu (Devang, Lingáyat); 36.	125
86	Hubli Patră	Hubli	Do.	Mahádeo Shridhar Kalkoti; Hindu (Deshasth Bráhman); 32.	200
87	Karnátak Vritta	Dhárwár	Do	(1) Shivrám Mahádev Khánolkar; Hindu (Karháda Bráhman); 33. (2) Annácharya Bálácharya Hoskeri; Hindu (Deshasth Bráhman); 34.	800
88	Lokă Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 40.	150
89	Loka Mitră	Haveri (Dhárwár).	Do.	Gundo Nelgire Nádgir; Hindu (Deshasth Bráhman); 27.	150
90	Rájahansa	Dhárwár	Do.	Kamalashankar Divakar Jathár; Hindu (Karháda Bráhman); 40.	
91	Rasik Ranjini	Gadag	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 40.	

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI.				
92	Arunodaya	Thána	Weekly	Káshináth Vishnu Phadke; Hindu (Chitpáwan Bráhman); 59.	300
93	A'ryávart	Dhulia	Do.	Keshav Vaman Joshi; Hindu (Deshasth Bráhman); 30.	200
94	Bakul	Ratnágiri	Do.	Hari Dharmáji Gándhi; Hindu (Váni); 27	400
95	Belgaum Samáchár	Belgaum	Do.	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 40.	325
96	Bhu't	Bombay	Monthly	Anandrao Rámchandra Dharadhar; Hindu (Pathare Prabhu); 42.	1,000
97	Chandanshu	Tásgaon	Weekly	Rámchandra Vináyak Kulkarni; Hindu (Deshasth Bráhman); 37.	25
98	Chandrakánt	Chikodi	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 38.	80
99	Chandrodaya	Chiplun	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 37.	250
100	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 41.	600
101	Chitragupta	Karád	Do.	Jagannáth Báláji Sapre; Hindu (Karháda Bráhman); 38.	100
102	Dakshin Vritta	Kolhápur	Do.	Sadáshiv Vithal Párasnavis; Hindu (Chándraseniya Káyastha Prabhu); 66.	150
103	Deshakálavartamán	Erandol	Do.	Mahádev Pándurang Kawathalkar; Hindu (Deshasth Bráhman); 39.	180
104	Dharwár Vritta	Dharwár	Do.	Ráo Sáheb Antáji Rámchandra Joglekar; Hindu (Chitpáwan Bráhman); 55.	800
105	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sárasvat Bráhman); 38.	250
106	Hindu Punch	Thána	Do.	Shridhar Váman Sáthaye; Hindu (Chitpáwan Bráhman); 39.	800
107	Jagadádarsh	Ahmednagar	Do.	Káshináth Bahiráv Limaye; Hindu (Chitpáwan Bráhman); 50.	100
108	Jagadhitechchhu	Poona	Do.	Ráoji Shridhar Gondhalekar; Hindu (Chitpáwan Bráhman); 73.	2,200
109	Jagatsamáchár	Thána	Do.	Trimbak A'báji Ráje; Hindu (Káyasth Prabhu); 39.	400
110	Kál	Poona	Do.	Shivrám Mahádev Paránjpe, M.A.; Hindu (Chitpáwan Bráhman); 36.	5,400
111	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman; 44.	375
112	Karmanuk	Poona	Do.	Hari Náráyan Apte, B.A.; Hindu (Chitpáwan Bráhman); 36.	3,500
113	Keral Kokil	Bombay	Monthly	Krishnáji Náráyan Athle; Hindu (Karháda Bráhman); 48.	2,000
114	Kesari	Poona	Weekly	Bál Gangádhar Tilak, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 46.	14,000
115	Khándesh Chitragupta	Dhulia	Do.	Bháu Ráoji Sindekar; Hindu (Deshasth Bráhman); 25.	300
116	Khándesh Vaibhav	Do.	Do.	Balwant Janárdan Karandikar; Hindu (Chitpáwan Bráhman); 52.	500
117	Lokamata	Vengurla	Do.	Rámkrishna Gopál Pandit; Hindu (Gaud Bráhman); 26.	150
118	Mahárástra Vritta	Sátára	Do.	Pándurang Bábáji Bhosley; Hindu (Marátha); 38.	150
119	Moda Vritta	Wái	Do.	Káshináth Váman Lele; Hindu (Chitpáwan Bráhman); 48.	500—900
120	Mumbai Vaibhav	Bombay	Daily	Ganesh Keshav Karandikar; Hindu (Chitpáwan Bráhman); 42.	1,600
121	Mumbai Vaibhav	Do.	Weekly	Do. do.	1,250
122	Nagar Samáchár	Ahmednagar	Do.	Narsappa Abanna; Hindu (Fulmali); 45	100
123	Násik Vritta	Násik	Do.	Yashvant Hari Kále; Hindu (Chitpáwan Bráhman); 27.	450
124	Nipáni Vaibhav	Nipáni	Do.	Vishnu Rámchandra Vijápurkar; Hindu (Deshastha Bráhman); 49.	83
125	Nyáy Sindhu	Ahmednagar	Do.	Wáman Shridhar Kukde; Hindu (Deshasth Bráhman); 30.	300
126	Pandhari Bhushan	Pandharpur	Do.	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 32	150
127	Pandhari Mitrá	Do.	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 40.	100

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*continued.*				
128	Poona Vaibhav	Vadgaon	Weekly	Ganesh Mahádev Kelkar; Hindu (Chitpáwan Bráhman); 37.	500
129	Prabodh Chandrika	Jalgaon	Do.	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 38.	200
130	Prabodh Ratna	Bársi	Monthly	Párling Prabhu Aya; Hindu (Jangam); 51	75
131	Pratod	Islámpur	Weekly	Rámchandra Náráyan Kashalkar; Hindu (Karháda Bráhman); 43.	300
132	Rághav Bhushan	Yeola	Do.	Gulábsing Bhagirath; Hindu (Pardeshi); 41	80
133	Satya Mitră	Málegaon	Do.	Bálchand Hiráchand; Hindu (Gujaráti Jain); 35.	175
134	Satya Sadan	Alibág	Do.	......	...
135	Satyă Shodhak	Ratnágiri	Do.	Hari Náráyan Limaye; Hindu (Chitpáwan Bráhman); 57.	850
136	Sháhu Vijay	Do.	Do.	Gopál Vithal Mantri; Hindu (Sárasvat Bráhman); 29.	500
137	Sholápur Samáchár	Sholápur	Do.	Narsappa Abanna; Hindu (Kámáti); 44	375
138	Shrigonda Vritta	Shrigonda	Do.	Bálábhai Jánubhai; Muhammadan (Shaikh); 42.	100
139	Shri Sháhu	Sátára	Do.	Váman Hari Dhavle; Hindu (Deshastha Bráhman); 22.	100
140	Shubh Suchak	Do.	Do.	Vishnu Náráyan Chitale; Hindu (Chitpáwan Bráhman); 30.	150
141	Sumant	Karád	Do.	Mahádev Dámodar Kulkarni; Hindu (Deshastha Bráhman); 33.	200
142	Sudarshan	Ahmednagar	Do.	Nilkantha Shankar Chitale; Hindu (Chitpáwan Bráhman); 36.	400
143	Sudhákar	Pen	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 43.	400
144	Udyamotkarsh	Bombay	Do.	Ganesh Náráyan Joshi; Hindu (Deshastha Bráhman); 30.	600
145	Vártádarsh	Málvan	Do.	Pundalik Appáji Nitkar; Hindu (Bhandári); 24.	150
146	Vidya Vilás	Kolhápur	Do.	Shankar Raghunáth Gokhale; Hindu (Chitpáwan Bráhman); 48.	600
147	Vidyárthi	Nandurbár	Do.	Sadáshiv Váman Maráthe; Hindu (Chitpáwan Bráhman); 25.	500
148	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunáth Moramkar; Hindu (Gaud Sáraswat Bráhman).	600
149	Vrittasár	Wái	Weekly	Lakshman Mahádev Vaidya; Hindu (Chitpáwan Bráhman); 51.	250
150	Vritta Sudha	Sátára	Do.	Laxman Váman Khatávkár; Hindu (Deshasth Bráhman); 38.	100
151	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 37.	400
	SINDI.				
152	Khairkháh Sind	Karáchi	Weekly	Dharmsing Tahilsing; Hindu (Amil); 29	500
153	Muin-ul-Islám	Do.	Do.	Mirza Mahomed Sidikkhan; Muhammadan; 65.	...
154	Sind Sudhár	Do.	Do.	Khánchand Rahumal; Hindu (Amil); 36	500
155	Sookree	Do.	Do.	Jhamatmal Lálchand; Hindu (Bania); 42	400
	URDU.				
156	Ajaibat-i-Bambai	Bombay	Monthly	Mahamad Ali Anvar Ali; Muhammadan (Sunni); 32.	1,000
157	Akhbár Aftab Gazette	Do.	Weekly	Munshi Mirzali walad Munshi Inayatali; Muhammadan (Mogul); 42.	500
158	Bombay Punch Bahádur	Do.	Do.	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	1,500
159	Habibul Akhbár	Do.	Do.	......	...
160	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrakh; Muhammadan; 49.	400
161	Tejaráti Gazette	Do.	Monthly	......	...
	MARA'THI AND KA'NARESE.				
162	Chandrika	Bágalkot	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman, Smárta); 30.	150
163	Siddheshvar	Do.	Do.	Parashrám Shiváji Powár; Hindu (Marátha); 43.	125

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI AND URDU.				
164	Champávati	Bid (Hyderabad, Deccan).	Weekly	Krishnarao Trimbakrao Rájurkar; Hindu (Bráhman); 35.	150
165	Gulbarga Samáchár ...	Gulbarga ...	Do.	Parashrám Govind Bodus; Hindu (Bráhman); 44.	350
	MARA'THI AND SANSKRIT.				
166	Bramhodaya	Kolhápur ...	Weekly	Náráyan Vithal Hardikar; Hindu (Karháda Bráhman).	450
	PORTUGUESE-KONKANI.				
167	A Luz	Bombay... ...	Weekly... ...	Anton Fernandes; Goanese; 23	700

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor, are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	URDU.				
161A	Tohfa-i-Deccan ...	Poona... ...	Weekly ...	Shaik Abdulla Shaik Mahomed; Muhammadan (Shaik); 35.	200

1. The Editor of No. 134 is Ráoji Hari Athavle; Hindu (Chitpáwan Bráhman); and the circulation of the paper is 200.

2. The Editor of No. 159 is Hakim Muhammad Amin walad Abdur Rahman; Muhammadan; age 25; and the circulation of the paper is 500.

3. The Editor of No. 161 is Muhammad Abdullah *alias* Meher Muhammad bin Gulam Gaws; Muhammadan; age 25; and the circulation of the paper is 500.

Politics and the Public Administration.

Account of a secret society called "Young Italy" founded by Mazzini.
Kál (110), 25th Dec.

1. By way of diversion from other important subjects, we propose to lay before our readers a brief account of a secret society founded in Italy by Joseph Mazzini, the Italian patriot. He originally belonged to another secret society, but finding that its methods of work were slow and being convinced that these were not calculated to secure the independence of Italy, he founded a new society called "Young Italy" and carefully framed its constitution so as to secure the goal he had set before himself, *viz.*, the emancipation of Italy. He desired that the members of his society should make the emancipation of their motherland their ruling aim in life, and that they should all fight earnestly and unitedly under the society's flag for bringing about a political revolution in Italy. The members of the society were first to educate their compatriots to appreciate its aims with a view to induce them to rally round its standard. They were to make the Italians realise the necessity for rising in arms against the established Government if they wished to realise their goal of a united Italy. They were not to depend upon the help of others for attaining this goal and they were clearly to recognise that to achieve their object it was necessary to implant the desire for independence in the mind of each individual Italian. If the entire population were to be actuated by such a desire, the realisation of the society's goal was assured. It was above all necessary for the Italians to learn the tactics of guerilla warfare with a view to deliver their country from the fetters of foreign rule. The advantage of this kind of warfare lies in the fact that scattered fighting units can successfully meet a large disciplined force. Experience has shown that guerilla bands can hold their own before large armies, and that they potentially form the nucleus of the standing army of the nation that is in embryo. Mazzini has laid down certain detailed instructions which guerilla bands are expected to follow. The paper next proceeds to describe the tactics whereby guerilla bands can intercept the convoys and supplies of a large standing army opposed to them and in other ways inflict damage upon it, and gives the form of oath which the members of "Young Italy" were required to take before joining the society. It winds up with the observation that Mazzini's patriotic efforts, though they did not bear immediate fruit, were largely instrumental in inaugurating the era of prosperity which dawned upon Italy shortly afterwards.

Causes of the physical degeneration of the people of India.
Kesari (104), 22nd Dec.

2. In the course of a contributed article the *Kesari* writes:—In our last article we maintained that two important causes of the physical degeneration of the people of India are the want of proper scope for employment to the people in the higher ranks of the public service and particularly of the army and the demartialisation of the people consequent on their being deprived of the privilege of carrying arms. Let us see to-day how far and in what manner it is possible to counteract the evils resulting from the above causes. It is useless for the people to wait idly till such time as our rulers are pleased to modify their present policy under which we are excluded from all higher posts in the army and are not allowed to carry arms. No amount of public agitation will, we think, induce Government to change their policy. We must, therefore, rely upon our own unaided efforts. We should try to develop those manly qualities in us which are found essential in a soldier, *viz.*, courage, endurance, self-respect, indifference to life, etc. If we are not allowed to fight the country's battles, we must content ourselves with gymnastic sports and tournaments. We should also take part in national celebrations like the Shivaji and the Ganpati festivals and in movements like the Indian National Congress. It is further incumbent upon us to develop among ourselves a taste for gymnastic sports and to combine physical education with intellectual education. Each important village should have a public gymnasium fully equipped with the necessary apparatus for all forms of physical exercise. Scholarships should be awarded in public schools for proficiency in athletics. The suggestion thrown out by an educated Bengali lady for the holding of Olympic games in connection with the Congress is also

deserving of consideration. But lest this may needlessly excite the suspicion of Government, we must be content with less ostentatious methods of attaining our object. Let us teach self-respect to our boys by implanting in their minds from early life an aversion to public service on petty salaries and let us encourage them instead to go to other countries for purposes of trade or colonisation. Let us stimulate their love of enterprise and independence by laying before them the examples of such enterprising voyagers and travellers as Drake and Hawkins, Livingston and Mungo Park. They will, in trying to follow the examples of these men, have to endure hardships and privations, but they must be taught to disregard these for the sake of their country. It is the duty of Native Chiefs to encourage manly sports by offering rewards to those who excel in them. Those who are privileged to carry arms should endeavour to acquire proficiency in shooting and, if possible, join Volunteer Corps.

Prospect of Lancashire merchants taking up the cultivation of cotton-growing lands in India.

Vyápári (151), 20th Dec.; *Arunodaya* (92), 20th Dec.

3. The problem of the future condition of the Indian cultivator is exercising the brains of thoughtful men both here and in England, and many remedies for improving his condition have hitherto been proposed, such as the introduction of a system of permanent settlement, reduction of land assessments, inauguration of agricultural banks, etc. Under these circumstances, it is very surprising that an English journal should put forward the suggestion that the mill-owners of Lancashire, in order to make themselves independent of America in the matter of the cotton supply, should take the cotton-growing industry in India into their own hands just as some European Companies have well-nigh wrested the sugar industry in Java from the hands of the natives. Now, has any one thought what the condition of the Indian cultivator would be if the above suggestion were carried into effect? The appropriation by Europeans of the best lands in Southern India for the growth of tea and coffee has already entailed numerous hardships upon the Indian rayat. If the cotton-growing lands were also to pass into the possession of Europeans, he would be reduced to a miserable plight, indeed! As the land in India is already found to be insufficient to support the native population, it would be the height of selfishness on the part of the cotton kings of Lancashire to appropriate the best cotton-growing lands in India for growing the staple of their industry. [The *Arunodaya* writes in a similar strain.]

Success of General Delarey's mission in India.

Jám-e-Jamshed (23), 24th Dec.; Eng. cols.

4. "General Delarey must be acknowledged to have rendered an important service both to the Boers and the British Government by undertaking his mission of conciliation to India. The return of so many hundreds of Boer recalcitrants to South Africa, after the terrible decimation which occurred during the War, will be a relief to the conquered community; and the British Government themselves will not feel a little grateful to the General for having tried to take so many Boer irreconcileables out of their hands and trying to convert them into self-supporting units of a country, which needs population to set it on its legs again. The fact that there were still so many Boer prisoners on the hands of the Government was calculated to keep the embers of irritation and dissatisfaction still smouldering in South Africa. It was altogether a happy idea which prompted General Delarey to come out to India and reconcile his recalcitrant fellow-countrymen to the new situation, and to persuade them to return to their native land and strive for the furtherance of its prosperity under the ægis of British rule."

Grievances of Indians in the Transvaal.

Jám-e-Jamshed (23), 24th Dec., Eng. cols.

5. "The Transvaal Legislative Council has decided to appoint a Commission to enquire into the whole question of Asiatic trading. What does this new move presage? Is it to be the precursor of fresh statutory disabilities on the Indians in obedience to the dictates of the white settlers, who have raised so much storm against the granting of unconditional licenses to certain Indian traders, or is the Commission appointed to show to the dominant race that Asiatic trading has not worn, as yet, such a menacing aspect in the South African Colonies as to make them tremble about their future in consequence of a moderate relaxation of the

harsh and cruel laws and regulations, which have been put into force against the Asiatics in recent years? Above all, how is this new Commission to be composed? Will it have a due proportion of Indians and other Asiatics on it, or is it to be mainly composed of the representatives of the white colonists, and is the Commission to be made a fresh instrument for perpetuating the un-English legislation that has been forged in the past? It may be that the Transvaal Government, taken aback by the recent anti-Indian demonstrations, have thought it prudent to beat a retreat and have found a Commission to be the most convenient method of shelving any contemplated remedial legislation in the interest of the Indians."

Thibetan expedition.
Mahrátta (9), 20th Dec; *Kál* (110), 25th Dec.; *Dhárwár Vritta* (104), 24th Dec.

6. "Thibet is undoubtedly nearer India than Persia is. But the Thibetan expedition arranged by Lord Curzon is a no less flagrant instance of the foreign policy of the Viceroy than his visit to the Persian Gulf. In the case of the latter the purpose was simply to make a demonstration of the prestige and naval glory of the British Government. But the purpose of the Thibetan expedition is distinctly aggressive. It is a purpose of territorial aggrandisement in the name of the enforcement of commercial treaty rights. The expedition has been variously explained. But the official and non-official spokesmen on the subject unluckily fail to remember that in the multitude of explanations lies the proof of dishonesty. And how various have been these explanations! One set of apologists have invented the excuse of the breach of treaty rights on the part of the Thibetan Government, though it is not clear how these rights were allowed to lie dormant so long and how they should have suddenly risen to the fore-front of their own accord. The other and the more correct explanation is that Russia has succeeded in making advances of friendship to the Lama, but that the Russian being not so near as the Indian frontier, what seems to be lost in time may yet be gained by the advantage of a shorter distance. There is practically to be a race between the Russian and the British Governments to reach Lhasa; and though Russia has had a start, yet a British Mission, if accompanied by a strong military escort, may force its way to the Thibetan capital long before a Russian Mission could reach the Thibetan border. It is, therefore, clearly a political move more in the interest of Imperialism than in that of any commercial benefit to India. But it is very amusing to see the hundred and one pretexts by which an advance on Thibet is being sought to be justified so that everything else should be forgotten in the enthusiasm of the moment. But we can clearly see that the position and resources of India are being utilised for the ends of territorial aggrandisement and for the benefit of Great Britain." [The *Kál* makes adverse comments on the Thibetan expedition and ironically remarks that the Thibetans seem to be very anxious to become the slaves of Great Britain as they are reported to be willingly supplying provisions and animals for transport to the British troops. The *Dhárwár Vritta* observes that the British expedition into Thibet will in no way benefit India, but only throw an unnecessary burden on the Indian exchequer.]

Chikitsak (100), 16th Dec.

7. Besides the ostensible reasons for the advance of a British expeditionary force into Thibet, such as securing an excellent sanitarium and providing new means for the support of the growing population of India, there is the political plea, *viz.*, the apprehension that Russia, which has had an eye on Thibet for a long time past, would sooner or later take possession of the whole country. It is perhaps for the purpose of forestalling Russia in this respect that Colonel Younghusband has been sent to Thibet with a well-equipped force. If the Lama offers no resistance, the object of the expedition will be attained without firing a single shot. But if he obstinately refuses to agree to the conditions proposed by the British Government, the latter will not fail to plant their flag on the fortress of Lhasa by force. Lord Curzon is at the same time engaged in winning over the tribes on the Persian Gulf to his side by the use of honeyed words and a pompous display of British arms. It appears from this that Lord Curzon's tenure of office was extended simply for the purpose of enabling him to carry out the above policy. Lord Curzon is equally adept in deceiving foreigners by pretended servility and in plundering the Indian Chiefs.

Kesari (114), 22nd Dec.

8. Lord Curzon has set the seal of secrecy upon the doings and movements of the Thibet expedition, and all the information on the subject that is allowed to be made public is supplied from time to time by means of press *communiques* issued at Calcutta. It is said that the reason for observing such secrecy is that the spies of the Thibetan Government have arrived in Calcutta, and that it is undesirable that they should obtain information about the movements of the British expedition. But how can these spies send information obtained in Calcutta about the movements of the expedition to Lhasa before the arrival of the British expedition there? We think Lord Curzon's object in witholding all information on the subject from the public is to prevent harsh and adverse criticism in the public press in England on his Thibetan policy. The expedition has already crossed the Himálayas and arrived in Thibetan territory. As it is fully equipped with ammunition and supplies which will last it for eight or nine months, we are afraid it will settle in Thibet permanently. The possibility of the establishment of British ascendancy in Thibet has already set some Russian papers thinking about Russia's reply to this diplomatic move on the part of Great Britain. The *Novo Vremya* suggests that Russia will do well to threaten the vulnerable points on the Indian frontier, because such a move on her part will, it thinks, induce Great Britain to withdraw her garrison from Thibet.

Lord Curzon's Gulf tour.
Phœnix (11), 19th Dec.; *Kalpataru* (111), 20th Dec.

9. "The Persian Gulf tour of Lord Curzon, which has been in the world's mouth and thought for days and has furnished a theme for innumerable newspaper comments, has at last come to an end. And are we any the better for all the expense and trouble which it has entailed? We are told that Lord Curzon's firm but by no means menacing speeches to the tribesmen and their leaders have brought home to their minds in the clearest manner possible that though Great Britain might not show her hand much too prominently in the Persian Gulf, she continues to be the predominant power in those regions and means to resist to the best of her power anything savouring of the nature of foreign aggression in that quarter. But beyond the merest assertion—and that made by Great Britain's representatives themselves—what other proofs have we in support of this fact? Have the men to whom Lord Curzon has lately been speaking shown any signs of acquiescing in the claims put forward by His Excellency? Has Persia or Turkey, both of whom have pretensions in that quarter, shown any indications of acknowledging Great Britain's supremacy in the Persian Gulf? These are rather inconvenient questions, but they are sure to suggest themselves to every sensible mind." [The *Kalpataru* writes in a somewhat similar strain].

Revival of village *Panchayats* in India.
Voice of India (16), 26th Dec.

10. Mr. Malabari writes in the *Voice of India*:—"In another column will be found a letter fram Sir Edward Buck on the proposed revival of village *Panchayats*, wherever this is practicable, in India. It is the most noteworthy contribution yet received on the subject, coming from the veteran Civilian whom Lord Dufferin complimented as the only man of genius he had met with in the Service. Sir Edward puts the case more lucidly than the Government of India, tracing the history of the question to its source and indicating how far it is still open to Government to act and how far the door to effective action may be taken as closed......... The cordial thanks of the country are due to Sir Edward Buck for his clear and candid exposition of the subject. He has shown how much of the wrong done to our peasantry is due to the blundering of the earlier British administrators of India. So far we must hold the Government responsible for the deterioration of corporate life in our villages. And since Government have the courage of acknowledging this, why will they not show similar courage in trying to undo the wrong? This question of reviving the village *Panchayats* seems bound up with the whole problem of Indian Rural Economy. The question will have become finally closed before another generation has succeeded our own. The disintegration of rural independence will then have become almost complete. As it is, we hear, on all hands, of villages being deserted, the population drifting aimlessly towards towns and cities, to be

absorbed by the Molochs of industrialism, mendicancy and vagabondage. The result of this, in a purely agricultural country, is something fearful to contemplate."

The Indian National Congress.

Gujaráti (19), 20th Dec.; *Bombay Samáchár* (56), 24th Dec.

11. The *Gujaráti* writes a very eulogistic review of the work done by the Congress during the last 18 years and observes :—The Congress has succeeded in securing valuable political rights for natives and in preparing the ground for self-government in the country. The Congress barge is slowly but steadily making headway, though steering amidst numerous rocks and shoals. From the days of Lord Dufferin persistent attempts have been made by the official class to set back the clock of political progress in the country. The Universities Bill is the latest and not the least significant illustration of this tendency. But it is gratifying to contemplate that the Congress has outlived such official hostility and a number of other discouraging circumstances. In this constant conflict of rights and interests between the Government and the public, victory must in the long run assuredly rest with the latter. If Indians will but put their shoulders to the wheel and exert themselves to the best of their ability in promoting the cause of the Congress they will ere long reach the goal they have set before themselves. [The *Bombay Samáchár* takes a similar review of the work of the Congress and states that the existence of the movement is justified by its varied achievements, among the latest of which the paper enumerates the appointment of the Irrigation and the Police Commissions, encouragement by Government of indigenous industries, reduction of the salt tax, enhancement of the minimum limit of taxable income and abandonment by the Government in England of the proposal to throw upon India the charges of a portion of the cost of the South African garrison. The paper welcomes the co-operation of Government and of Native Chiefs in the Industrial Exhibition held under the auspices of the Congress and observes that the enthusiasm with which the Congress leaders have laboured to make the Exhibition a success effectively disposes of the two principal charges commonly brought against the Congress, *viz.*, that it goes to work on unpractical lines and that its aim is to promote class interests instead of striving for the welfare of the masses. The paper winds up with a warm tribute of praise to Mr. Dadabhai Navroji, Sir William Wedderburn and Mr. A. O. Hume for their earnest and disinterested efforts on behalf of the Congress.] [Elsewhere the paper publishes a contributed article in which the writer dwells on the benefits which the Congress has conferred upon the people of India, deplores the aloofness of the Parsis from the movement, and exhorts the members of the Zoroastrian community to extend to it their cordial support and sympathy.]

Hyderabad Journal (4), 23rd Dec.

12. "This year's Congress bids fair to be a magnificent success. The way in which the Reception Committee have done their work shows that they have taken in the situation properly.......... The first resolution proposed to be placed before the Congress is about its constitution and aims at limiting the number of delegates and provides for the appointment of two paid Assistant Secretaries. This may be taken to mean a movement for the revival of the Standing Congress Committee. Besides this there are 10 other resolutions, all of which affect the general population of India, whether Hindu, Muhammadan, Parsi or Christian. We wish all our fellow-countrymen eschewed their minor differences and showed a united front as regards questions which affect all alike."

Lord Lamington, Governor of Bombay.

Gujarát Mitra (20), 20th Dec., Eng. cols.

13. "We wish Lord Lamington a happy and progressive administration and trust that the Presidency may enter upon an era of unbroken peace and happiness during his *regime*. His Excellency no doubt enters upon his high office under happy auspices. Famine no longer adds to the anxieties of the Government, and the people of the Presidency are gradually emerging out of the slough of despond and are looking forward hopefully to the future. And we might be permitted to hope with

His Excellency that the ravages of plague will be still further reduced. Lord Lamington's rule in Queensland is pronounced to have been on the whole a successful one.......... The address of the Bombay Municipal Corporation to which His Excellency made a brief response did not fail to elicit from His Excellency an encouraging reply, which denotes that His Lordship is anxious to consider and decide everything for himself on its merits......... The assurance that His Lordship is anxious 'to work in sympathy with all those who take up duties on behalf of their fellowmen' is welcome, and we sincerely share with His Excellency the prayer with which he concluded his reply that a full measure of prosperity may be in store for all who dwell within the Presidency, and that the noble city of Bombay may ever take its rank amongst the foremost cities of the world."

Praja Bandhu (27), 20th Dec., Eng. cols.

14. "We desire to accord on behalf of the people of Gujarát a very hearty welcome to Lord Lamington, the new Governor of our Presidency, who assumed charge of his exalted office on Saturday before last. In pursuance of a time-honoured custom, His Excellency was presented with an address of welcome by the Municipal Corporation of the city of Bombay immediately after he set his foot on Indian soil.......... In the course of his reply the new Governor promised to follow in the footsteps of Lord Northcote. It will be remembered that a little before Lord Northcote left the shores of India, His Lordship declared that he was sorry he was not able to take the public into his confidence to the extent he desired. This confession, though candid, was quite useless for all practical purposes, inasmuch as the mistake was found out too late. We hope, however, the new Governor will not repeat this mistake, but try to take the people into his confidence as far as possible from the beginning of his career. It is satisfactory to note that His Excellency comes in our midst with fairly good credentials, inasmuch as his stewardship of Queensland in Australia is declared to have been successful....... We only hope that His Excellency Lord Lamington will be able to hold the balance even between the several races in this Presidency and solve in a statesmanlike manner the several important questions coming up before him from time to time with the help and co-operation of non-official leaders."

Lord Lamington's reply to the address presented by the Bombay Municipal Corporation.

Kalpataru (111) and *Moda Vritta* (119), 20th Dec.

15. In reply to the address presented by the Bombay Municipal Corporation to Lord Lamington on his arrival at Bombay, His Lordship gave an assurance that he would follow in the footsteps of Lord Northcote. In his private life Lord Northcote was a perfect gentleman full of generous sympathies and in many respects far superior to the present sweet-tongued Viceroy. But we are sorry to say that he was sadly wanting in many qualities that constitute an ideal ruler. By allowing himself to be blindly guided by his official subordinates he lost sight of the object of the salutary system under which independent Governors are sent out to India. We hope that Lord Lamington will not forget this important fact or indulge in useless panegyrics on his predecessors.

Lord Lamington and public education in the Presidency.

Jám-e-Jamshed (23), 24th Dec.

16. Lord Lamington's first made his public appearance at the prize distribution ceremony of the Scottish Orphanage, Bombay. His Excellency made on the occasion a pithy speech in which he gave sound advice to the young pupils and particularly laid stress upon the manifold advantages of education. Lady Lamington also expressed a desire for the further spread of education in the Presidency while speaking at a similar gathering at the Town Hall last Friday. We are sincerely thankful to their Excellencies for their solicitude for educational progress, but may we be permitted to hope that the new Governor will do something practical and substantial during his *regime* with a view to promote such progress? At present, the proportion of the literate population in the Presidency does not exceed 2 per cent. What hope can there be for the rise and prosperity of a people the bulk of whom are steeped in ignorance? We hope Lord Lamington will try during his *regime* to secure from the Government of India

special additional grants for improving the state of education in the Presidency. We particularly desire to urge upon His Excellency the necessity of increasing the present paltry salaries of teachers in village primary schools.

The new Sheriff of Bombay.
Kaiser-i-Hind (24), 20th Dec., Eng. cols.

17. "It is not our practice to imitate our contemporaries in gushing compliments and conventional congratulations. It seems that the Honourable Mr. Ibrahim Rahimtoola has been the latest theme of such compliments and congratulations by reason of his appointment as Sheriff of Bombay! We wonder what may be the duties of the Sheriff in these days when the Government is sedulously piling the faggots for a funeral pile of our High Court. Is he nominated to assist the Government in its efforts to reduce British justice to the level of 'Gaikwadi' justice or 'Moglai' justice, as the oriental phrase goes? If not, what may be his other duties, which will either bring honour to Mr. Ibrahim or to the city he is supposed to represent? Or is he after all the lucky or unlucky recipient of an empty honour and an empty pocket, and if that be the case where may we ask is the *raison d'etre* of those gushing congratulations and hyperbolic compliments in which our contemporaries have indulged? We have a regard and esteem for our friend for his civic activity and we shall never be backward to give him due credit for it. But we think the shrievalty of Bombay to be an effete dignity which means nothing and which, in our opinion, is simply another way of demoralising good citizens. The less we hear in these days of 'honour' of this nebulous and worthless character, the better. We wonder why Mr. Ibrahim should have accepted it. A stronger man than he ought to have respectfully declined it with thanks."

Salaaming Europeans at the Meerut Cantonment.
Jain (14), 20th Dec.; *Prakásh and Gadgadát* (74), 20th Dec.

18. The *Paisa Akhbár* of Lahore states that every native residing in the Meerut Cantonment has to close his umbrella while passing by a European and to salute the latter on pain of being assaulted. If he rides on horseback, he has to dismount and pay a similar mark of respect to the whites. If the above report be true, we must say that the conduct of the whites is worse than that of the most despotic Muhammadan ruler, who swayed the destinies of India. Besides, the Muhammadan rulers of India oppressed only the Hindu population, but our present rulers oppress all subjects equally. No doubt the Indians are a conquered people, but it does not behove the whites to treat them with scant courtesy on that account. If the whites persist in treating natives as if they were no better than beasts, they will do harm to their own interests in the long run. Besides, the Bible regards all men as equals, being the creatures of the same Father in Heaven, and the whites can therefore be charged with violating a religious commandment in ill-treating natives. Even from the sordid standpoint of material interest, the whites should mete out better treatment to natives for their present behaviour is apt to evoke discontent among the ruled and to make the task of governing them a very difficult one. [The *Gadgadát* also comments on the subject in a sarcastic strain.]

Condition of cultivators in the Jávli Taluka (Sátára) and a request to the Collector of Sátára in the matter.
Maháráshtra Vritta (118), 21st Dec.

19. A correspondent of the *Mahárāshtra Vritta* says:—The rayats in the Jávli Taluka are at present in a miserable plight. Though there was a copious rainfall this year, the crops were destroyed by a blight and consequently the crop outturn was only eight annas in the rupee on an average. The Collector should, therefore, at once issue orders to the Mamlatdar of Jávli to the effect that the arrears of the *takávi* advances made to the rayats in the famine years should not be recovered from them by the attachment and sale of their cattle, but time should be granted to them for paying these arrears and also the current year's land revenue. If this is not done, the rayats would have to part with their cattle and other household belongings to meet the revenue demand. If the Collector does not take the above request into consideration, he will at least be pleased to place the matter before Government.

Damage done to crops by locusts in the Belgaum District.
Chikitsak (100), 23rd Dec.

20. The crops in the Belgaum District have been considerably damaged by locusts. In view of this it would be well if Government could be induced to grant remissions of a portion of the land revenue. But how is their attention to be drawn to the true state of things? It is primarily for the rayats to ask for remission of assessment by submitting petitions to Government. But as the belief that Government would not listen to their prayer has taken a firm hold of their minds, they do nothing but resign themselves to their fate. There are many eminent scientific men in the service of Government, who, if only they were encouraged by Government by the offer of a reward, would easily discover some remedy for the destruction of locusts. Is it not, therefore, surprising that Government should take no steps in the matter?

Complaints about the income tax assessments at Kapadvanj (Kaira).
Satyavakta (29), 19th Dec.

21. The Kapadvanj correspondent of the *Satyavakta* writes:—The public here are dissatisfied with the recent income tax assessments. Petty tradesmen whose annual income ranges from Rs. 200 to Rs. 300 have been assessed to pay a tax of Rs. 20. Appeals against the assessments are heard at Nadiád, and much inconvenience is thereby caused to the assessees. It remains to be seen to what extent the higher authorities are prepared to reduce the assessments in appeal. [The paper in its editorial columns makes general complaints about over-assessments and about the absence of a uniform procedure in levying the income tax. It also makes adverse comments on the alleged unsatisfactory manner in which appeals against income tax assessments are frequently disposed of.]

Comments on the decision in the suit for damages brought by Mr. J. M. Cursetji against the Secretary of State for India.
Voice of India (16), 26th Dec.

22. "The somewhat sensational case in which the Secretary of State for India in Council was sued for damages in consequence of defamatory statements alleged to be contained in an order of the Bombay Government, dismissing the plaintiff from service, has come to a close, at least so far as the Bombay Courts are concerned. Like other cases of the kind it has disclosed a curious state of the law. The Courts have interpreted a Victorian statute to mean that if a suit could be brought against the defunct East India Company it can now be brought against the Secretary of State for India in Council. It is bad enough that an ordinary subject of His Majesty should be expected to be able to fathom the abysmal depths of modern legal lore: it is worse that he should acquaint himself with ancient history. If, instead of referring us to the Company's days, the law would tell us that the Government of India may be treated as an ordinary corporation, the prerogatives of the Crown being withdrawn where they are not specially recognised by statute, persons aggrieved by the acts of Government would have an easier task before them. That the Crown can do no wrong is a maxim which, it is said, cannot be enforced in its logical fulness in India. But there does not seem to be any agreement among Judges as to whether the Crown can do an intentional or a malicious wrong and whether the immunity of the Crown is greater than that of an ordinary corporation for the action of its servants."

The Judicial Department in Sind.
Phœnix (11), 19th Dec.

23. "The Government ought to be more careful in making judicial appointments. It serves no good purpose to appoint raw and inexperienced Civilians to be Assistant and Joint Judges, for such appointments are extremely detrimental to the public interest and to the administration of justice. Sind has been very unfortunate in having such inexperienced and ignorant Civilians as Judges from time to time. It seems as if Government do not care whether the interests of litigants suffer or not at the hands of such Judges......... The Judicial Department is not like the Revenue Department, where young Civilians can be trained without any risk or detriment to anybody's interest, but, even in the Revenue Department, before a new Civilian is placed in charge of any Division, he has to receive

training for some time under a Collector and to pass examinations to be qualified for a higher post. Such a necessity in the case of a Civilian, who is to be entrusted with the duty of administering justice, is greater. This shows that the Government is not so mindful of the Judicial Department as of the Revenue Department......... The selection of some of the Joint Judges for the Karáchi District Court has not at all been happy. Government have been pitchforking young Civilians, who have had no previous opportunities of studying law nor any judicial training whatever.......... It is the bounden duty of the head of the Province and the Judicial Commissioner in Sind to see that raw and inexperienced youths are not sent to act as Joint and District Judges....... The Judicial Commissioner can, under these circumstances, suggest to Government the advisability of appointing legal practitioners of experience and ability and experienced First Class Subordinate Judges to be Assistant and Joint Judges if Government really wish that the administration of justice should not be reduced to a mere mockery."

Alleged Hindu monopoly of the Public Service in Sind.
Hyderabad Journal (4), 23rd Dec.

24. "We think it best in dealing with the *Al-Haq's* formidably long diatribe against the Hindu and the Amil to dispense with a preface of assertion and generalization, but to plunge into the serious work of meeting its statements and arguments in a fair and rational way. The *Al-Haq* says that the educational backwardness of the Muhammadans is due partly to the unsuitability of the system to Muhammadan ideas and requirements and partly to the wicked machinations of the dominant clique of Hindu employés......... Never was a more reckless statement made. The great Madressah at Karáchi has been in existence these 20 years. It has been very liberally patronised by the Government which has not only given money grants to it, but employed all its moral and other influence to attract pupils to it...... And yet what is the net result of all the expenditure of energy and of money? How many Matriculates has the Madressah turned out?......... The plain truth is that the *average* Muhammadan of to-day is almost hopelessly indolent and lethargic. For the wretched condition of the Sind Agriculturist, the *Al-Haq* blames the Hindu Judges, who are said to show partiality to the money-lenders through racial sympathy. This is another statement which we feel compelled to characterize as contemptible. With what a light heart do our Muhammadan brethren cast the most damaging reflections on the character of whole classes of officers. In Sind, so we are told, the Hindu Judges have sided with their co-religionists against the hated Moslem, but pray who is responsible for the embarrassment of the Deccan agriculturists? They are Hindus, their Sawkars are Hindus, and the Judges too are Hindus. Yet is not their condition even worse than that of the Sind agriculturists?......... It is held that Muhammadans even when having inferior academic qualifications possess other elements of fitness, which are calculated to enable them to carry on the duties of office as successfully as the Hindus. Hence if there are not many more Muhammadans in service than is the case, the cause is to be found in the cunning jealousy and unscrupulous methods of the Hindu or Amil cliques and not in any lack of capable men. Does not the *Al-Haq* know that even in the times of the Mirs, the administration was practically carried on by the much abused Amil? That is a most eloquent fact, eloquent of Hindu capacity and Moslem incapacity. We are speaking here only of the Sind Muhammadans."

Corruption in the Public Service in Sind.
Phœnix (11), 23rd Dec.

25. "Some time ago we commented upon the prevalence of corruption in Sind and complimented Mr. Cumine, the Commissioner, upon having made up his mind to deal a death blow, if possible, to this long-standing evil in the Province. If we mistake not, we pointed out distinctly then that the putting down of this evil depended more or less upon the heads of the various Departments. If they are painstaking and sincere in their desire to stop all corruption, the malpractices of their subordinates can be effectually checked in no time........... Our information was when we wrote last on this subject that enquiries were being made against some officials other than those already dealt with, and we hope that the criticism and comments made upon the action taken by him in the matter have not discouraged Mr. Cumine in the least. We know of several officials who have

practised corruption systematically and have amassed fortunes thereby......... If Mr. Cumine is anxious to unearth the misdoings of these men, he will have no difficulty in obtaining information from independent sources. While going to the press we are informed that the Commissioner has dispensed with the services of his own Mir Munshi, who is a Muhammadan, for neglect and misconduct. Thus it will appear that some of our contemporaries had misconstrued Mr. Cumine's action and were certainly wrong in charging him with showing partiality to Muhammadans."

A complaint about the management of an encumbered estate in Sind.
Al-Haq (46), 12th Dec.

26. "A doleful complaint reaches us from a respectable Jagirdar who has placed his estate No. 628 under the protection of the Manager, Sind Encumbered Estates, and we invite the attention of the Commissioner in Sind and Mr. Rieu to it. Here is what the woe-begone Jagirdar says:—(1) My estate has been under the management of the Department these two years, but I find no sign of improvement. On the contrary, I notice that cultivation has been neglected....... (2) On the 5th April last I submitted to the Deputy Manager papers relating to the time-honoured custom of recovering from the cultivators the Jagir dues....... Has any attention been paid to the matter? Did anybody care to see if the above dues were recovered from the cultivators before they were allowed to remove the produce? Were they asked to render any account? No. It seemed nobody's business to bother himself about it. The whole produce is allowed to be enjoyed by the cultivators. (3) These two years the Department has given not a pie to the estate-owner towards his maintenance. Whence shall he support himself and his family? What benefit has he derived by handing over his estate to the Manager? None whatever. On the contrary, the estate is going to ruin......... Under these circumstances, he is driven to bring to the notice of the Commissioner in Sind and of the Manager the actual state of things through the press, and to request that the Jagir dues be recovered from the cultivators at an early date and given to him as a maintenance allowance as he is quite hard up."

Appointments of Honorary Magistrates in Sind.
Phœnix (11), 23rd Dec.

27. "We do not approve of the policy of the authorities concerned in allowing Zamindars, unscrupulous and ignorant of law, to be invested with Magisterial powers or in other words to be appointed Honorary Magistrates. In the eyes of the local officials the Zamindar is generally looked upon as a man of oppressive instincts, and there have been not a few instances in which Zamindars have been dealt with by the authorities as the greatest criminals. Yet it is surprising that the Zamindars should be deemed fit to be invested with Magisterial powers. In large towns and cities oppression and tyranny are detected at once and can never be tolerated, but in the mofussil acts of oppression and tyranny are not soon brought to light. It is therefore highly dangerous that a Zamindar in the mofussil, who is so powerful otherwise, should, in addition to his extraordinary powers, be invested with Magisterial functions. Corruption is not the only thing which the authorities should do their level best to put down, but highhandedness, oppression, undue favouritism and eccentricities on the part of Government officials should also be put a stop to at once......... We hope the authorities concerned will lose no time in looking into the work of Honorary Magistrates more minutely and withdrawing their powers at once if there be even a shadow of suspicion as to their *boná fides* and the way they discharge their duties. So far as we know there are Honorary Magistrates in the Hyderabad District, and as Mr. Brendon, the Collector of Hyderabad, is reported to be attentive to public complaints we hope he will see that the powers conferred are not abused, and that undeserving Magistrates are not allowed to continue in the enjoyment of their powers....... In Karáchi we have already got an abundance of Magistrates, and the necessity for Honorary Magistrates does not at all exist."

Alleged want of a Magistrate at Kotri (Sind).
Sind Vartamán (78), 18th Dec.

28. The town of Kotri (Sind) has at present to do without a Magistrate. The Deputy Collector and the Mukhtyarkar are both on tour, and the permanent Head Munshi is on leave, while his substitute is not invested with Magisterial powers. It is little short of surprising that an important town like Kotri should be without a Magistrate even for a single day.

Legislation.

Official Secrets Bill.

Kaiser-i-Hind (24), 20th Dec., Eng. cols.

29. Under the heading "An ineffectual Viceregal Apologia" the *Kaiser-i-Hind* writes:—'Covered as the Official Secrets Bill has already been with the curses and execrations of all India, European and Native, the Viceroy had necessarily to pacify the people and allay their just indignation on his return to Calcutta. The pronouncement he made at Friday's meeting of the Viceregal Council with regard to what he considers to be the innocuous character of that hated Bill was no doubt deliberately couched in most assuaging language. His narration of the origin and history of the amending legislation may be accepted; but the question is why was there not sufficient care taken to see that the Bill was so drafted as to prevent the lava of criticism it has provoked? Surely the English of the measure has been interpreted all over the country to have but one meaning. The Viceroy could not lay the flattering unction to his soul and aver the opposite. It cannot be that all India is wrong in understanding the language of the abominable sections, and that the Viceroy and his advisers alone are correct. To invite the public to accept such an explanation is worse than useless. It is to aggravate the original inexcusable offence of commission. Then, if the object of the Government was so innocent and its intentions so harmless as the Viceroy has attempted to make out in his speech, why were these innocent intentions and objects not declared in the Statement of Objects and Reasons? Why did the Viceroy omit to make so obvious a declaration in September last at Simla? Surely commonsense, let alone the "statesmanship" which has been so clamantly accredited to His Lordship by his admirers, should have informed him that in a measure of this character an explanation was necessary. If, as he persistently avers, it is his policy to take the public into his confidence, why did he depart from that policy in this case? Severe criticism was passed on the measure soon after its introduction at Simla. Surely, that criticism could not have escaped the Viceroy's notice. Why then did he allow public indignation to grow and the motives of his Government to be impugned, when he should have been the first to fully and frankly explain the real object of the Bill?............ Under these circumstances, it is clear to us that the present Viceregal explanation does not fit in with the history and progress of the measure. It is a pure afterthought suggested by the scathing condemnation with which the Bill has been overwhelmed.'

Rást Goftár (28), 20th Dec., Eng. cols.

30. "Whensoever the Official Secrets Bill, which is now on the Legislative anvil, was prepared, and whatever its history, the fact is not to be gainsaid that it is a very objectionable measure, and that it needs radical amendments. The Viceroy's assurance that the leaking out of the report of the Railway Conference last year has had nothing to do with it, that quite other considerations than those which have been popularly supposed to have been the cause of it have prompted the Bill is, however, to be welcomed as tending to allay popular misapprehension and irritation. His Excellency has been also good enough to say that the utmost endeavour will be made to divest it of its more objectionable features. We welcome this as a pledge that, as far as Lord Curzon and his Government are concerned, no measure will be allowed to be added to the Statute Book which would jeopardise the personal liberty of the subjects and undermine those beneficent principles of British legislation which are at once the glory and the safeguard of the British Empire in India."

Oriental Review (10), 23rd Dec.

31. "Lord Curzon resents the suggestion that he and his Government have been actuated by something which was said or done at Delhi to bring forward the Official Secrets Bill. And we feel bound to accept the assurance and to express regret at the same time that criticism was not disarmed from the first by taking the public into confidence at the time the Bill was published. The opponents of the Bill have fully endorsed

the opinion of the Government that every precaution must be taken to prevent the leakage of official secrets as far as they refer to the defences of the Empire. The Honourable Mr. Gokhale, who was so vehement in his protest, was also careful to say that in a country like India naval and military secrets require to be protected, with even greater strictness than in England. Lord Curzon's Government cannot, therefore, doubt the willingness that exists, on the part of Indian politicians and publicists, to assist the Government in seeking to strengthen the existing law. It is in the matter of the attempt on the part of Government to extend its provisions to civil 'secrets' that the difference has arisen. But since Lord Curzon has been good enough to promise that the Bill will be divested of every objectionable feature before it is passed into law, one need not go further into the matter."

Voice of India (16), 26th Dec.

32. "Satisfactory as Lord Curzon's explanation of the origin of Mr. Arundel's Bill is, as far as it goes, it does not tell us why the Government considers the protection given to civil secrets by Section IV of the existing Act to be insufficient. The proposal to extend this protection has been considered to be one of the most unsatisfactory features of the Bill, and it is much to be desired that when the Bill comes up before the Council from the Select Committee, some light will be thrown on that obscure part of the measure."

Akhbar-e-Soudágar (55), 24th Dec., Eng. cols.

33. "Lord Curzon had, the other day, a rather elaborate defence to make of the conduct of his Government in regard to the Official Secrets Bill. His Excellency would seem to be more sinned against than sinning in the matter of this Bill. Long before he came to India, the Government of India had found certain amendments necessary, and it could be gathered from His Excellency's speech that were it not for him some very objectionable measure would have been put on the Indian Statute Book long ago. His Excellency's very able and dispassionate explanation makes two things clear. The first is that he is no enemy of the Press, and that he does not object to free and legitimate discussion of his own policy or of the measures of his Government. The second is that he is both ready and willing to make the Bill, which has not been either happily conceived or ably drafted, as innocuous a measure as he possibly can. On both the points the speech is to be cordially welcomed, and we are confident that the measure will emerge from the Select Committee in a shape which will meet with the unanimous approval of the whole Indian people."

Jám-e-Jamshed (23), 23rd Dec., Eng. cols.

34. "We should be the last to fail in our appreciation of the motives and intentions which prompted His Excellency the Viceroy at last Friday's meeting of the Imperial Legislative Council to give an explanation of the history and the objects of the Official Secrets Bill. But it would be sheer hypocrisy to say that we are satisfied by that statement, elaborate as it was, or that our fears have been at all lessened by it. The Viceroy has been, indeed, good enough to assure us that its defects would be remedied, and that 'a satisfactory measure can be placed upon the Statute Book, which need not strike terror into the heart of a single innocent person.' But we doubt very much if even so eminent and capable a Viceroy can bring about so complete a metamorphosis......... The Bill, to put it plainly, would become only acceptable when every clause which refers to the so-called civil secrets has been eliminated. Are Government prepared to do this? .... Indeed, if they are prepared to throw overboard every proposal which has been objected to, what would remain of the Bill to pass it into an Act? A measure which is full of blunders from the beginning to the end and the very statement of 'Objects and Reasons' whereof betrays a 'violation of the elementary principles of criminal jurisprudence,' leaves, in our opinion at least, very little hope of being satisfactorily amended. The only way to safeguard popular liberty and the freedom of the press is to withdraw the whole measure and to bring in, at some convenient future date, a new well-thought-out, well-drafted Bill dealing with Naval and Military Secrets. For really what hope is there, save and except the bald assurance of the Viceroy, that a Bill which 'is the product of six years' cogitation,' which 'has been twice considered by the Secretary of State,' which has been for so long

deliberated upon by a Viceroy, who is the champion of the liberty of the Press, and by the 'galaxy of intellect' around him, will be suddenly changed from an extremely bad and dangerous measure into a thoroughly good and acceptable one in the course of a few sittings of the Select Committee. It requires rare courage on the part of Government to entirely re-cast and re-shape a whole measure in the Select Committee, and we are far from expecting that the representatives of Government, who are on the Select Committee, will show this courage. If they do, it will be a rare thing in the history of Indian legislation.

Kesari (114), 22nd Dec.

35. After his return from the Persian Gulf tour, the Viceroy attempted to reply to the violent criticisms provoked by the Official Secrets Bill. His Excellency thinks that the measure is innocent, and that all the vehement indignation excited by it in the public mind is due to a misapprehension. He also said that neither he nor his colleagues felt in any way annoyed by the adverse criticism evoked by the Bill. He then proceeded to give the history of the Bill and promised that if its wording was really found to give rise to the evil consequences generally anticipated to flow from it, Government would be willing to modify its provisions in the Select Committee. It is no doubt satisfactory to read the assurance of the Viceroy that the Bill would be shorn of all its objectionable features, but there are one or two points in His Excellency's speech which strike us as rather singular. We must of course believe Lord Curzon when he solemnly assures us that he had never heard of the Railway Conference at Delhi nor sanctioned its proceedings. But then the matter cannot unfortunately be thus set at rest. An officer of the Public Works Department signed the circular alleged to have emanated from the Conference. Is it not curious that the Viceroy should know nothing of the circular? We are told in a Royal Proclamation that no invidious distinctions of caste, colour or creed would be observed in the Indian administration. The British Parliament has passed enactments supporting the principle of according equal treatment to all British subjects. Our Viceroys have often reiterated the pledge in their public utterances, and still these very pledges are allowed to be secretly trampled under foot at Delhi on an occasion like that of the Delhi Darbar. What are we to say, under these circumstances, of the justice and equity of the British administration? The second point we wish to advert to is about the motives of Government. The moment there is any adverse criticism about any Government measure, the officers of Government loudly proclaim the purity of their intentions. But we are afraid that the public cannot be expected to acquiesce in any Government measure simply because they receive an assurance of the honesty of the motives of Government. Such honesty of motives should appear rather in deeds than in words. If any measure of Government is distinctly detrimental to public interests, we must assume either that the motives of Government are not pure as alleged or that those who are entrusted with the drafting of that measure are incapable of giving adequate expression to the disinterested motives of Government. If the wording of the existing Official Secrets Act was found to be vague, the "expert" who originally drafted it must be said to be incompetent. Again, the Viceroy said that the Bill would by no means lead to any tyrannical exercise of power by the authorities as apprehended by the critics of the measure. Now, the gist of the public criticism directed against the Bill is not that there would be a reign of terror when the Bill is passed into law, but that it would arm the Police and other officials with arbitrary powers, and that the exercise of such powers would pass unchallenged under the shelter of statutory sanction. The Bill contains no definition of what an "official secret" is; even a Post Office and a Railway Station are included under its provisions in the general term "public office"; the burden of proving his innocence is laid upon the accused, and all offences under the Bill are declared to be cognisable and non-bailable. If in spite of such wide scope given under the Bill for the exercise of arbitrary power the Viceroy does not consider the measure to be tyrannical, we must indeed say that the credit and reputation which he enjoys for keen insight and intelligence are not justified.

Indian Universities Bill.
Oriental Review (10), 23rd Dec.

36. "Lord Curzon is a past master in all the arts of a practised orator, and His Lordship's specious vindication of the Indian Universities Bill in the Supreme Council leaves little to be desired by way of finished rhetoric, supreme self-confidence and that air of offended dignity and injured innocence which can so often be utilized to serve the purpose of cogent argument and philosophic reasoning......... In plain language His Lordship told us that his Government long since came to the conclusion that the educational policy of the country required a radical change, that the best way for that was a complete reconstruction of the constitution of the Universities, and to this conclusion they still adhere and proclaim themselves to be determined to give effect to their views, whether the country supports them or not.......... The issues involved are plain and simple enough. There are certain changes in the system of higher education which Lord Curzon's Government wishes to bring about. We have it from His Lordship and the Honourable Mr. Raleigh that they wish to do away with 'the discontented B. A.,' who is alleged to be unfit for anything good, and that further they wish to put an end to what they consider to be the commercial character of private educational enterprise, and lastly to provide guarantees for raising the standard of education in all our Colleges. To bring about these changes, they propose to completely remodel the Universities, for it is their cardinal faith that the present Senates are incompetent to do the projected work of reform.......... Understood as such, the scheme of Government has evoked and, we consider, rightly evoked, the strongest national opposition.......... In spite of Lord Curzon's repudiation of any intentions on the part of his Government to add to their burdens and responsibilities, we do maintain that the effect of the Universities Bill can be no other than to make the Senates and Syndicates mere departments of State. Let us look at the provisions of the Bill. It proposes to completely do away with the present Senates and to empower Government to create brand new ones of a hundred Fellows each, the selection of at least 80 out of the 100 resting with Government alone. Ten Fellows are to be elected by graduates. Ten more may be allowed to be elected by the Faculties at the discretion of the Vice-Chancellor. We decline to take this latter as in any way an effective popular representative element......... Further, Government do not rest merely with creating these new bodies, but completely tie up their hands by providing that they must make a draft of new bye-laws, which draft Government may completely change and alter. So also the affiliation and disaffiliation of Colleges is to vest entirely in the hands of the State. And in the rules and regulations *re* affiliation, stringent provisions of essential requisites together with constant supervision are inserted. This means that private enterprise will be under the thumb of the new State-created and State-controlled Senates. One more vital point is the constitution of the Syndicates. They are to have half their number made up of College Professors, which means that the control is to be vested in the hands of those very persons who, if our University system requires reform, require to be themselves reformed and renovated. It is here that we suppose the weakest point of the Bill lies. If our system of University education has been defective, the responsibility thereof surely lies with the teachers. Is it not preposterous to leave the control mainly in the hands of these teachers themselves and merely change the supervising authority? The aggregate effect of all these provisions of the Bill is thus to make Government the centre of University control and supervision. If this is not officialising the Universities out and out, we wonder what else it is. In the hands of wise rulers perhaps these new changes may do no great harm except diminishing the popularity of Universities. We tremble, however, for the consequences when we may have Viceroys or Governors of retrograde tendencies. Higher education is often an eye-sore in the eyes of the Anglo-Indian bureaucrat. If he prevails, as so often happens in the *regime* of weak Viceroys, the present Bill would be a ready instrument wherewith a deadly blow could be given to higher education. This the nation sees clearly, and that is why it opposes the measure so violently."

37. "In his speech on the Universities Bill, Lord Curzon bitterly complained that it is practically impossible to conciliate public opinion in this country—and we are afraid not without some reason. If the management of the Universities be left in the hands of private educationists, it is objected in certain provinces that Christian Missionaries will become masters of the situation. Indeed, Mr. Gokhale himself commented upon Dr. Miller's presence at the Simla Conference and Dr. Mackichan's appointment on the Universities Commission. In Madras fears were expressed lest Missionaries should prevent the affiliation of native institutions. And yet, when the Government proposes to keep the final authority in its own hands, thereby providing a remedy for the possible evils of sectional jealousies and of the conflict of vested interests, it is forthwith complained that Government is endeavouring to snatch or steal everything that ought to belong to somebody else. Nawab Sayad Mahmud would have the various religions of India represented in the Syndicate! A statesman coming to India to do what he can during the five years allotted to him may well despair of pleasing a people who quarrel among themselves if left to themselves and will quarrel with Government if the Government steps in.......... We wish all who advocate University reform on the lines of Mr. Raleigh's Bill would learn a little of Lord Curzon's tact in presenting their case. Mr. Raleigh's reference to the excessive self-appreciation of Indian graduates was quite unnecessary for the purposes of his Bill: it merely created bad blood without doing any good to anyone. Lord Curzon's defence of the Bill is strikingly different in its tone and its reasoning. The defects that he charges against the present system are that the welfare of young Indians is being sacrificed to depreciated standards or subordinated to mistaken tests, that the management of educational institutions has become a matter of commercial rivalry, and that the Government cannot allow 'the system of education in this country to fall to pieces.' With this object the Bill provides that one-half of the Syndicate, as nearly as may be, should be Professors in Colleges, and that in certain essential respects the Universities should be subject to the control of Government. Both these are reasonable proposals. No one thinks of appointing a merchant to a council of legal education or of placing industrial education under the control of journalists and lawyers. We fail to see why the direction of University education alone should be assumed to be within the competence of every educated man, though he may not be engaged in the work of education. Then again, if it be true that the Universities, as at present managed, have allowed the defects mentioned by Lord Curzon to prevail without any successful attempt to remove them—some would say that such attempts are resisted—there can be no harm in Government looking a little more closely into University education than it has done hitherto. The fear entertained seems to be that Government may raise the standard so high that fewer persons would be enabled to obtain the coveted degrees. But why should degrees be made cheap? The one feature of the Bill on which we have not been able to congratulate the Government is the means proposed to reduce the size of the Senates. No University requires more then 100 Fellows for a working Senate. But the question is how to modify the existing constitution of the Universities without injustice to those who have once been appointed Fellows for life? According to the proposals of the Bill, if a person is to continue as a Fellow for life, he will be only an Honorary Fellow; if he is to be an Ordinary Fellow, he may be so for not more than five years. If all that is aimed at is to secure a working Senate, why should not the Chancellor be empowered to appoint, or the Senate be allowed to elect, a working Committee, periodically—annually or otherwise—out of the whole body of Fellows, all of whom would continue as Fellows for life and might get their chance of being elected or appointed on the working Committee? This Committee would only be an enlarged Syndicate. Such a compromise would perhaps satisfy the Fellows and at the same time meet Government's objection to the present size of the Senates. No limits need be assigned to the whole body, but the working Committees may be limited to 100 or 75 as proposed by the Bill. With the improved Syndicates and the general control of Government, the reduction of the Senates in the manner proposed by the Bill ought not to be necessary. But if Government will accept a compromise, we should prefer the opponents of the Bill to be satisfied with that, instead of courting a total defeat."

Voice of India (16), 26th Dec.

The Bombay University Senate and the Indian Universities Bill.

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Gujarati (19), 20th Dec., Eng. cols.

38. "As was to be expected, the official Fellows on the Committee appointed by the Senate to consider and report on the Indian Universities Bill have written minutes of dissent, supporting the provisions of the Bill. It is a fair indication of the way in which the Syndicate would be worked after the passing of the Bill with the Director of Public Instruction as its Vice-Chairman. .... The majority of the Committee are not in favour of terminable Fellowships. The proposed change means the perpetual evils of canvassing and would be fatal to the independence of the Senate. On three important points the Committee are unanimous in their opinion. As regards the qualifications of the graduate voters, the Committee recommend that either every graduate of 10 years' standing should have the franchise or that it should be left to each University to settle its own register of graduates. The Bill, consistently with its general policy of converting the Universities into departments of State, empowers the Senates simply to record their *opinion* in matters of affiliation and disaffiliation and forward it to Government. Under the existing system they are not the direct acts of Government. The responsibility lies with the Senates in the first instance. But henceforward they will be treated as mere departmental bodies which are to record their opinion and pass it on to Government for their decision. Under the Act in force Government have the power of veto. Under the Bill they take up the direct responsibility of deciding questions of affiliation and disaffiliation. The same is the case with regard to the framing of bye-laws and regulations. Section 26 practically hands over to Government the responsibility of framing them. No academic body, with traditions of independence, would like to be treated in the way Government propose treating the University Senates and Syndicates. These provisions are an insult to the intelligence and sense of self-respect of these bodies, and though they might not mean much difference in practice, the spirit underlying them is highly objectionable. The dissenting members doubtless would have resented the intrusion of Government to such an extent into their own Universities in Great Britain. But in India officials and officialised Missionaries get into the habit of thinking that Government and their representatives are the embodiments of wisdom and learning, and all outside their charmed circle is darkness, ignorance and incapacity. The majority of the Committee, though the stars will not be on their side in the Supreme Legislative Council, have done well to record their deliberate opinion on the important questions raised by the retrograde provisions of the Bill."

The new Khoti Bill.

Satyashodhak (135), 20th Dec.

39. There is now only one month for the second reading of the new Khoti Bill. As Lord Lamington has assumed charge of his high office only a very short time ago, he cannot naturally be expected to possess any information about such an intricate matter as the Khoti question. It would, therefore, be well if, like his predecessor, he took time for acquiring such information. If, however, that be not possible, it would be incumbent on the Khots to send a deputation to wait upon His Excellency for the purpose of explaining to him the relations which have subsisted between the Khots and their tenants from time immemorial and to point out how these would be affected by the present Bill; it would also be necessary for them to concert measures for preventing the Bill from being hurriedly passed without any further time being granted to the parties concerned for a fuller consideration of the provisions thereof. As the Bill has not yet been discussed by the people of this district as it deserves to be, it is necessary that further time should be granted to them for a thorough consideration of it. It would not be proper to assume that the rights and privileges of the Khots would be safeguarded by an Act which protects the interests of tenants only and is calculated to engender disputes between them and the Khots. We suggest that the Khoti Association should, as soon as possible, bring to the notice of His Excellency the Governor the fact that the Bill affects a considerable portion of this Presidency and involves the interests of thousands of persons, and that it would not, therefore, be prudent to rush it through the Council without giving ample time to the public for discussing its provisions.

Education.

Protest against a recent order of Mr. Giles, Director of Public Instruction, Bombay, in connection with a private educational institution at Dhulia.

Prekshak (39), 22nd Dec.

40. The establishment of an English school, called the Aryan Vaidic High School, at Dhulia, having caused a reduction in the number of pupils attending the local Government High School, the educational authorities are making such strenuous efforts to put down the new institution that a public protest against their action seems to be necessary. The authorities of the Aryan Vaidic High School having made provision for imparting religious instruction therein, the institution naturally acquired popularity and thereby became an eye-sore to the educational authorities. Finding that in spite of all his efforts he could not prevent people from sending their boys to the Vaidic High School, Mr. Giles, Director of Public Instruction, allowed Mr. Godbole, Head Master of the Government High School at Dhulia, to introduce religious instruction in the Government institution. Not content with this, Mr. Giles has recently issued an order which shows how anxious he is to put down the Vaidic High School. The order is to the effect that as there is provision in the Government High School at Dhulia for imparting instruction to a larger number of boys than there are on its rolls at present, no student from the Aryan Vaidic High School would be admitted either to the Middle School Scholarship examination or the University School Final Examination. Mr. Giles should remember that so long as there are no reasonable grounds for believing that the instruction imparted in the Aryan Vaidic High School is inefficient, the people could not be blamed if they thought that orders like the above were prompted more by malice than by any real zeal in the cause of education. The above order of the Director of Public Instruction is such as to make even an autocratic revenue officer in the Secretariat blush, and we humbly request Government to cancel it.

Native States.

Lord Curzon and Native Chiefs.

Kaiser-i-Hind (24), 20th Dec., Eng. cols.

41. "Having rambled in the regions of romance on the recent occasion of the installation of the Nawab of Bháwalpur, our Imperial Cæsar seems to have become suddenly conscious of the peril into which he had allowed himself to run, and at Alwár he retraced his steps and remembered that reality, not romance, was the occupation of Pro-Consuls. Hence there was a vast difference between the high falutin at Bháwalpur and the sober utterance at Alwár. No doubt, he was in the *abstract* correct in his conception of an Indian Prince of the days of King Edward VII......... 'He is secure,' said Lord Curzon, 'against rebellion inside the State, or invasion from without. He need maintain no costly army, for his territories are defended for him.' True, but it should also be remembered that if he is now deprived of his army which, we must say, in the interests of truth, was *never* costly, it is owing to the *inward distrust* of the Paramount Power that the army, more or less irregular and undisciplined, judged by western standards, may some day be used against it. That is the real reason.......... The substitution of Imperial Service Troops by Native Princes for their indigenous forces is simply a blind......... These forces are superintended by the British and serve in reality as a check on the Chiefs themselves. And yet, such is the irony and such the fairness of this 'Imperial' policy that these troops are paid from the Treasury of these very Princes whom they overawe and keep in check! Then there is the next statement that the Indian Prince 'need fight no wars except those in which he joins *voluntarily* in the cause of the empire.' We have italicised the word voluntarily, because it is a moot question whether in truth a Prince, when he offers his troops to assist the Paramount Power in its unrighteous wars and border expeditions, really does so spontaneously or is urged from behind by his master and mentor, the hectoring Political Bahadur. Oftener than not people have laughed at the way in which a gushing Prince has offered his troops.......... Then is it a fact or a fiction that an Indian Prince 'can appeal to the

officers of the British Government for guidance, for instruction, for financial assistance and for encouragement and counsel'? What is the actual experience? Is it to be doubted that were he free to state his real experience he would be able to prove that all these Imperial utterances are pure fiction. The abstract theory may be all right, but unfortunately the reality is so diametrically opposed to it that it is astonishing that even after full five years' experience and association with Indian Princes Lord Curzon should have talked in the vein he did at Alwár!! .... After his recent pronouncements at Bháwalpur and Alwár we, for one, have not the least hesitation in saying that Lord Curzon will leave India as much an ignorant personage, as far as Indian Princes are concerned, as when he first assumed charge of the Indian Viceroyalty.

Affairs in the Junágadh State.
Kathiawár News (25), 19th Dec., Eng. cols.

42. "The late Junágadh ministry seem to have attempted to throw mud upon Sahebzada Sherzamankhanji. It appears that Sherzamankhanji's strong personality alarmed the late ministry who feared that he would prove a deadly thorn in their side, and consequently they tried to spread rumours. Fortunately for the Sahebzada, Government selected as his companion Major Carnegy, an officer of high character and ability, and one quite capable of scenting and putting down intrigues of the worst kind. .... Had an officer quite new to the province been appointed as companion to the Sahebzada, he would not have been able to find out the truth, and the unfortunate Sahebzada would have been ruined for life. Thus Major Carnegy has rendered substantial service to the Junágadh State. When His Highness the Nawab realized what the responsible officers of the State had done to blast the prospects of his son and heir, he naturally took steps to dispense with their services and sent for Sardar Bechardas Viharidas, a brother of the late distinguished Divan Mr. Haridas, and one who had previously acted as Divan with great success; and surely no better selection could have been made............. As we said the other day, let us have a good, sound administration in Junágadh in place of a make-believe one, which had been going on for years. Let His Highness the Nawab and the Sahebzada realize this and help the new Divan in his efforts to improve the administration of Junágadh."

A shooting fatality at Bhávnagar.
Kathiáwádno Himáyati (67), 20th Dec.

43. It is widely rumoured throughout this province that about eight days ago His Highness the Thakor of Bhávnagar while out shooting accidentally shot a Brahmin dead. A liberal compensation was given by the Thakor to the deceased's relations, and the matter was thus hushed up. But from certain inquiries made by the Assistant Political Agent, Jháláwád, it appears that he is conversant with the particulars of the above occurrence. We devoutly hope the Thakor will now abandon *shikar* which is regarded as unlawful according to the *shastras*. [In the course of its comments on the subject the paper repeats the complaints against the Thakor's administration made by it in a previous issue (*vide* paragraph 48 of Weekly Report No. 48 of 1903).]

Intelligence extracted from the Press.

Mr. Antaji Damodar Kale's lecture at Surat on the Pice Fund movement.
Bombay Samáchár (56), 25th Dec.

44. The Surat correspondent of the *Bombay Samáchár* writes:—Yesterday evening Mr. Antaji Damodar Kale gave a lecture here in Marathi on the Pice Fund movement in the course of which he observed:—India was formerly known as the land of gold, and foreigners were attracted to the country from all parts of the world. Every effort was made in those days to develop the material resources with which the country is so richly endowed, and the zenith of the country's prosperity was reached when India's trade came into the hands of the East India Company. But this prosperity did not last long. Foreign countries began to boycott India's goods, and even Indians themselves patronised foreign manufactures with the result that indigenous industries suffered a serious decline.

Thus were sown the seeds of our present misery and sufferings. A revival of national industries and commerce now forms the only hope of our regeneration, and to collect a sufficient amount of money for bringing about such a revival is the object of the Pice Fund movement. It, therefore, behoves every patriot to come forward and contribute his mite towards the fund. With a large fund in hand the promoters of the movement hope to send intelligent Indian youths to Japan to learn arts and industries and to help them to start new industries on their return to India.

A meeting of agriculturists at Khandála to protest against the forest regulations in Alibág taluka.
Jám-e-Jamshed (23), 21st Dec.

45. A mass meeting of the agriculturists of 35 villages in Alibág taluka was held the other day at Gopálbaug, Khandála, under the presidency of Benduzar Patel to protest against a recent order of the local Forest authorities depriving the villagers of their customary right to remove fuel from Government forests for household purposes. It was unanimously resolved to submit a memorial to Government about the matter. [Some other papers of the week publish a similar report of the meeting.]

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Office of the Oriental Translator to Government,
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